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The doctrine of the
manifestations of the Son

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ΧΡΙΣΤΟΦΑΝΕΙΑ.

Christophaneia

THE DOCTRINE OF THE MANIFESTATIONS

OF THE SON OF GOD

UNDER THE ECONOMY OF THE OLD TESTAMENT.

BY THE LATE

REV. GEORGE BALDERSTON KIDD,

OF SCARBOROUGH.

EDITED BY

ORLANDO T. DOBBIN, LL.D., M.R.I.A.

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PREFACE BY THE EDITOR.

The volume now in the hands of the reader is a posthumous publication as its title page will have informed him. The subject of which it treats had engaged the earnest attention of the Author for a period of from twenty to thirty years, the greater portion of his public life; and the composition of the volume was only finished a few weeks before his decease. He had expended upon it, in fact, his last cares and left it in a state of singular completeness, so that upon the Editor devolved only the easy task of revising a few sheets as they came from the press. That the closing sheets alone were subjected to his revision is explained by the circumstance that the author printed the work piecemeal as each sheet was written, and had thus the greater portion of the work in its permanent form in his possession a considerable time prior to his death. The process will be fully explained in his own preface, which will be found prefixed to the treatise itself. It is a matter for congratulation that the work thus enjoys the benefit of the author's very accurate revision as it passed through the press, together with his fastidiously minute system of reference and annotation.

The question treated of in the body of his work, the pre-incarnate manifestation of the Son of God under the economy of the Old Covenant, is one of confessedly great, though not of vital importance, in the scheme of christian doctrine. If other evidence were wanting, the Christologies which every now and then present themselves to public attention would amply supply it, and the permanent interest and value of such works as that of the late learned Dr. John Pye Smith on the Messiah. The intimate connexion of the personage called the Christ or the Messiah with the Old Testament church,

not merely in its expectations but in its actual experience, is, in the belief of most christians, matter of history rather than inquiry or speculation. No idea is more prevalent in the christian church than this, although it may be shadowy in its texture, and lack breadth of detail and sharpness of outline. It is an acknowledged truth appearing with more or less of decision in the works of theologians, commentators, and homilists; but almost all of them, it must be added, have shrunk from the labour, perhaps from the hazard, of defining how far the connexion of the Messiah with the old dispensation extended. But our author was deterred by no difficulties. He felt deeply the truth he was urged to propound, and he braved difficulties in the execution of his purpose which would have made a man less in earnest and of a less enthusiastic temperament falter. There was the scanty library to be encountered, the secluded position, the pastoral duty, and a hundred other items which go to make up the round of daily calls and cares in a cleric life:—there was the very unusualness of the inquiry itself, its seeming unimportance in the eyes of many estimable and learned persons, and a consequent visible disproportion between the author's devotion to his theme, and the results to be expected from it:—these were so many stumbling-blocks in his way, but “none of these things” moved him. He looked upon his task as of high and solemn moment, so that any opinion of others, in disparagement of the topic upon which he was labouring, had no power to withdraw his mind from the absorbing investigation. With him the study was a duty which he owed to truth and to his own convictions, and it concerned him little whether men smiled or frowned. In this spirit of untiring devotion to what many would call a barren or unprofitable theme he prosecuted his labours to the close of life.

And now, whatever opinion the world may pronounce upon this product of his toil, either upon the general theory it unfolds, the incidental topics upon which it may touch, or the arguments it may occasionally employ, no intelligent reader will deny the great industry and remarkable singleness of purpose it displays. If the author was not a learned man in the vulgarly restricted sense of the term, although he enjoyed an education in early youth and incipient manhood of no niggard kind, yet was he learned on the subject of this volume. In it he endeavours to sound to its depths the object of his research, and we venture to affirm that his work will yet be

referred to as an exhaustive authority on the point. To professed theologians it will be of especial value as comprising within the compass of a single volume a multifarious farrago of learning in support of his hypothesis. Whatever in the early fathers, whom he was able to consult with considerable facility, or in later writers he could find bearing on the matter in hand was carefully extracted and added to his store. The table of contents will show that the range of his reading on this subject was extensive, and his industry in accumulation untiring. Nothing that could give strength to his argument, and completeness to its presentation was omitted at the instigation of weariness or caprice.

That the question itself is awakening a growing measure of attention among divines may be concluded, besides the proofs already referred to, by the following somewhat remarkable statements in general harmony with the argument of Mr. Kidd. They are taken from the *Theological Critic* of March 1852, a quarterly journal marked by an individuality, freshness and *verve* peculiarly its own. It is conducted by the Rev. T. K. Arnold, Rector of Lyndon. In the first article on the credibility of Revelation by the Rev. W. H. Johnstone, Chaplain of Addiscombe, the following interesting passage occurs:—

“We prize the Bible because we believe it gives us a true picture of God in such form as He can be worshipped, and therefore, as He can be adapted to human capacities. Hence while in some parts, as in the book of Job, there are the sublimest descriptions of the God who dwells on high—the contemplation of whom dazzles rather than attracts—there are, in the greater part, pictures of Jehovah humbling Himself to the concerns of men, talking with his servants as one man converses with his friend.

“Thus he visited in the guise of an angel, the upright Abraham, and even partook of his hospitality. God might have thundered in the ears of the Patriarch, or spoken from the whirlwind as he did to Job; but the picture of Jehovah condescending to discourse and to walk with a shepherd chieftain, is what the Bible most delights in; and we may gaze upon it with the greater interest, from the confidence we thence derive, that God is ever ready to bend to our comprehension, if we be ready to seek Him. He will not remain infinitely above us, or even assume a shape that may stupify or affright, but will be Jehovah, *our* God, whom we may see and understand.

“ We also find Him leading a wandering warlike people on their mission to extirpate those whose crimes had destroyed them. And much as infidels object to such a character being given to God—yet their objections are utterly futile, until it can be shown how a rude people, like the Israelites, could have received even such imperfect ideas of God as a highly gifted philosopher might receive. But as the Lord of Hosts,—as the God of Battles, they had one whom they could comprehend and worship.

“ The same principle is discernible in all the dealings of Jehovah with His people. He appeared to them on their *seers*, according as their circumstances required. Thus, also, in the great manifestation of Jehovah in the form of Jesus, intended no longer for particular individuals, or families, or tribes, but for the whole world, God came in a shape fitted for universal humanity. Hence while He talked with the patriarchal herdsmen, as one almost of themselves; while the warlike Hebrews knew him as the Leader of the host; while the enraptured enthusiastic seer held intercourse with Him, as a resplendent Being, with a form of light, and with the stature and features of an archangel,—to us and to all creatures who share our humanity, He comes pre-eminently a man, one in whom all human characteristics centre. Over the whole earth, men of every colour, and tongue, and creed, have no difficulty in recognizing in Jesus of Nazareth that name which He claimed, the Son of Man, the type of our common humanity. He is not a Jew, or an Asiatic, Greek, or Scythian. He is emphatically a man whom all nations can love and appreciate.

“ Yet this incarnation, like all other adaptations of divinity to human comprehension, was a condescension of the great God who dwells on high, that men might understand what they were worshipping, and not lose themselves in vain and wearisome struggles to apprehend the first Cause, whose very infinitude of nature renders Him inappreciable by limited minds. Even when we shall be perfected, our impurities removed, our faculties enlarged, it will be still some adaptation of God that we shall see; not indeed the comparatively humble angel that visited Abraham, still less the Galilean peasant who preached to the Jews; but the glory that we shall see, will be that which was refused to Moses in the mount, which no one of corruptible clay may behold. And yet when the visible glory of the Lord shall exceed our loftiest imaginings, even then we shall

only know Him as humbled to our capacities. It will be a manifestation of the Second person of the Trinity that we shall see and hear. What is there then surprising in the fact that the Bible does represent God anthropomorphically, since no other mode of representation would exhibit Him to us at all? We feel satisfied that this favourite cavil of "high critics" is one of the many forcible proofs of the divine origin of the book. The explanation we have given above will, moreover, dispose of that very silly, though favourite attempt to separate the book of Genesis into two distinct parts, called from the name of God that occurs, the Jehovistic and the Elohist documents.*

"It will be in vain to seek for any other reason for this division except in the fact that the two names are used: an argument that can have no weight, but in the prejudices of scoffers. There is indeed a division in the Bible, not in the documents that speak of God, but in the ideas of God in the same document, answering altogether to the two ideas of God, we have been mentioning, and to those attached by christians to the names of the Father and Son, God *causing* all things, and God *objectively known* to us.

"It is true that the divinity is spoken of under two names chiefly, and that these two names are kept in a remarkable manner distinct from each other. There is first the general word God (or Elohim) which is used for the natural idea of the divine essence, as the First Cause and Creator, under which name He is known by all men. There is secondly the name of Jehovah (almost constantly translated "the Lord" in our English version,) by which are meant the visible appearances made to men.† By this name of Jehovah (or the Lord) is the Deity mentioned whenever He enters upon a communication with His creatures, whenever He makes himself known to them, no longer as the incomprehensible, unapproachable *origin*, but as an object with whom we can converse.

"In the very beginning of the Bible (where it is supposed the Jehovistic and Elohist documents are most easily separable) we find that where man was not an actor, where he was not brought into some immediate relation with the Deity, the word God (Elohim)

* This theory has received if not a fatal, yet a very severe blow from Tiele, in the first number of the "Studien und Kritiken" of the present year, 1852.

† We of course know that "Jesus Christ the only Son of God, is the true Jehovah." (Pearson, *Art. ii, extr.*)

occurs, but when God and man communicate, then the word the Lord (Jehovah) is used. Thus it was *God* that created the heavens and the earth, and *God* that saw every thing that it was very good, but it was the *Lord* God who was walking in the garden, and who drove the first human pair from his presence. It was the *Lord* who demanded Abel's blood from his brother, and who called Abram from his native country. We would not contend that it is always easy to assign this twofold designation of the Deity to the two ideas, of first, the God who dwells on high, and who may be called the natural God, and secondly, the God who holds special intercourse with men, and who may be called the revealed God. But we believe the apparent exceptions, when duly considered, will be found to confirm the rule. Thus, as the manifestations of God were to be confined to one line of descent, God is often designated by the general name only in his dealings with the world at large, and by his special name of Jehovah in His communications with the seed of Abraham. Noah, who had a double character, as the progenitor of mankind, and as conservator of that line to which God was to show Himself, is sometimes commanded by Elohim, and sometimes by Jehovah; whereas Abraham who was the great link that bound the theocracy with the rest of the world, is invariably mentioned as talking with *the Lord*. And it is worthy of remark that Noah, when blessing his sons, speaks of the Lord God of Shem, through whom the privileged seed was to come, but as the God simply of Japhet, who was the father of Gentiles. And, as though to mark this distinction of names, when God was about to undertake the guidance of the Hebrews, and enter upon His covenant with them, He called Himself Jehovah with special force, because the revealed God was then to be more fully known. By this name Jehovah was He to be worshipped among the Israelites; and this name was to be the peculiar property of those with whom He was now opening more uninterrupted intercourse. (EXOD. vi. 1—4.)

“ We believe that it was Hävernick who first drew attention to this mode of explaining the two names of God in the Bible; and even granting that in particular cases we cannot exhibit this mode, yet to do so in some cases is sufficient to answer the foolish conceit of a Jehovistic or Elohist document, being put together with no care or contrivance. It follows also, as a matter almost of course, that the school of infidelity with which we are now dealing, *Naturalists* as they are called, who abhor all which looks like a strong assertion

of revelation, should dislike particularly the Jehovistic accounts, i. e. those parts which record manifestations of the infinite to created understandings; and profess with a deeply rooted prejudice covered by a poor show of critical acumen that the Elohistie documents (as they are pleased to call them) are more ancient and more true than the Jehovistic."

The Editor of the present volume does not attach, he candidly avows, all the importance the lamented author did to the processes and results of his work—but he conceives him entitled to a fair hearing on every ground, but especially on that of his own most generous and liberal spirit. While he had discrimination enough to perceive defects it was always so much more congenial to him to commend than to find fault, that Mr. Kidd, if he erred at all in his judgments, always erred on the indulgent side. While writers of all communions and shades of opinion will be found freely canvassed in this posthumous Essay, we venture to say not one will have reason to complain that he has been treated by the author otherwise than as a gentleman and Christian ought to treat him. The suavity of Mr. Kidd's nature is happily exhibited in his work. But it may be added, whatever judgment scholars and divines may pronounce in return upon the merits of his volume, the author is placed beyond the influence of their censure or commendation, and sees the questions imperfectly discussed here in the light of Eternity. Till that light dawns upon our defective vision, our most undoubting views of truth should be blended with that Charity "which is the bond of perfectness."

One more intimation we deem it incumbent on us to make ere we dismiss the reader to the perusal of the Essay, namely, that for the title *Christophany* the editor alone is responsible. The author designed to call his work *Christology*, according to the projected title-page on the next side—but at once to distinguish it from a variety of works bearing the more common title, and for greater correctness' sake, the editor ushers it into the world under the name here adopted.

The present volume grew out of a previous publication of Mr. Kidd and was designed to be an Appendix to it—nevertheless one half of the impression was meant to bear the title of a distinct work—the other that of an appendix, as exhibited on the following page.

Original Titles of the Work as first proposed by the Author.

C H R I S T O L O G Y ,

OR AN ESSAY CONCERNING THE

WORD "CHRIST,"

AND SOME OTHER TITLES OF THE REDEEMER; SHOWING THE STEPS
BY WHICH HIS DISCIPLES LEARNED HIS

DIVINITY.

THE REMAINING ARTICLES OF THE

APPENDIX

TO THE APPEAL IN FAVOUR OF

ECCLESIASTICAL UNITY,

INCLUDING

C H R I S T O L O G Y ,

AN ESSAY CONCERNING THE WORD "CHRIST,"

&c. &c. &c.

MEMOIR OF THE AUTHOR.

The Reverend George Balderston Kidd, the author of the following Essay, was born at Cottingham in Yorkshire, on the 28th of July, 1794, at which place his father, the Rev. Anthony Kidd, was pastor of a Congregational Church. By his mother's side Mr. Kidd traced his descent from the family of the Erskines, so celebrated in the History of the Scottish Secession Church. Jean, a sister of the Rev. Ebenezer and Ralph Erskine was married to a Surgeon George Balderston, of Edinburgh, one of the Magistrates of the city. "a man of decided piety and excellent temper." A Grandson of this lady, also a Surgeon George Balderston, settled in Scarborough, Yorkshire, where he pursued his profession with success for many years, and became the father of a numerous family of whom the youngest daughter, Janet, was the mother of Mr. Kidd.

It may be mentioned incidentally that the Rev. Dr. Gillies, author of the Devotional New Testament, Historical Collections and other works of value, was grandson to the first-named Mr. George Balderston, by one of his daughters—Mr. Kidd's grandfather and Dr. Gillies being thus cousins once removed.

From his earliest years our author delighted in study and thoughtful occupation, indicating even then, by his general habits, that devotion to research and speculation which marked his after life. For the space of six years he pursued the study of medicine at Scarborough, in his native county, under favourable auspices, but the religious impressions of an earlier period deepening with his adolescence, his mind became filled with an unconquerable desire to devote himself entirely to the Christian ministry. It may not be out of place to record as a point of some interest in his religious history, that as an intelligent lad of thirteen or fourteen he derived no small portion of his spiritual nurture from the serious papers in Addison's Spectator, and from Pope's Messiah which was a favourite poem with him. After the preliminaries were duly arranged, and the highest testimonies were borne to his conscientiousness and ability in the

profession he had hitherto pursued, Mr. Kidd was admitted in the twenty-first year of his age as a probationer for the Christian ministry into the Academy at Rotherham, then under the presidency of the Rev. James Bennett, M.A., since D.D. As a student Mr. Kidd was unsurpassed for the systematic perseverance with which he pursued the acquisition of knowledge, daily securing several hours before his morning meal for this and other devotional purposes. After an academic residence of four years he received a call from the Congregational body at Whitchurch, Salop, to undertake the oversight of them in the Lord, and accepted it in the year 1819. At this place Mr. Kidd's pastorate continued for seven years, at the end of which time his health so completely broke down under the burden of his ministerial labours and critical and theological studies, that he was obliged to sever his connexion with his charge to their extreme regret. He published his letter of resignation in the form of a pamphlet, and in the appendix to it printed the germ of those views respecting the Divine Manifestations which he afterwards expanded at a great expenditure of effort and thought into the present volume.

Rétiring for his health's sake to Scarborough, and there in the year 1828 being invited to become assistant to the venerable pastor, the Rev. Samuel Bottomley, Mr. Kidd accepted the call to this lighter duty; and ultimately on the decease of his aged colleague, succeeded to the vacant pastoral office. This relation to the church at the Old Meeting House he sustained from the year 1831 till his decease. In that place of worship during the long period of nearly one hundred and fifty years there had thus been only four pastors. The first the Rev. William Hanna, by whom the place was erected, was originally from Scotland, where his family like that of many faithful servants of Christ suffered fearful persecution while the unworthy Stuarts occupied the throne of England. His father, an humble farmer, was often pursued by the dragoons of Claverhouse, and fearing to be surprised by night in his dwelling used occasionally to sleep in his barn. On one occasion hearing the soldiers coming he had time to escape out of his hiding place to the fields, while they made a careful scrutiny both of the dwelling house, and all the outer premises. To make assurance doubly sure they thrust their swords into the hay in the hayloft, and made a gash in the small quarto bible which the good man had had with him in his place of concealment, a proof of their murderous zeal which remains to this day; that

book being now in possession of the Church over which Mr. Hanna came to preside at Scarborough. This gentleman, the son of the humble confessor, then a youth of sixteen was seized by the soldiery, loaded with irons, tortured with the thumbscrew, submitted to a mock trial, condemned as contumacious, and banished to the plantations, for no other crime but his conscientious nonconformity. After labouring as a slave in Barbadoes for some years he was enabled by the Revolution to return to his native land, where he studied for the ministry, and at last was led by Providence to Scarborough in Yorkshire. There he became pastor of a church of protestant dissenters about 1702—and laboured on in that sphere till a successor was appointed which event took place in the year 1725.* He was succeeded by

* It may not be amiss to give the substance of the first pastor's early history in the words of Crookshank, the Ecclesiastical historian, at once because the work itself is far from being common, and with a view to give all the weight necessary to the representations of the Text.—

The History of the State and Sufferings of the Church of Scotland, from the Restoration to the Revolution. With an Introduction, containing the most remarkable Occurrences relating to that Church from the Reformation to the Restoration. The second Edition corrected, with Additions. By William Crookshank, A.M. Minister of the Scots Congregation in Swallow Street, Westminster. In two volumes. Edinburgh. Printed for Andrew Stevenson, Writer, and sold by him at his House in the first Story of Muschel's Land, East side of the Corn Market of Edinburgh. M.DCC.LI.

EXTRACT.

Vol. 2. page 258. “Meanwhile on the 26th of October, William Hanna, in the parish of Tunnergarth, in Annandale, having been apprehended in England by Colonel Dacres, was received by one Sprinkel and his troop. He lay in irons at Dumfries, and at last was confined *Sufferings of W.* in a dark pit under the Canongate prison. *Hanna and his son.* The soldier who brought him his small pittance of meat and drink said, seek mercy from heaven, for we have none to give you, with other expressions of blasphemy. He continued in this place nine days, and then was brought up to the prison, where he remained till he was sent with others to Dunnotter. His only crime was non-conformity, for which he had in the preceding years suffered greatly. His son William, not 16 years of age, was in 1682 taken by a party of soldiers, though he was afflicted with the ague and obliged to walk a-foot for some days along with them. Coming to the grave of one who had been shot and buried in the fields, they set him down on the grave and, covering his face, threatened him with immediate death if he would not promise regularity, &c. The boy told them, God sent him into the world, and had appointed his time to go out of it, only he was determined to swear nothing he reckoned sinful. He was now in their power, and they might do as they would. In the year 1683, he was taken to Edinburgh, and after several examinations, was tortured with the thumbikins, and then loaded with irons, which were so strait that the flesh swelled out above them; and after a year and a half's imprisonment he was transported and sold to Barbadoes. It is said he returned after the revolution and was a minister in Scarborough.”

the Rev. William Whitaker, who had assisted him for two years prior to his removal, and who presided over the church for half a century. The pastorate of his successor, Mr. Bottomley, was longer, extending over a period of fifty-seven years, and after that time came Mr. Kidd's, which lasted for twenty-three years, a succession of lengthened tenures of pastoral office somewhat unusual we presume in the history of the same Christian community.

In the year 1836 our author obtained in marriage the hand of Miss Mary Tindall, who after nearly sixteen years of singular union of principles, sympathies and tastes, has been left a widow with the charge of five orphan children. The husband and father was suddenly removed after slight indisposition on the morning of the 23rd of October, 1851, exchanging time for eternity, the vicissitudes of earth for the untroubled rest of Heaven.

Those to whom the author was unknown will possibly be interested in learning that he was of middle stature, of florid complexion, and in his later years disposed to be robust. In disposition he was frank, open, and cheerful to a high degree, hospitable and friendly. As a pastor he presided over the Church of God with the spirit of one who should give an account of his stewardship. He was uniformly faithful, conscientious, conciliatory, and unintermitting in the discharge of every official and relative duty. But the catholicity of his intercourse with the whole Christian world was probably the most observable feature of his character. In the words of an eloquent tribute to his memory by one who knew him well, the Rev. Thomas Stratten of Hull, "If it be possible to make an idol of an idea which shall gather to itself entire and unceasing devotion, the church, *one in name and visible unity*, as well as in invisible union to its unseen Head, was the idol of Mr. Kidd's love and worship. Eager and sanguine in his temperament, he longed to see the embodiment of an ideal which had so captivated his imagination and interested his heart. His one conception of progress in life was onward towards this object, and then only did he consider himself right in study or action, when he was essaying the paths which conduct to it." We desire to put on record here the following practical evidence that his love of Christian union was something more than a mere sentiment. At the annual general meeting of the North Riding association of Independent Ministers and Congregations held at Malton, May 17th, 1840, Mr. Kidd secured the unanimous adoption of the resolution which follows :

“That this Association cordially approves of the clause inserted in the trust deeds of the new chapels at Middlesborough, (North Riding of Yorkshire) and Castle Donnington, (Leicestershire) providing, that if ever sectarian distinctions should be abolished by a general union of Evangelical Christians, all the clauses and terms of those deeds, limiting the use of chapels at the present to Independents, may be made inoperative and removed; and this meeting requests the secretaries, whenever any new Independent Chapel is intended to be built within this Riding, to communicate with the parties holding the intention, recommending them to adopt a similar clause; and also requests them, as they may have opportunity, respectfully to recommend the Congregational Dissenters of other districts, and other bodies of Christians to make similar improvements in their trust deeds.”

The Christian who proposed that Catholic proviso for the trust Deeds of his own section of the church of Christ, and the brethren who adopted it, were confessedly in advance of their age, and it is to be feared have not yet found many imitators. But christianity itself was once lodged in only ONE breast, “for neither did His brethren believe in Him,” and it is trite to remark that the College of the Apostles was both feeble and few. Nevertheless the throne of the Cæsar, the school of the Sophist, the banner of the Legionary, the vicious polish of the civilized, and the very barbarism of the barbarian could not withstand the progress of truth proclaimed by earnest men. In the case of visible Christian union the same results must eventually follow if the promises be true. There must be a time when God’s people will be more perceptibly one than now, and when their union in affection will be complete. In that day the memory of the fraternal and catholic-minded Kidd will be held in sacred remembrance. Meanwhile his example is commended to devout imitation in all respects, and the present labour of his pen to the study and edification of the church.

PSALM CXXXIII.

BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO
DWELL TOGETHER IN UNITY!

IT IS LIKE THE PRECIOUS OINTMENT UPON THE HEAD, THAT RAN
DOWN UPON THE BEARD, EVEN AARON'S BEARD: THAT WENT DOWN TO
THE SKIRTS OF HIS GARMENTS;

AS THE DEW OF HERMON, AND AS THE DEW THAT DESCENDED UPON
THE MOUNTAINS OF ZION: FOR THERE THE LORD COMMANDED THE
BLESSING, EVEN LIFE FOR EVERMORE.

THE AUTHOR'S PREFACE.

The subject of the following Essay is of great, it might be said, of unparalleled importance. It points out evidence of the divinity of the Lord Jesus, to which the religious publick are in a great measure strangers. It shows how the existence of One God, revealed to Abraham and his successors, hath become an established article of belief in so large a portion of the human race, and is shortly to be acknowledged by the whole. It indicates the very gradual process by which the deity of the Redeemer came to be believed by his Apostles, and the methods, (direct, in the case of Jews, and in teaching Gentiles, wisely graduated,) by which they imparted that sublime and soul-supporting truth to perishing men. It shows what was the great animating principle of Christian piety in the early centuries; how afterward it faded, without entirely vanishing, and has not yet been fully restored to the Church. It points out what it is expected will prove, in other hands, the fundamental principle of a new reformation; in which the object sought by the author in his "Appeal in favour of Ecclesiastical Unity," published in Nov. 1844, will by the power of truth, and the gracious influence of the Almighty, at length be gained, and the world attracted to its Redeemer.

The appearance of the book may seem ill to correspond with these impressions of the importance of its subject. The writer pleads in excuse that he is compelled to publish entirely on his own responsibility, and was unable to give his thoughts a more expensive dress. The type is perhaps smaller than would have been chosen if it had been known at first what range of subjects it would comprehend. It was first planned as a single article, [E] in the "Appendix" to the "Appeal" above named. It was then intended to consist chiefly of what stands here as *Section* iii, with some introductory statements, and a few hints of some quarters where evidence of the chief positions might be found by a diligent inquirer. The promise to print that section was hastily added to *p.* 33 of the Appeal, when passing through the press; and led, as was stated in the Preface, to the composition of the present Essay. The successive enlargements of the plan are noticed here at *p.* 638. It has been printed at different periods; namely *pp.* 5—92 between *Jan.* 1. and *Aug.* 1. 1837; *pp.* 85*—228 between *Sep.* 1837, and *July,* 1838; to *p.* 292 before *Sep.* 1842;

pp. 293--468 between *Nov.* 1. 1846, and *May* 1. 1847. and pp. 469--556 between *Dec.* 1848 and *Jan.* 1851. These dates may account for some slight references to time, once or twice.

A portion of the impression is paged and marked as APPENDIX E to the Appeal: another portion, is printed as a separate publication. But in each set of copies the number of the corresponding page in the other set, is denoted by the number at the foot of every page. Once or twice in the middle of a page a reference number belonging to the first set has by mistake been retained in the second; an oversight which need not perplex the reader, and which it is hoped he will excuse.

In the popular theology even of evangelical, fruitful, and studious Christians, in Britain and on the Continent, there are serious defects, which this Essay is intended to point out and prove, and also in some humble measure to supply. In the Second Century some truths were believed to be of great importance, and are conspicuous in the pages of Justin and Irenæus, which at present occupy a very inferior place, if any at all, in the minds either of theological professors or of the Christian publick. The diligence and learning of the Oxford Tractarians has been expended on the revival of what is worthless in the writings of the Fathers; while they have neglected the precious deposits of apostolical doctrine, which slipped out of view in the Fifth century, and although gradually returning since the Reformation, have not heretofore been established on their proper Scriptural evidence.

It was on that evidence, and not by any guidance of the Fathers, or other authors, that the present writer was brought to receive what is now presented for the examination of the reader. The steps by which he was conducted to these views are related in the First Section of the following Essay: and when in May 1825, he made a publick avowal of the recent enlargement of his belief, he had not read for six years a page of any of the Fathers, except Cyprian, and one or two of the works of Augustine. It was from the Scripture, and the SCRIPTURE ONLY, that he learned them; and it is *on Scriptural evidence alone*, not metaphysical or patristick, that the reader is asked to receive them. The numerous references to the Fathers in *Section xvii*, and elsewhere, are given, not to strengthen the evidence, but to show how it was that truths once held so important, came in the lapse of ages to be obscured and lost.

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ΧΡΙΣΤΟΦΑΝΕΙΑ.

AN ESSAY,

&c.

SECTION I. *Introductory Statement of circumstances which led to this Inquiry.*

A CONSIDERABLE portion of the writer's time during the years 1823 and 1824, was given to studies undertaken with the hope of improving the religious instruction of children, especially in Sunday Schools. This aim led him into inquiries concerning the original powers, and the usual progress of the infant mind,—the advance of intellectual vigour in the civilized world, from the earliest times to those of its full development,—the adaptation of each successive portion of Divine Revelation, to the state of the ancient church and of surrounding nations, at the time it was given,—and other subjects having, like these, relations to the object, too little considered. The variety and difficulty of these inquiries, combined with the limitation of his powers and opportunities, have hitherto prevented his laying before the publick any portion of the results.

In an early stage of this attempt to improve the Sunday and Day-Schools, then under his pastoral superintendance, he collected and arranged the similes and metaphors of the New Testament, to be used as follows:—A description of the visible object, as the dawn of day, the growth of wheat, and so forth, was drawn out from the children by questions, and while the attention remained fixed upon it, they were informed of the spiritual instruction connected with it, in such

passages as LUKE i. 78. MARK iv. 26—29. He was proceeding to collect for the same purpose the more abundant and varied figures of *Style and graduation of the Old Testament.* the Old Testament—when his attention was strongly arrested by the multitude of passages wherein parts of the human frame are ascribed to Jehovah. The suspicion arose in his mind that in the early ages of Israel, the infancy of the civilized world, when men's rational powers had gained little vigour from studious cultivation, and idolatry was almost universal, these expressions concerning the Deity would not generally be accounted, even by the pious, entirely figurative; especially as visible appearances of Jehovah were frequent, and in the wilderness constant for forty years, while the Mosaick Scriptures contained no express declaration of his spirituality and omnipresence. At length, the language combined with the facts of the Mosaick age, convinced him that believers were then anthropomorphites;* of which conclusion he found the difficulty greatly reduced in the following year, 1825, by attending to proofs, previously overlooked, of the manifestation to the patriarchs and their descendants, of a *plurality* of Persons in the Divine Essence. To these proofs he had before paid as little regard as is given them in Dr. Duncan Shaw's '*History and Philosophy of Judaism*,' a work which well represents the views entertained by the present writer at the close of 1824; views coinciding with these, lately expressed by a very popular essayist:—"There is no ground to conclude, that prior to the promulgation of the gospel, the doctrine of the Trinity had any claim on the faith of mankind. * * The humble pretensions of the Jewish system were satisfied with proclaiming the existence and unity, or oneness of God, in opposition to 'the lords many, and gods many,' of the heathens; the allusions which the system contained to the triplicity of the divine nature, awaited, like so many dormant seeds of truth, the rising of the Sun of righteousness, to quicken and draw them forth from their obscurity."†

Proceeding in his research, the writer found in the Psalms and histories of the time of David, much less of this human-like view of the Deity, and much more of the theological truths at variance with it. A further advance appears in the subsequent Prophets; and still more in the Apostolick writings, where the Deity is rarely mentioned under figures taken from the human frame.

* See Milton's *Christian Doctrine*, chap. ii. pp. 15—19.

† Harris's *Great Teacher*, Essay ii. sec. 4. pp. 163, 4.

In the autumn of 1824, this laborious, and in some respects abortive effort to improve the religious instruction of children, was interrupted by an occasion which required him to give *Avowal of sentiments* in a public meeting, a distinct and full *on Christian Unity*. avowal of his long cherished views on the subject of Christian unity; to which views he had *in public* only briefly adverted before. The speech then delivered, he afterwards greatly extended on paper, with a distant view to its being printed, which was publicly requested, but in all probability, will never be done. A *part* of it somewhat enlarged, was published separately and anonymously in 1833.* But at the former period, his spirit soon failed him. The more he considered the obstacles to Christian unity, the more deeply and painfully was he convinced it would not be restored by such efforts as he could make. Yet the scriptural promises of the latter day glory kept him from despair, while he felt that the desired union was not to be hoped for, except from God alone, by the effusion of his Spirit. Without doubting at all the validity of the arguments he had been penning, he slackened in his preparations for publishing them: and as a better means of advancing the object, invited four or five friends, whose belief and expectation coincided with his own, to join him privately in prayer for the effusion of the Spirit, as the Spirit of love, to unite the Church. Nothing was further from their thoughts, nor from his own, than that any truths of importance for this object had to be discovered and propagated. It was as the Spirit of LOVE, rather than of light, that the operation of the Divine Comforter was supplicated.

Not more than three of these little meetings had been held, before the writer renewed his attention to the Old Testament, for the purpose of examining and arranging its figurative language for the instruction of children. Here, new inquiries seized his attention: and he had not proceeded far, before the following sentences in Dr. J. Pye Smith's *Scripture Testimony to the Messiah* *Question suggested* arrested his thoughts.—“Neither do we sup- *by Dr. John Owen*. pose that the Deity actually made use of vocal speech in the exercises of his creative energy, or on the other occasions referred to. This style was undoubtedly adopted as the most conformable with the fresh and lively sensibility of mankind in the first periods of literary com-

* In a tract entitled ‘*Apostolical Succession Examined*,’ and published by the Society for promoting Ecclesiastical knowledge. It is No. 38 of the Miscellaneous Series, and begins *Vol.* iv.

position, and it partakes of the *anthropopathia* which the Spirit of inspiration condescended so largely to employ in the Old Testament writings. At the same time I must profess that it appears to me a very rational and probable reason for the frequent and copious attribution to the Deity of human affections and actions, which is modestly proposed by Dr. Owen; ‘That the whole Old Testament, wherein God ‘perpetually treats with men by an assumption of human affections ‘unto himself,—proceeded from *the person of the Son*, in a preparation ‘for, and prospect of his future incarnation.’ *On the Person of Christ*: chap. vii.”* I reflected:—I have been engaged in tracing the gradual advance in the manifestations of Divine glory to Israel, during a long series of ages. The grandeur and sublimity of those manifestations, the wisdom seen in their diversity, and the reverence for Jehovah produced anciently by each, and by all, have delighted and awed my spirit more than in any former meditations on the Old Testament. Am I indeed to ascribe all this Divine majesty to my Redeemer?—Some weeks of eager and solemn inquiry were spent on this question: and the result was a full conviction, which has never since been shaken, that Dr. Owen’s position is *very near* the truth. But difficulties still remained. In DEUT. xviii. 17—19, HEB. i. 1, 2, and numerous other passages, there is irrefragable proof that *the Father* spake to the ancient church, and by it was adored. It required much time and care to collect and examine the texts which prove that BOTH these Divine Persons were known from Abraham’s time, perhaps before,—to ascertain the passages in which distinct parts are assignable to each,—and to correct the process by a reverent attention to *all* in the New Testament that bears upon the subject. These anxious, laborious, and exciting inquiries, joined to the constant service of a congregation, wore down the writer’s strength; he resigned his pastoral office,† and spent several months in the society of his relatives, restricted by medical advice from publick speaking and from study. But the pain of the restraint became more injurious than the labour
Papers in the Evan- of research. He cautiously resumed his in-
gelical Magazine. quiries: and almost the earliest composition

* Scripture Testimony, B. II. c. iv. sec. 33. Vol. I. p. 369, 370, note. Dr. Owen, introduces the words copied by Dr. Smith, thus: “And I am not without thoughts, although I see some difficulties in it, *that the whole Old Testament*, &c. &c.

† At Whitchurch, Shropshire. The document by which this was done, was dated May 12, 1826; it was printed the following year in April, and privately sent to a number of his friends.

he was able to execute, was a paper (the first of a series) in the Evangelical Magazine for April, 1827, originally written for a single christian friend. It was sent to that publication, as being unconnected with any particular sect, and "whose aim" the editor declared (in the preface to the volume for 1826, and on other occasions)* "is to unite the church and save the world:" Its specifick form, as a disquisition '*On the Scriptural meaning of the word SPIRITUAL,*' was given to it from a wish that the views to be advanced might be connected, in the readers' thoughts, with the earnest supplications that had been presented by so many christians, for the effusion of the Divine Spirit, since the publication of a widely circulated tract on that subject, by the Rev. *James Haldane Stewart*, a few years before. To the influence of that Holy Agent on his mind, in answer to special, and solemn, and united supplications, the writer would, with humble gratitude and reverence, ascribe the enlargement of his views in the years 1825 and 1826; a small portion of which may be seen in the series of papers begun by that just mentioned, and somewhat more of them in the present essay. The way in which his mind was conducted to them, inspired from the first a hope, which subsequent examination has confirmed, that they will tend *ultimately* to the full union of Christians. He believes this was the effect of the truths advocated there and here, in the apostolick age; and that whenever they, with their collateral truths, their just consequences, and their lovely fruits, shall have extended among Christians, by a gradual process, in which the chief agent will be the Holy Spirit, they will unravel our controversies, meliorate our dispositions, and make believers, as when these truths were first published at Jerusalem, "*of one heart and of one soul.*"†—May the Lord hasten it in its time!

SECTION II. *Contents of three papers published in the year 1827.*

SHORTLY after the *first* of these papers appeared,¹ some judicious friends told the writer, the Evangelical Magazine was far from being the best channel for bringing his thoughts under the examination of competent judges. Yet having chosen it for its professed regard to the union of Christians, he continued to employ it while permitted to

* For instance, in the prefaces to the volumes for 1827, 1835, and 1836, which happen to lie before me, are similar declarations.

† Acts iv. 32.

do so, and *three* papers were published in 1827. The *fourth* was sent to the Editor some time before the *third* appeared, but was never inserted.

In what degree these papers may at the time have excited any profitable attention to their leading subject, the gradual methods employed by Divine Wisdom in communicating saving truth to mortals, the writer is unable to state. He apprehends it was very small; of which one cause might be, that a succession of papers stated in the titles to be on the meaning of a single word in a few passages of Scripture, and that word one which few regarded as a subject of inquiry, was not the best adapted to excite the curiosity of readers; while of those who perused them, some might not have patience to examine the multitude of scriptural proofs adduced, or to trace the connexion between some of the topicks and the point from which the discussion started.

The perusal of these papers is not by any means *necessary* in order to a fair examination of the following pages. Yet such as feel interested by this Essay, the writer apprehends, may afterward peruse those papers with advantage; as they show some of the uses and effects of the truths here advocated, in the first age of Christianity. He has now carefully reviewed them, and finds nothing to retract or even to modify, except a single word of inferiour importance. Some corrections of typographical errors, and quotations which he was then obliged to give from memory, he has supplied in a note at the end of this section. The contents of the three are briefly as follows.

The *first* is designed to show that the word '*spiritual*' in 1 Cor. iii. 1, and some other passages, describes such a state of mind, as was

Contents of the produced among the Jewish converts, by the first
three papers. great effusion of the Spirit at Jerusalem.

The *second* (*September*) shows, that this state of mind could not be immediately produced in converts from heathenism, for want of previous scriptural knowledge: and that they were employed in acquiring this from the Old Testament, in the interval between their first receiving the peace of the Gospel, and their becoming '*spiritual*,' or no longer babes in Christ.

The *third* paper (*October*) begins the inquiry, of what particular truths did the disciples acquire the knowledge and influence, in becoming "*spiritual*;" shewing that these relate to the dignity of the Redeemer, as expressed by his own avowal on oath in his trial, and

some time before, by Peter in his famous confession, that Jesus is "*Christ, the Son of God.*"

It is remarked, that both these titles (1 *Christ*, 2 *Son of God*) are used in a variety of meanings, or at least of gradations in significancy. And this third paper concludes with the following paragraphs, which, as the magazine may not be at hand when the present essay is read, are copied, with the slight alteration above referred to.

"In the confession of our Lord, the attendant circumstances require us to interpret these terms in the highest sense they will justly bear. For ascertaining this, their origin and *Origin of the Terms* history are of importance. And as they '*Christ*' & '*Son of God.*' were used in that high sense, both by Jesus, by his forerunner, and his followers, and by the Jewish rulers and rabble;* the only source whence this idea, together with the terms expressive of it, could have been derived, was *divine* revelation, as extant in the Old Testament. There let us seek them, and thence derive their true meaning.

The most ancient scripture, perhaps the only one, that could justly furnish the title "Son of God," is the second Psalm. *There* a glorious Personage is called "Son,"† in reference to Jehovah, spoken of as sitting in the heavens; and also "his Anointed" or *Psalm* ii. Christ;‡ the King enthroned by him in Zion;§ and probably (in exact correspondence with the phraseology of Ps. cx. 1, 5,) the Sovereign or "Lord."|| The object of thought here called the "Son," is the same that has the other titles; and some attention to those titles, and to the mention of Zion, may give us a clearer idea of it.

As a metaphorical and heavenly Zion¶ is an idea never mentioned in Scripture before the date of this second Psalm, it is improbable that on the publication of it by David,** the mention of Zion *Zion*. could be understood of any other place than the hill of that name at Jerusalem; which interpretation may appear in the sequel quite consistent with the apostolick quotations.†† And it may be useful to inquire if Zion had been distinguished by any remarkable transaction about the date of this Psalm.

It was hither that the Ark of the Covenant had been brought in a triumphal procession of the nation, after remaining in obscurity and

* JOHN i. 34, 49; MATT. xvi. 16, 20; xxvi. 63. JOHN x. 30, 33.

† v. 7, and probably v. 12.

‡ v. 2.

§ v. 6.

|| v. 4.

¶ GAL. iv. 26. HEB. xii. 22. ** ACTS iv. 25. †† ACTS iv. 25—28. xiii. 35.

neglect, almost eighty years. But the high importance of this event can be known only by a careful review of the history of that sacred symbol, of which a rapid sketch will be given in the next paper."

NOTE TO SECTION II.

Containing Corrections and Additions to the three papers in the Evangelical Magazine, for 1827. (New Series, Vol. V.)

IN THE FIRST PAPER, APRIL.

Page 145, column 2, last line, erase to.

— 146, column 2, line 17, for *virè* read *verè*.

— lines 25, 26, for Redeemer. So read Redeemer; so.

— line 36; erase it to.

— line 40, for Grave's read Grabe's.

— line 40, at the word *edition* refer to the following note.

The passages of Irenæus referred to, are *Lib. iv. cap. 53. 62. 66.*—In this last place his words are as follows:—

* * * "Et reliqua omnia quæcunque per tantam seriem Scripturæ demonstravimus Prophetas dixisse, spiritalis verè qui est, interpretabitur, unumquodque eorum quæ dicta sunt, in quem dictum sit characterem dispositionis Domini, et integrum corpus operis Filii Dei, ostendens, semper eundem Deum sciens, et semper eundem Verbum Dei cognoscens, etiamsi nunc nobis manifestatus est; et semper eundem Spiritum Dei cognoscens, etiamsi in novissimis temporibus novè effusus est in nos, et à conditione mundi usque ad finem in ipsum humanum genus: ex quo qui credunt Deo, et sequuntur Verbum ejus, percipiunt eam quæ est ab eo salutem."

Page 146, col. 2. To the foot-note, add, within half a dozen pages, or so, of its close. The words are, "one of the most ancient, the most learned, and most holy of them."

IN THE SECOND PAPER, SEPTEMBER.

P. 373, col. 2, line 25. To Dr. Prideaux's name, add a reference to this foot-note: * Connection, Part II. Book 5—Anno 107.

P. 376, col. 1, line 10, from the bottom: for the Greek characters answering to *lonia tôn* read those answering to *logia tôn*.

P. 376, col. 2, line 1, in Greek, for *entheos* read *eutheos*.

P. 377, col. 1, line 18, for after Pentecost—(Acts ii. 42, 47). After read after Pentecost (Acts ii. 42—47); after.

IN THE THIRD PAPER, OCTOBER.

P. 416, col. 2, line 11, from the bottom, for the first Thessalonians read the first to the Thessalonians.

P. 418, col. 1, line 41, for *is* read *are*.

P. 418, col. 2, line 11, for impossible read improbable.

Also the following errors in the numbers used for reference, in the three papers, may be mentioned.

I.

p. 144, c. 1, l. 36, for 7—11 read 7, 11
 ————2, l. 32, for 10), read 11),
 p. 145, c. 2, l. 14, for 1, 4), read 1--4),

II.

p. 373, c. 2, l. 40, 1, for 1, 4) r. 1—4)
 p. 374, c. 1, l. 48, for 6, 31 r. 6—31
 p. 376, c. 1, l. 41, for 11, 14 r. 11—14
 ————c. 2, l. 17, for 12, read 21,
 ————20, for 15, 17) r. 15-17)
 ————37, for 26, 23 r. 26--28
 ————38, for 4, 6) r. 4—6)
 ————47, 8, for 19, 23). read
 19—23).
 p. 377, c. 1, l. 18, for 42, 47 r. 42—47
 ————20, for 31, 37 r. 31-37)
 ————21, for 11, 14) r. 11--14)

III.

p. 416, c. 1, l. 27, for 6, read 6, 7,
 ————c. 2, l. 156, for 14, 21 r. 14--21
 ————l. 56, for 10, 22 r. 10--22
 ————for 1, 4; read 1—4;
 ————l. 57, after Col. i. 7; add
 iv. 12;
 p. 416, c. 2, l. 58, for 1, 4; read 1--4;
 ————59, for 1, 4; read 1--4;
 p. 417, c. 1, l. 13, for 53, 7, r. 53—7,
 ————for 175, 7, r. 175--7,
 ————14, for 486, 9, r. 486--9.
 ————c. 2, l. 23, for viii. 20; read
 viii. 29;
 p. 418, c. 1, l. 1, for xviii. read vii.
 ————17, for 14, 18; r. 14-18;
 ————c. 2, l. 18, for 25, 28; read
 25—28;

SECTION III. *The higher meaning of the word CHRIST deduced from the history of the Ark.**

To understand the history and use of the Ark of the Covenant, (a very important but neglected subject,) it must be kept in mind, that the *essential* omnipresence of the Deity, as *Ignorance of the* distinguished by Dr. Paley† and others from *Lord's omnipresence.* his *virtual* omnipresence, was no part of the popular creed of Israel, before the publication of Ps. cxxxix.‡ There is not one text more

* This Section is a copy of the paper sent to the *Evangelical Magazine*, in September, 1827, and intended to appear with the title, *On the meaning of the word "spiritual" in 1 Cor. iii. 1, &c.* No. IV. I have abstained from alteration, in order that it may have whatever small advantage my readers may choose to give it, through knowing it has been long considered. Where additional remarks appear desirable, they will be given in foot-notes.

† Dr. Paley's words are,—“He who upholds all things by his power, may be said to be every where present. This is called a virtual presence. There is also what metaphysicians denominate an essential ubiquity; and which idea the language of Scripture seems to favour; but the former, I think, goes as far as natural theology carries us.” *Natural Theology*, chap. xxiv.

‡ If any reader should be startled by this assertion, as thinking it absurd or profane, I would request him, in addition to the *scriptural* grounds of it, to (*Appeal*, &c. p. 193.)

ancient than that Psalm, wherein the doctrine is asserted, whereas of a subsequent date there are several; and there are passages which show that persons remarkable for strength of mind and piety did not know it.* From other passages it is evident that the ideas entertained of Jehovah, both by his unregenerate and his pious worshippers, bore a much greater resemblance than many have imagined, to the notions held concerning their deities by the ancient heathens, who never attributed omnipresence to them, as the works of Homer may testify.† The harmony and use of the successive portions of divine revelation, can never be rightly traced, until we cease from the folly of attributing to the early believers more knowledge than we have any evidence of; and are content in the cautious manner whereof Mr. Davison has given so admirable an example in his *Discourses on Prophecy*, to put together just what we find in Scripture, paying equal respect to its silence and its announcements.

The Israelites, ignorant of the *universal* presence of Jehovah, were assured of his presence *with them*, by the pillar of cloud, which seemed to conceal his glorious person from their view, as he led them through the sea, and through the desert to Sinai. While they were encamped

The Ark. at the foot of that mountain, the Ark of the Covenant was made, to be placed behind the partition veil of the tabernacle, and serve as a royal throne, from which the Deity, manifested by a radiance enveloped in cloud, might administer the theocratical government of Israel.‡ The place where the ark stood, was the point whereto

peruse with candour some pages of Milton's *Treatise on Christian Doctrine*; where he argues with a show of reason, and of humility and reverence too, that *Christian* believers ought now to form their notion of God, from those *humanlike* expressions, which He employs concerning Himself so abundantly in the Bible. Milton's ignorance of the *gradual progress* of divine knowledge in the church, which appears throughout that singular work, led him into some of its most remarkable errors; of which this is one. But if a mind so serious and vigorous, and with so high advantages, in the blaze of gospel light, advocated a *humanlike* notion of the Deity, as most scriptural, and best adapted to the feebleness of our minds, it cannot be absurd to suppose that in the infancy of human thought and of Divine Revelation, such a notion was the common one. See his *Treatise*, pp. 16—19, from which some sentences are given in the next article [F] of this Appendix.—This subject has been touched on before, at pp. 6, 8.

* GEN. xxiv. 7. xxviii. 16, 20. EXOD. xxxiii. 12—16. 1 SAM. xxvi. 19. See also JONAH i. 3. JOHN iv. 21—24. 1 KINGS viii. 27. 2 CHRON. vi. 18. JER. xxiii. 24.

† Ps. l. 12, 13, 21. EXOD. xvii. 7. xviii. 11. xxxiii. 18—23. DEUT. iii. 24. 2 SAM. v. 24.

‡ EXOD. xxv. 22. NUMB. vii. 89. DEUT. xxxi. 14—23. JOSHUA vii. 6—15, &c.—See also Lowman's *Rational of the Ritual of the Hebrew Worship*,

their faces were ever turned in worship,* and to which the whole of their ceremonial code had a reference. The priests were the persons who with solemn rites, approached nearer to it than other Israelites. Uncleanness was the suspension of the right of approach; and the purifications and sacrifices were the means of restoring or preserving that privilege.

On the conquest of Canaan, the Ark, with the tabernacle and its furniture, was fixed at Shiloh, which thus became the capital of the land, and the scene of Jehovah's manifested presence.† Three times a year, all the men of Israel were required to appear before the royal pavilion, and do homage in a sacred festival, to their Divine Sovereign. The texts appointing these feasts, are the most ancient in which Jehovah assumes in his own communications, the title of *Sovereign* or *Lord*.‡ Hence the use of this title, in after times, for the Divine Person there manifested, had a peculiar propriety.§

But the whole apparatus of the Levitical worship, was from the first understood to be a copy of things more sublime in the heavens.|| And, along with a peculiar presence of Jehovah over *Celestial* the Ark, the people were taught to believe in a more *sanctuary*. glorious manifestation of Deity, in a region above them beyond the skies. So long as they carefully observed the Mosaick ceremonies, these ideas of an occasional earthly, and of a perpetual heavenly Presence of Jehovah, could never lose their hold of the publick mind of Israel. And after each relapse into idolatry, they would be revived with the revival of their true worship.¶

In Samuel's time, there was a very extensive change in the publick religion, and the government of Israel. The Ark, after its return

(1748) *Part II. chap. ii, pp. 67—70, &c.* where the *locality* of Jehovah's manifestation is treated, but without any reference to the indications of a plurality of Divine Persons.

* 1 KINGS viii. 29, 30, 48. DAN. vi. 10.

† JOSH. xviii. 1. JER. vii. 12—14. xxvi. 6.

‡ HaADoN JeHoVaH. EXOD. xxiii. 17. xxxiv. 23.

§ JOSH. iii. 11, 13. 1 KINGS ii. 26. Ps. lxxviii. 11. 17. 19. 20. 22. 26. 32. lxxviii. 65. lxxix. 12. xcvi. 5. cxiv. 7. ISA. i. 24. iii. 1. iv. 4. vi. 1, 8, 11.

|| HEB. viii. 5. EXOD. xxv. 40, &c. NUMB. viii. 4. DEUT. xxvi. 15. Ps. xviii. 6, 9. xxxiii. 13, 14. cii. 19. JOHN xiv. 2. HEB. ix. 11, 12, 23, 24. REV. vi. 9. xi. 19. &c. &c.

¶ EXOD. xix. 18, 20. xx. 22, 3. DEUT. xxvi. 15. 1 KINGS viii. 13, 20, &c. xxii. 19. 2 CHRON. xxx. 27. Ps. xiv. 2, xvi. 11. xlvi. 5. xlviii. 2.

from captivity among the Philistines, was not carried back to the Ark in tabernacle, but was kept in complete obscurity, that obscurity. continued, with only short interruptions, if any, for nearly eighty years.*

It is difficult to conceive how the festivals and the yearly expiation could be observed, when the Ark was in an obscure corner, the tabernacle at the distance of several miles, and at length, the high priest's robe of office far from both.† It was impossible that the sacred pavilion could keep up the idea of a Divine Sovereign, frequently in a special manner present there, in its former strength, when his throne was known to be removed. The apparent suspension of the legal force of the statutes forbidding any sacrifices except at the brazen altar, and the return under Samuel to the patriarchal practice of sacrificing in a number of elevated situations, would still further withdraw the popular attention from the idea of One Earthly Presence of Jehovah, and direct their hopes and homage to the skies.‡

But the nation was left without a head on earth. Piety would have led them to desire the restoration of the Ark, and with it the frequent manifestation of Jehovah's presence. Worldly policy led them to desire a mortal king, that they might be like the surrounding nations.§ Their first monarch, Saul, neglected the Ark, oppressed and murdered the priests, owned no superiour on earth, and turned religion itself into a mere tool of state.|| It is perhaps of these and the preceding times, that the prophet Azariah (or Oded) speaks in 2 CHRON. xv. 2—6.

Very different were the principles on which the dynasty of David was established. Shortly after all the tribes were united in loyal

The Ark honoured attachment to his person and government,
in David's time. the Ark was conducted by the assembled nation to Zion, and solemnly placed in the pavilion prepared for

MATT. v. 34, 5, 45. PS. xcix. 2. cx. 1, &c. ACTS ii. 34. PS. cxv. 3, 16. cxliii. 1. ISA. vi. 1. viii. 18. lvii. 15. LAM. iii. 41. DAN. ix. 20—23. MAL. iii. 1. MATT. vi. 1, 9. xxiii. 21, 22. MARK xi. 15—17. &c. &c.

* 1 SAM. vii. 2. xiv. 18. 1 CHRON. xiii. 3.

† 1 SAM. vi. 21. vii. 1, 2. 1 CHRON. xiii. 3—6. PS. cxxxii. 6. ——— 1 SAM. xxi. 1—9. xxii. 18—23. xxiii. 6, 9. xxx. 7, 8. 1 CHRON. xvi. 39, 40. 2 CHRON. i. 3—6.

‡ 1 SAM. vi. 14, 15. vii. 9, 10, 17. ix. 12—14. x. 8. xiii. 8—10. xiv. 35. xv. 21. xvi. 2—5. xx. 6, 29. 1 KINGS iii. 2—4.

§ 1 SAM. viii.

|| 1 CHRON. xiii. 3. 1 SAM. xxii. 11—23. xv. 30, 31.

it by David; in front of which, sacrifices were offered, and psalms daily sung to instrumental musick, while the mosaick tabernacle and altar remained more than eight miles off, at Gibeon.* At Zion also, the nation assembled at the three annual festivals.† A plentiful effusion of the Divine Spirit, enabled David to compose, and the people to use, a number of sublime odes, whereby their worship became more spiritual, and the notion of Jehovah's presence among them on earth, was fully revived, with an increase of grandeur.‡ Probably to this the apostle refers in HEB. i. 6, (Ps. xcvi. 7,) translated by Dr. Smith,§ "When he again introduceth the First-begotten into the world, he saith, "And let all the angels of God worship him:" with which accords the marginal reading of our authorized version, "When he bringeth again, &c." David professed not to be the *Sovereign* of Israel, but Governor and military commander *under* the true Sovereign, JEHOVAH, "the Majesty of whose mysterious Presence, filled the throne of "Israel."||

At the end of this section, the reader will find references to most, if not all the passages of the Psalms, in which mention is made of the Divine Presence in Heaven, or in Jerusalem, or of a Royal Personage. By comparing these with each other, and with the recorded events of David's times, he will find, I think, some confirmation of the preceding statements. But I must not be understood to assert that in every instance the Royal Personage is the Divine manifested Presence: in some of the passages clearly this is not the case; and respecting others, I am at present unable to decide.

We may now return to the Second Psalm, and examine the most ancient meaning of the term "*the Anointed*."¶

* 1 CHRON. xvi. 37—40. xxi. 29, 30. 2 CHRON. i. 3—6. 1 KINGS iii. 4, 15.

† EXOD. xxiii. 17, &c. PS. cxvii. 4. 1 SAM. i. 3. and 2 SAM. vi. 2.

‡ 1 CHRON. xv. xvi. PS. cv. xcvi. cvi. 1, &c. PS. lxxviii. PS. ii. cx. &c.

§ Scripture Testimony to the Messiah, Vol. ii. p. 646.

|| 1 CHRON. xxviii. 5. xxix. 22, 23. 2 CHRON. xiii. 8.——Davison's *Discourses on Prophecy*, p. 186.

¶ It may be quite unnecessary, yet it is safe, to remind the reader, that the words *Messiah*, *Christ*, *Anointed*, have all the same meaning; the first being from the Hebrew, and the second from the Greek. They are three names for the same office; just as the Sovereign of this favoured country is called on the coins, *REX*, which is Latin; in giving assent to acts of parliament, *Roy*, which is Norman French; and on other occasions, *King*.

We read several times in the Law, of the "*priest that is anointed,*"ⁱⁱ and the anointing of the high priest.* But I remember only two *The term* passages extant before Ps. ii., where the word '*Anointed.*' *Anointed* occurs without any other noun, and with only a pronominal adjunct. Both these are parts of prophecies contained in the same chapter, and delivered within a few years of each other. The first is the conclusion of the Song of Hannah.† "*The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them; the LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his ANOINT-ED.*" The second is part of a message delivered by a prophet to Eli, which, after predicting the exclusion of his family from the high priesthood, proceeds;‡ "*And I will raise me up a faithful priest, that shall do according to [that which is] in my heart and in my mind, and I will build him a sure house; and he shall walk before mine ANOINT-ED for ever.*" We will now inquire, if the record of their fulfilment throws any light upon the meaning of the important term in these predictions.

The first prediction is very general, and may be understood of David and the line of his successors; or the similitude of Hannah's song to those of Mary and Zacharias,§ may induce some to refer it altogether to the introduction of the Gospel, as I think Dr. Hales does. But neither of these interpretations exhibits such an exact correspondence to the prophecy, as to prevent our inquiring for some third interpretation, to be suggested by the other passage.

Here, a specifick event is predicted so plainly, as to exclude reasonable doubt. The threatening contained in the context was not fully

1 Sam. ii. 35. executed, until Solomon deposed Abiathar, who like Eli was a descendant of Ithamar.|| The promise was fulfilled in Zadok. the elevation of Zadok, of the line of Eleazar and Phinehas, in the beginning of Solomon's reign, and the continuance of the high priesthood in his family.¶

But who is the "*Anointed,*" before whom the high priest for the

* LEV. iv. 3, 5. viii. 12. xvi. 32. xxi. 10. NUM. xxxv. 25.

† 1 SAM. ii. 10.

‡ 1 SAM. ii. 35.

§ LUKE i. 46—80.

|| 1 KINGS ii. 27. 1 CHRON. xxiv. 3—6.

¶ NUM. xxv. 13. 1 CHRON. vi. 8. 1 CHRON. xxiv. 3—6. xvi. 39. 2 SAM. xv. 24—29. 1 CHRON. xxvii. 17. xxix. 22.—1 KINGS ii. 35. 2 CHRON. xxxi. 10. EZEK. xl. 46. xliii. 19. xlv. 15. xlviii. 11. EZRA. vii. 2.

time being was to walk? Zadok officiated before the Divine Presence manifested with awful glory in the temple of Solomon. That monarch and himself were both but ministers of the true Sovereign, Jehovah; one being at the head of the civil department, the other of the ecclesiastical. Each in his own department was the superiour of the other; though in the general arrangement of the nation, the higher rank belonged to the civil governor.* Solomon was dependent on the ministrations of Zadok, for the ceremonial purity, without which he could not enter the temple he had built;† and the supreme pontiff owed civil obedience to the heir of David, as the anointed of Jehovah. The question is, whether the mortal "anointed," or the Divine Presence, is meant in the prediction to Eli; and it may perhaps be determined by attention to the other term of the clause, "he shall *walk before* mine Anointed."

The phrase *to walk before* is used in the immediate connexion,‡ and

* 2 SAM. vii. 14. 1 CHRON. xvii. 13. HEB. i. 5. LUKE i. 32, 33. ISA. ix. 7.

† LEV. xvi. 2 CHRON. xxvi. 18.

‡ 1 SAM. ii. 30. *see v. 28.*—The obvious antithesis in meaning which *v. 35* forms with *v. 30*, appears to me a sufficient proof that the expression "*walk before*," is to be understood in the same sense in both. In *v. 30*, it plainly refers to the official duties of the high priest; who, on the annual day of atonement, walked alone from the great altar, where all the people beheld him, into the inner sanctuary, the secret presence chamber of Jehovah; beside that on other occasions he publicly appeared at the head of the priests, to whom was confined the privilege of entering the outer sanctuary, by which they approached nearer than others, to the local presence of the Divine Sovereign of Israel. In *v. 35*, therefore, that expression refers to the same.

This antithesis is not disturbed by those services being said, in *v. 30*, to be rendered to Jehovah, the Speaker who says—"should *walk before* me for ever," and in *v. 35*, to Him whom that Speaker calls "*mine Anointed*,"—this word being understood in the sense advocated in these pages. The services rendered to the one, are also rendered to the other; and the express mention of the *Anointed* in the latter case, may be taken as an intimation of some new and more glorious manifestation of that Divine Person. This oneness of interest in the services paid, is indicated in a manner somewhat similar, in GEN. xxii. 12. EPH. vi. 6, and other passages.

In a multitude of places, ritual sacrifices performed by the priests, or other worshippers, near or within the Tabernacle, or the Temple, are said to be done "*before the Lord*," EXOD. xxvii. 21. LEV. i. 3, 5, 11. iii. 1, 7, 12. &c. &c. LEV. xvi. 13, and particularly 1 SAM. ii. 28.

I have heard it indeed, objected somewhat ingeniously, that the phrase *walk before* is proved not to have the specifick sense here assigned to it, by a neighbouring passage, where Samuel speaks of himself, and also of Saul, as *walking before* the people of Israel. 1 SAM. xii. 2. But here the idea is evidently *precedence*, with publicity or notoriety implied. In a similar way, the Hebrew word here translated *before*, is used with other verbs to denote the precedence of a civil or a military chief, in NUM. xxvii. 17. DEUT. x. 11. JOSH. viii. 10. JUDGES ix. 39. 1 SAM. xviii. 13, 16. 2 SAM. x. 16; and numerous passages might be quoted, in which the sense is *precedence* of different

in other places, (some very ancient),* to denote the homage paid by *The phrase* sacred persons to the Deity; but never, that I recollect, to denote the duties which the Jewish high priest owed to the mortal king, or any one human being to another.† I propose therefore to interpret "*walk before*" in 1 SAM. ii. 35, of the sacred ministrations of the high priest; and "*Anointed*" of the Divine Presence manifested in the Temple.

kinds, as of persons walking before others in a procession, or preferred to another in honour, &c. &c. GEN. xxxiii. 3. xlviii. 20. JOSH. vi. 4, &c. &c. This sense of precedence is obviously quite inapplicable in 1 SAM. ii. 30, 35; whose interpretation, therefore, cannot be affected by 1 SAM. xii. 2.

Yet as some may think this argument from the use of the phrase "*walk before*," a slender support for so weighty a conclusion as the meaning of the word *Christ*, it may be well to apprize them, it is very far from being the only one. The use of that phrase, indeed, makes the course of reasoning more concise and direct: but the conclusion might be reached without it, by comparing a number of the passages referred to at the end of this section, and others, so as to educe full proof that the Divine Person adored *as present with the Ark*, was in Ps. ii, called the *Anointed*. Since that title in 1 SAM. ii. 35, (unlike v. 11,) cannot possibly mean the Incarnate Redeemer, (for to him no high priest ever officiated, and the application of the prediction, to the services of the Christian Church, made by Eusebius, *Dem. Evan. L.* iv. c. 16, is violent in the extreme,) it would then remain for decision, whether he who is there called the *Anointed*, was that Divine Personage who had been for centuries honoured by the whole nation, or a human officer, such as then had never existed, nor so far as appears, was anticipated by any:—a question surely not of difficult solution.

* The persons who are said in Scripture to *walk before* the Deity, are—*Abraham*, GEN. xvii. 1. xxiv. 40; he and *Isaac*, GEN. xlviii. 15; *David*, 1 CHRON. iii. 6. viii. 25. ix. 4. 2 CHRON. vi. 16. vii. 17. Ps. lvi. 13. cxvi. 9, including, perhaps, fellow-worshippers; *Solomon*, 1 KINGS ix. 4. 2 CHRON. vii. 17; *David's successors*, generally, 1 KINGS viii. 25; (2 CHRON. vi. 16;) *servants of God* in covenant with Him, 1 KINGS viii. 23. 2 CHRON. vi. 14. In these last two places, it may not be quite clear whether *all* sincere worshippers in Israel are denoted, or only such as were distinguished by special covenants; therefore I will not decide whether the phrase '*walk before*' is restricted to official persons, or not. In other cases, where the duties of piety are mentioned plainly without regard to official distinctions, the phrases '*walk WITH God*,' and '*walk AFTER the LORD*,' are employed. GEN. v. 22, 24. vi. 9. MICAH vi. 8. (MAL. ii. 6.)—2 KINGS xxiii. 3. 2 CHRON. xxxiv. 31. HOS. xi. 10.

If the phrase '*walk before*' had not occupied so much time already, it might have been compared with the phrase '*stand before*' in some similar applications of it; as DEUT. x. 8. 2 CHRON. xxix. 11. EZEK. xlv. 15.—2 CHRON. xx. 9.—1 KINGS x. 8. 2 CHRON. ix. 7.—LUKE i. 19. But this must be left for the present.

† The places approaching nearest to such a use of the phrase '*walk before*,' are 1 KINGS ii. 26.—2 SAM. xv. 1. 1 KINGS i. 5. xviii. 46. In all but the first of these, we see persons running before a king, or a pretender to royalty, as a customary mark of honour:—a kind of service which it was below the dignity of the priesthood to pay to any mortal whatever. In the first, we find *Solomon* saying to *Abiathar*,—"thou barest the ark of the Lord God before *David my father*,"—which probably refers to his walking before *David* in

In confirmation, it may be urged, that when the prediction was delivered to Eli, there was no mortal king anointed in Israel, nor, so far as appears, any expectation of one; so that if *No mortal "Anointed"* meant a mortal king, it must have been *king then*. the only unintelligible word in the prophecy.*

It may indeed be objected in reply, that as the Divine Presence had never before been called in Scripture "the Anointed," this interpretation would be equally foreign from the people's thoughts. But such a conclusion would not be fair. The idea of a mortal king of Israel had scarcely been thought of, whereas that of the Divine Presence was familiar. It was universally known that the high priest's ministrations had a special reference to that Presence; so that the phrase "*walk before*" if rightly interpreted above, would at once suggest the meaning of the word "*Anointed*."

The word in this sense was probably in common use. Like the title "*Jehovah of hosts*,"† it may have become current before any text

public processions, when the Ark was removed; not as a mace-bearer walks before a mayor, with the ensign of his authority, but as himself taking *precedence* of David, when bearing the sacred throne of Jehovah, their common Sovereign. 1 CHRON. xv. 11. 2 SAM. xv. 16, 18, 24—29, 32. This sense, however, is inapplicable to 1 SAM. ii. 35; for that is a promise predicting the official services of Zadok's successors for centuries to come, whereas this particular kind of service, *bearing the Ark*, ceased entirely on its being deposited in the Temple, whence it was never removed, except, perhaps, for a short time, during Josiah's thorough repair of the edifice. 1 CHRON. xxiii. 26. 1 KINGS viii. 4—9. 2 CHRON. v. 4—10. xxxv. 3.

* And this will appear not very probable to one who considers how plain and immediately intelligible are all the other terms of that message.—If it should be imagined by any, that Hannah's mention of the *Anointed* in the close of her prophetic song, (1 SAM. ii. 10,) had been understood of a mortal king to be afterward appointed,—that this was its true meaning,—and that the word in 1 SAM. ii. 35, was used in that sense already grown familiar; the absurdity of such a supposition may be shown, from the account of Samuel's displeasure and grief when the people requested to have a king. That prophecy was uttered by his own mother, when she presented him to the Lord. Probably he heard her deliver it, and in after life recurred to it often, as the most solemn and interesting, perhaps the earliest of his infantile recollections. It cannot be doubted that he knew it well; and if the above had been the true meaning of its concluding word, he would have received the people's application in a different manner.

Beside, the Scripture expressly states that the deposition of Abiathar, which involved the elevation of Zadok, was according to the prediction in 1 SAM. ii. 35. (1 KINGS ii. 27, 35.) It nowhere states that Saul's elevation to the monarchy, or David's, was according to the prediction of Hannah, or of the prophet sent to Eli. Yet the appointment of a human king was by far the greater event of the two. The one was merely a change in the succession to a long established office; the other, the creation of a new one, of superiour power, and not inferior in dignity.

† First used 1 SAM. i. 3. Compare 2 SAM. vi. 2.
(*Appeal*, &c. p. 201.)

was written wherein the Deity directly assumed it. Thus when Israel was governed by Judges, their Divine Ruler, apparently without any *Divine titles adopted* direction of his own, was called "*Jehovah from common use. the Judge.*"* The Judge was the civil and military head of the nation; its ecclesiastical head was the high priest, who, as his unction was a matter of importance, *may* have been called the Anointed of Jehovah. As the title of the mortal at the head of the civil and military department, was transferred to his Superiour, Jehovah, the Judge; so if the high priest were indeed ever called the Anointed, that title might as easily be transferred from him to the August Person, from whom all ecclesiastical, as well as civil rank was derived. This transfer would be the more easy, if the idea had already gained currency, that as the High Priest mediated between that Person and the congregation, so that Person mediated between the Heavenly Temple, and Israel on earth. Besides, anointing was popularly known to be the method of making a king.† Jehovah manifested on earth had long been acknowledged their King;‡ it was therefore no wonder if they applied to Him in that capacity the royal title "*Anointed.*"

This interpretation, if it be true, must be capable of application to the former prediction; in which the only appearance of difficulty

1 Sam. ii. 10. arises from the subordination of the Anointed, and his dependence on Jehovah expressed there. This, however, is not done more strongly than was implied in the ancient and familiar appellation the Angel (or Messenger) of Jehovah, and is expressed in other parts of Scripture, penned in the next age, where a Person evidently divine is introduced, as receiving benefits from Jehovah enthroned in the heavens.§

The diligent and candid reader will now judge, whether it be not established, that the Object of human thought, first expressed in

Conclusion. Scripture, without any attendant noun, by the word Messiah, Christ, Anointed, was the glorious Personage, whose presence was manifested over the Mosaick Ark. If this be admitted, the titles Son, Sovereign¶ (or Lord), and King, must be acknowledged

* JUDGES xi. 27.

† JUDGES ix. 8, 15.

‡ NUM. xxiii. 21. 1 SAM. viii. 7. x. 19. xii. 12.

§ Ps. ii. 6, 8. Ps. xlv. 2, 7. compare JUDGES x. 16. Ps. lxxviii. 61.

¶ Though the Hebrew word (ADoNaI, not JeHoVaH,) translated in

to denote the same; and so must the terms Anointed, and Son of God, in the confession of the Lord Jesus, and the declarations of his fore-runner and apostles.

But before the reader fully assents to this, it will be wise to examine whether any objection be interposed by apostolick quotations. May all who read these lines, and the writer of them, be *Use of Ps. ii. 7,* kept alike from the fool-hardiness that can doubt *by the apostles.* whether inspired teachers employed ancient texts correctly, and from the indolence, which shrinks from inquiring by what process of reasoning their hearers and pupils were convinced of their correctness.

From the apostolick interpretations, we learn the Second Psalm speaks of the anointing of Jesus at his baptism,* the opposition of the authorities of Judea,† the day of his resurrection,‡ the heavenly Zion,§ the mediatorial kingdom of Jesus,|| and the warnings and promises of the gospel.¶ It remains to show that this unimpeachable exposition, far from overthrowing the interpretation proposed in this section, really confirms it.

Dr. Smith, with his usual caution, avoiding the theory of Bishops Lowth** and Horne,†† that what was said of the Anointed King was understood in a primary and inferiour sense of *David*, remarks, "The Messiah's opposed, but invincible empire, is made the subject of a scenick representation."‡‡ All I wish to prove is, that the representation was not a scene impressed during inspiration on the sensory of the royal prophet in private, but was among the most publick events of his splendid reign.

It may therefore be admitted, that the Second Psalm was under-

Ps. ii. 4, and elsewhere, 'Lord,' (which ought to have been printed thus, and not in the small capitals used by mistake in this and other places,) is applied to the Divine Father, Isa. lxi. 1, it is more frequently used with reference to the Son: and the corresponding Greek word in the New Testament is commonly known to be His ordinary appellation.

* Ps. ii. 2. See LUKE iii. 22. iv. 1. 14—21. MATT. xii. 28. ACTS iv. 27. x. 38.

† Ps. ii. 1—3. ACTS iv. 25—28. ‡ Ps. ii. 7. ACTS xiii. 33. ROM. i. 4.

§ Ps. ii. 6. ACTS ii. 33—36. HEB. xii. 22—24.

|| Ps. ii. 6, 8, 9. REV. ii. 26, 27. ¶ Ps. ii. 10—12. 2 THESS. i. 5—10.

** Lectures on the Sacred Poetry of the Hebrews, *Lecture xi.*

†† Commentary on the Book of Psalms, *Argument of Ps. ii.*—The same interpretation is given by many other commentators and divines.

‡‡ Scripture Testimony, *Vol. I, p. 213.*

stood by David's contemporaries to speak of the confederacy of the
Temporal sense Philistines, or of the heathen rulers and tribes
of Psalm ii. dwelling between Palestine and the Euphrates,*
 the manifestation of Jehovah's presence as the Sovereign of Israel in
 Zion,† and the overthrow of those who opposed Jehovah's political
 kingdom administered by David.‡

This interpretation will be confirmed, if we find elsewhere clear
 proof, that the honour done to the Ark and the accompanying Divine
 Presence in David's time, was typical of the exaltation of the Lord
 Jesus.

For such proof I refer to the Apostle's quotation of Ps. lxxviii. 18, in
 EPH. iv. 8—12. That Psalm, it is generally agreed, was sung in the
 Ps. lxxviii. 18, *quoted* national procession by which the Ark was
in Eph. iv. 8—12. conducted to Zion. The object adored in
 it is the Deity, as manifested in connexion with the Ark. All the
 terms of the Psalm will exhibit a very consistent sense, if interpreted
 on that principle; and the application of some clauses of this Psalm
 to Christian subjects, is, to say the least, a matter of difficulty.§

In its primary sense, (not its highest,) the sixty-eighth Psalm speaks
 of an ancient series of events, some of which were preparatory to the
 erection of the first temple in Jerusalem, and the rest occurred while
 it was standing.

But the Christian scriptures plainly reveal a 'Jerusalem which is
 above,'|| the object of the believer's ardent attachment, as his home,
Correspondence of and his future residence.¶ The earthly
the two Jerusalems. Jerusalem at the three solemn feasts, ex-
 hibited in one mighty assemblage, all the men of Israel. So the
 heavenly Jerusalem exhibits the glorious concourse of the whole
 Church Triumphant. In both Jerusalems, the great centre of attrac-
 tion is the commissioned Sovereign, the Son of God, manifested in
 the earthly city, the shadow of the other, in an obscure and typical
 manner; but in the heavenly, the true Jerusalem, by a glorified Body
 and Soul in personal union with the Deity. The commencement of

* Ps. ii. 1—3. See GEN. xv. 18. 2. SAM. viii. x. 1 CHRON. xviii. xix.
 (13.) xx.

† Ps. ii. 6. xlvi. 1—3. &c. &c. ‡ Ps. ii. 9, 10. xviii. 37—50. &c.

§ Ps. lxxviii. 13—16, 22, 23, 25, 27. || GAL. iv. 26.

¶ PHIL. iii. 20, 21. HEB. xii. 22. JOHN xiv. 1—3.

the manifestation of the Son of God in the earthly capital of Israel, represents of course, the commencement of his present manifestation in the superiour metropolis; and the removal of the Ark from obscurity to Zion, the gradual elevation of the Redeemer, from his tomb to his throne.

It is, therefore, with the most rigid exactness of interpretation, that the Apostle quotes Ps. lxxviii. as describing the exaltation of the Lord Jesus. The two sets of events correspond, as the *Conclusion* motions of an orrery correspond to those of the *confirmed* planets. A person previously ignorant, on viewing the astronomer's machine, might remark, "This globe turns on its axis while it revolves round the sun;" and the words, though referring in the mind of the speaker, only to the artificial earth and sun of the orrery, would equally describe the motions which produce our days and years.

The reader will now judge whether the New Testament quotations of the Second Psalm, do not perfectly accord with, and so establish the primary sense attributed in this paper to its terms "Anointed, Sovereign, (or Lord), King, and Son."*

NOTE TO SECTION III.

The Hebrew participial noun MaShIaCh, for which we use *Messiah*, *Christ*, *Anointed*, occurs *thirty-nine* times in the Old Testament, in the following applications:—

To the *Patriarchs*, 1 CHRON. xvi. 22. Ps. cv. 15.—*Priests*, LEV. iv. 3, 5, 16; vi. 22.—*Saul*, 1 SAM. xii. 3, 5. xxiv. 6, 6, 10; xxvi. 9, 11, 16, 23. 2 SAM. i. 14, 16, 21.—*Saul's successor*, 1 SAM. xvi. 6.—*David*, 2 SAM. xix. 21. xxiii. 1. Ps. xx. 6; xxviii. 8; cxxxii. 17.—*David, or his successor in any following age*, 2 SAM. xxii. 51. Ps. xviii. 50.—*The rightful King of Judah*, Ps. lxxxix. 38, 51.—*Zedekiah*, LAM. iv. 20.—*Cyrus*, ISA. xlv. 1.—*The Predicted Deliverer*, DAN. ix. 25, 26.—*The Divine Person adored as present with the Ark*, 1 SAM. ii. 10; 35. Ps. ii. 2.—*Either that Person, or the mortal king*, Ps. lxxxiv. 9. cxxxii. 10. 2 CHRON. vi. 42.—*That Divine Person, or Joshua*, HAB. iii. 13.

The word is translated '*Anointed*' in our Publick Version, in all these places, except DAN. ix. 25, 26, where '*Messiah*' is used.

* The concluding sentences of the Paper sent for the Magazine cannot now be recovered, as (it is believed) no copy was preserved.

The List of passages in the Psalms, promised in *p. 17*, is as follows.

A Divine Presence in the heavens is mentioned, or alluded to, in the following verses :—

PSALM ii. 4. v. 3. viii. 1. xi. 4. xiv. 2. xviii. 9—16. xx. 6. xxxiii. 13—15. xxxvi. 5. i. 1—6. liii. 2. lvii. 3, 5, 10, 11. lxv. 11. lxviii. 4, 5; (18); 33—35; lxxiii. 25. lxxvi. 8. lxxvii. 13. lxxviii. 23. lxxx. 7. lxxxix. 2; 5—7; 11, 12. xcvi. 11. xcvii. 2—6. cii. 19. ciii. 19. civ. 2, 3. cviii. 4, 5. cx. 1. (*compare* Acts ii. 34.) cxiii. 4—6. cxv. 3; 16. cxix. 89. cxiii. 1. cxxxvi. 26. cxliv. 5—7. cxlviii. 1—6. cl. 1.

A Divine Presence, manifested in one particular place of this earth, is mentioned, or alluded to, in the following verses :—

PSALM iii. 4. v. 7. ix. 11. xi. 4. xiv. 7. xv. 1. (xviii. 6.) xx. 2. xxii. 3. xxiv. 3. xxvi. 8. xxvii. 4—6. xxviii. 2. xxix. 9. xxxvi. 8. xlii. 2—6. xliii. 3. xlvi. 4, 5; 7; 11. (xlvi. 5; 8.) xlviii. 1—3; 8, 9. i. 2. li. 11. lii. 8. liii. 6. lix. 13. lxi. 4. lxiii. 2. lxv. 1; 4. lxviii. 1; 5; 7, 8; 16, 17, 18; 24; 29. lxxiii. 17. lxxiv. 2; 7. lxxvi. 1—4; 11. lxxviii. 54; 60; 68, 69. lxxix. 1. lxxx. 1. lxxxii. 1. lxxxiv. 1—4; 7; 10. lxxxvii. 1, 2. xci. 1; 4. xcii. 13. xciii. 5. xcvi. 6. xcix. 1, 2. c. 4. ci. 8. cii. *title*; 16. cx. 2. cxiv. 2. cxvi. 19. cxviii. 20. cxxi. 1. cxxii. 1; 9. cxxviii. 5. cxxix. 5. cxxxii. 5—8; 13, 14; 17. cxxxiv. 1; 3. cxxxv. 2; 21. cxxxvii. 4. cxxxviii. 2. cxl. 13. cxlv. 10.

A Royal Personage, in some cases Divine, in others human, is mentioned in the following verses :—

PSALM ii. 1—12. v. 2. viii. 1; 9; '*our Lord*.' ix. 7. x. 16. xviii. 50. xx. 6; 9. xxi. 1—13. xxii. 28. xxiv. 7—10. xxviii. 8. xxix. 10. xlv. 4. xlv. 1—17. xlvii. 2; 6, 7. xlviii. 2. lxiii. 11. lxviii. 24. lxxiv. 12. lxxxiv. 3. lxxxix. 14; 18; 19—52. (xcii. 10.) xciii. 1, 2. xcv. 3. xcvi. 10. xcvii. 1, 2; 5. xcviii. 6, 9. xcix. 1; 4. ciii. 19; 22. cx. 1; 4. cxiv. 2; 7. cxxxii. 10—12; 17, 18. cxlv. 1; 11—13. cxlv. 10. cxlix. 2.

SECTION IV. *Examination of the Four Gospels, for the meaning of the titles 'CHRIST,' 'SON OF GOD,' &c.*

LET us now suppose a person attempting to make out, from the New Testament alone, the meaning of the title "Christ, the Son of God," as he may do to a considerable extent, without any reference to the Old.

He will find that the word CHRIST is used in different senses, im-

porting very different degrees of dignity. It was current among the Jews before the birth of Jesus, and afterward, in the sense of the predicted Descendant of David,* whom they expected speedily to raise the fallen fortunes of their country.† In many of them, perhaps in most, there seems not to have been any expectation that he was to be more than man.‡ Yet by some, a mysterious and indefinite dignity was ascribed to this promised Deliverer:§ and a few who listened to the Spirit of prophecy speaking by Simeon and Anna,|| might anticipate the assumption of the human nature by a Divine Person, and so employ the word *Christ* to express the Incarnate Deity.

There was a general expectation that his divine mission would be proved by a great number of miracles;¶ and an equally general though erroneous notion, that his reign would be like that of an earthly king,** yet distinguished by superiour pomp and glory,†† and still more by supereminent piety, equity, and beneficence.‡‡

It does not appear that before the baptism of Jesus, any of the people had clear views of an *unction*, in virtue of which he should be called the Messiah or Anointed One.§§ And it is not improbable that the notion mentioned by Justin Martyr, as current among the Jews in the second century,||| that Elijah was to reappear, to anoint the Messiah,¶¶ had begun to spread among them before the ministry of John, and might be retained by numbers to its close.

But the pious followers of Jesus would naturally apply the term to him, in reference to the *descent of the Spirit at his baptism*.*† That with this reference it was used

* MATT. ii. 4. JOHN vii. 41, 42.

† ACTS i. 6. MARK i. 15. LUKE xix. 11. JOHN vi. 15.

‡ MATT. viii. 27. xxii. 42. JOHN vii. 41, 42. § JOHN vii. 27. xii. 34.

|| LUKE ii. 26; 38, and Doddridge's note.

¶ MATT. xi. 2—5. xii. 23. JOHN vii. 31. ** MATT. xx. 20—28. JOHN vi. 15.

†† MATT. vi. 29, & xii. 42. MARK xi. 10. ‡‡ LUKE xiv. 15.

§§ A few readers may need to be reminded that the three terms *Messiah*, *Christ*, and *Anointed One*, have exactly the same meaning; the first being derived from a Hebrew verb, and the second from a Greek verb, meaning to *anoint*.

||| Justini M. Dial. cum Tryphone Judæo, *Opera*, (*Coloniæ*, 1686,) p. 226, B.

¶¶ See MATT. xvii. 10—13. MARK ix. 11—13. JOHN i. 21, 25.

*† MATT. iii. 16. MARK i. 10. LUKE iii. 22.

after his ascension, is plain from Acts iv. 26, 27, x. 36, 38; and we learn from Peter's language to Cornelius, in this last passage, that the descent of the Spirit on Jesus was from the first called his *anointing*, and *as such* was published throughout Palestine during his own ministry. John bore publick testimony to the *fact* of that descent, as the appointed sign by which he and the rest of Israel were to be assured respecting the person of their predicted Deliverer;* and the Redeemer himself taught them to apply to it the *name* ANOINTING, by publickly explaining, as fulfilled in his own person, the words of Isaiah, "*The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor;*" &c. &c.† That solemn investiture of the new and admirable Teacher, was a matter of publick and lasting notoriety; since all his miracles were ascribed to the agency of that Spirit‡ which the Baptist declared to have been imparted to him without measure.§ The disciples of course applied the title *Christ*, formerly somewhat vague, but now made definite by that mysterious unction, to Him whom they owned as the Predicted Deliverer, and whom they forsook all to follow.

And this definite reference of the word *Christ* to the unction received by Jesus at his baptism, must have been extensively known among the multitude. They could not avoid inquiring what had transformed a Man who had lived to the age of thirty in great obscurity at Nazareth, into a sublime teacher, accredited by miracles more numerous and more beneficent than had been wrought by any other prophet. The descent of the Spirit accounted for that change: and and all who owned Jesus as the predicted Christ, would naturally refer to that event as the *anointing* by which the title was verified.

It could never be made a secret that Jesus of Nazareth asserted a right to be acknowledged, in this sense of the title, *the Anointed One*.

His being the Messiah His claim to it, in the sense, at least, of *never made a secret.* the Predicted Deliverer, was admitted by his earliest followers,|| avowed in all the acts of his own and his apostles' ministry,¶ and acknowledged by numbers who applied to him or them for miraculous benefits.** The title by which he most

* JOHN i. 32, 33.

† ISA. lxi. 1, & LUKE iv. 18, 21.

‡ MATT. xii. 28. ACTS x. 38.

§ JOHN iii. 34.

|| JOHN i. 41; 45.

¶ MATT. v. 17; 22; &c. vii. 21—23. x. 1—42. &c. &c. JOHN. v. 31—47.

** MATT ix. 27, 29. xv. 22. xx. 30, 31. MARK x. 47, 48, 52. LUKE xviii. 38, 39, 42.

frequently designated himself, *Son of man*,* though less majestick, and therefore less offensive to the hostile rulers, bore proof equally plain to such as knew the Scriptures, that he ever accounted himself the promised Deliverer of Israel. From the beginning of his ministry to the close, he was declared to all, and believed by numbers, to be in this sense the Messiah.†

But there was a sense, evidently a different and higher sense, in which the word was used by the Lord, at an advanced period of his ministry, when he charged his apostles, "*that they* Higher sense *should tell no man that he was* THE CHRIST.‡ If it of "*Christ.*" had not been a *different* sense, the thought of concealment would have been absurd: and if not a *higher* sense, there would not have been a motive for it. The knowledge which Peter had just been professing, was of so lofty and glorious a nature, that the Lord said to him, "*Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*"§ The continuity of the narrative shows it was the same knowledge which Peter had professed to his Master, that was directed to be kept from the publick, when he charged his disciples not to divulge that he was THE CHRIST.|| The sense of the term here is evidently high and glorious, and at that time beyond the apprehension of the people. And the command to conceal

* I cannot but think it a very natural and significant interpretation of this title, which is given by Dr. Lightfoot in commenting on JOHN i. 51. v. 28. &c. (*Harmony of IV Evan.*) He interprets it, *the Son of Adam*, or '*The Second Adam*,' and shows how the Saviour's habitual use of it formed an instructive contrast to the employment by his countrymen of the term, *Son of David*.

† So erroneous appears to me the opinion held by numerous respectable critics and divines, and expressed by Dr. Campbell as follows:—"The utmost that can with truth be affirmed of the multitude, is that they believed him (i. e. Jesus) to be a prophet. And even those who, in process of time, came to think him the Messiah, never formed a conception of any character as belonging to that title, superiour to that of an earthly sovereign, or of any nature superiour to the human. Nay, that the apostles themselves, before his resurrection, had no higher notion it were easy to prove." (*Preliminary Dissertation VII. Part i. §. 13.*)—Let not my reader's opinion be swayed by the authority of great names, but formed by the diligent and devout examination of the Scriptures *for himself*, with whatever assistance he can gain from others.

‡ MATT. xvi. 20. The word *Jesus* in this verse has been added by the mistakes of transcribers, and is left out in Griesbach's accurate edition.

§ MATT. xvi. 17.

|| MATT. xvi. 20. See also MARK viii, 30. LUKE ix, 21.

(*Appeal*, &c. p. 209.)

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it, agrees with our Lord's conduct on other occasions; as when he imposed silence on the devils he ejected,* and enjoined the three witnesses of his transfiguration not to reveal the fact till he "*should be risen from the dead.*"†

There are, then, plainly two scriptural senses in which the word *Christ* was applied to the Blessed Redeemer, during his life on earth;—one commemorating his anointing after baptism, and owning him as the Predicted Deliverer; in which sense it was publicly used without any restraint;‡—the other confined for a time to the apostles, and denoting a high and mysterious personal dignity.

How great is that dignity, will appear by examining the latter part of the complex title, "*Christ, the Son of God.*" For the present we "*Son of God.*" are supposing the case of a person attempting to do this from the New Testament alone: and he will find abundant proof that the title *Son of God* was used by the Jews at large, and by the Saviour, by his forerunner, and by his disciples, to denote a Divine Person.

It was so used by the Jews at large. In the second year of his ministry, after the cure of the impotent man at Bethesda, the Saviour
Accounted a divine defended his working that miracle on the
title by the Jews. sabbath, by referring to the ceaseless divine energy which sustains the creation, as much on the sabbaths as at other times, in these memorable words: '*My Father worketh hitherto, and I work.*' Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.§ In the discourse delivered on the spot, he repeatedly called himself THE SON,|| and THE SON OF GOD;¶ He said nothing to remove their conviction that the title imported divinity; he declared that he was the Source of Life,** and will be the Agent in the general resurrection;†† and he expressly claimed that all [men] should honour the Son, even as they honour the Father.‡‡ Here

* MARK i. 25; 34. iii. 11, 12. LUKE iv. 35; 41.

† MATT. xvii. 9. MARK ix. 9. LUKE ix. 36. ‡ MATT. xxvii. 17, 22.

§ JOHN v. 17, 18. Dr. J. Pye Smith's translation is, "*My Father worketh until now: I also work.*" * *—*even called God his own Father.* * * Scripture Testimony, B. III. chap. iii. capit. i. sec. 5. Vol. II. p. 64.

|| JOHN v. 19, 20, 21—23, 26, &c.

¶ JOHN v. 25.

** JOHN v. 21, 25, 26.

†† JOHN v. 28, 29.

‡‡ JOHN v. 22, 23.

is full proof that the Jews believed the title SON OF GOD denoted a Divine Person; and that they were right in that belief.

About six months before his crucifixion, at the feast of tabernacles, in a conversation with the Jews, which was broken off by their attempt to stone him for asserting his existence before Abraham, he again called God his Father,* and himself THE SON,† which probably contributed to their abhorrent conviction, which his assertion of pre-existence fully confirmed, that he claimed to be a Divine Person.‡

Near the feast of dedication, in the December before his death, conversing with the man born blind, to whom he had given sight at Siloam, and who for asserting his holy and prophetick character had been excommunicated by the Jews, he said, "*Dost thou believe on the Son of God?*" He answered and said, *who is he, Sir,§ that I might believe on him?* And Jesus said unto him, *Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.||* The title SON OF GOD was at once understood by the man, to imply that to Him worship was due; and this the Saviour confirmed by accepting it.

Shortly after, Jesus closed a declaration of his own and his Father's care of his sheep, by these important words: '*I and my Father are one.*' Then the Jews took up stones again to stone him. For which this was their reason: '*For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*' His reply to this assertion, the Redeemer concluded thus, '*Say ye—Thou blasphemest; because I said, I am the Son of God?*'¶

These facts sufficiently prove that the Jews in general understood the title, SON OF GOD, to denote a Divine Person.

Some may object, indeed, that the title was applied to the Saviour before his birth, on another ground, by the angel Gabriel, of whose words I freely acknowledge, with Dr. Smith, "Here Luke i. 35. "the miraculous production of the Messiah's human nature is manifestly given as the reason of the application." The phrase *Son of*

* JOHN viii. 19, 28, 29, 49.

† JOHN viii. 36.

‡ JOHN viii. 58, 59.

§ Campbell. Boothroyd. The same Greek word is so translated in the Publick Version, in MATT. xiii. 27. xxi. 30. xxvii. 63. JOHN iv. 11, 15, &c. &c.

|| JOHN ix. 35—38.

¶ JOHN x. 30—36.

God has several meanings: it is evidently applied in a different sense

Two senses of to Jesus, and to believers in him. And if in

"Son of God." application to Himself it be found to have two

senses, a lower and a higher, one relating to his human nature, the other to his divine, we shall see a correspondence with what we have just discovered of the two senses of the word *Christ*, which will strengthen the separate evidence of each. There is no reason to believe the words of the angel were known, during the Saviour's own ministry, to any but his mother. Of her family, only six months before his death, it is said, *neither did his brethren believe in him.** The fact of his miraculous conception is never alluded to in his intercourse with the Jews, or even with his own disciples. The Jews in general were so ignorant of the circumstances of his infancy, that they thought he was born not at Bethlehem but Nazareth; and when some advanced this as the great objection to his being the Predicted Deliver, it does not appear that the truth was brought to light. John the Baptist, the first of mortals who gave to Jesus this title, *Son of God*, had no knowledge of his person before he applied for baptism; on which occasion he heard the celestial Father declare, *This is my Beloved Son*. His own statement is, *I knew him not.† * * I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.‡* Nathaniel, who shortly after said to Jesus, *Rabbi, thou art the Son of God; thou art the King of Israel,§* had then doubtless no knowledge of his miraculous conception; but had probably heard the declaration of John, and was evidently struck with the Saviour's giving proof of omniscience.|| And when the whole company of the apostles first gave this title to their Master, it was not upon the discovery of his human origin, but on a memorable exertion of divine power, rescuing them from the fury of a storm. *When they (that is, Jesus and Peter) were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.¶*

The other reference of the title, that is, to the miraculous conception, was doubtless of important use, especially in the instruction of

* JOHN vii. 5.

† JOHN i. 31.

‡ JOHN i. 33, 34.

§ JOHN i. 49.

|| JOHN i. 31.

¶ MATT. xiv. 32, 33.

Gentile converts, during the earlier stages of their christian progress.* But with the single exception, probably, of the mother of our Lord, it entered not into the mind of any who employed the term, or who heard Him employ it, during his mortal life. There is no proof that he himself used it with this reference, as its prominent and leading idea; whereas there is the plainest that he used it as a divine title.

These views are confirmed by comparing what took place on his publick entry into Jerusalem, with what occurred less than six days after, during his trials and crucifixion. On the *Publick entry* former occasion he was hailed by the vast mul- *into Jerusalem.* titude, as "*the Son of David*,"† and "*the King that cometh in the name of the Lord*;"‡ but not a word was heard of his being the Son of God; nor was even the title which Nathaniel coupled with this, *King of Israel*,§ ascribed to him by any. In his nocturnal examination he was asked, *Art thou the Christ, the Son of the Blessed?*|| *Trials and* (or, as Matthew gives it, *of God?*¶) And in the *crucifixion.* morning examination, (his answer to the question, Whether he was the Christ, not being direct,) it was inquired, *Art thou then the Son of God?**** His affirmative answers to these interrogatories, delivered on oath, were the professed ground of his condemnation.†† Before Pilate, when the Jewish leaders and the multitude had failed to procure judgment against him on other grounds, they demanded it on this; "*By our law he ought to die, because he made himself the Son of God.*"‡‡ And during his awful suspension on the cross, when chief priests, scribes and elders, crowds, and passengers, joined horribly to deride his sufferings, they never once uttered in reproach the titles rapturously applied to him by the multitude, six days before, but only those which he had claimed on his trial,§§ and which he had previously charged his disciples not to divulge.|||| Two days

* An examination of the different stages in the progress of the first gentile converts, is begun in the three papers mentioned in *Section ii.*

† MATT. xxi. 9.

‡ LUKE xix. 38.

§ JOHN i. 49.

|| MARK xiv. 61.

¶ MATT. xxvi. 63.

** LUKE xxii. 70.

†† MATT. xxvi. 65, 66. MARK xiv. 63, 64. LUKE xxii. 71.

‡‡ JOHN xix. 7.

§§ MATT. xxvi. 42, 43. MARK xv. 32. LUKE xxiii. 35.

|||| His enjoining secrecy was not inconsistent with JOHN xviii. 19—21. On the most remarkable private occasions, the titles in question had been pro-

before,* the people exulted in him as the Predicted Deliverer, while they entirely forgot, or had never heard of his claim to be acknowledged a Divine Person; but when he openly made that claim, they indignantly denied it, and clamoured for his execution. This fully explains the otherwise unaccountable change in the temper of the populace; and throws much light on some parts of the Redeemer's conduct, which will be noticed in a following stage of this investigation.

From these abundant proofs it appears, that the title, SON OF GOD, was universally understood to denote divinity. But there are circumstances which show that very inferior notions of *Divine Son* *underrated.* the perfections implied in it, were current. In the Epistle to the Hebrews, the position, that Jesus is the Son of God, is assumed by the writer, as a truth universally believed and owned by those whom he addressed;† and yet it behooved him to prove by arguments from the Old Testament, that THE SON is greater than created angels,‡ and even, than Moses;§—a line of reasoning that would have been entirely unnecessary, if the divinity ascribed to the Son, had been fully understood to possess all the infinite perfections of the Celestial Father. Even Peter, at the moment when his Lord's transfiguration gave ocular proof of his being the Son of God,—the great truth for confessing which, only eight days before, that apostle had been pronounced blessed,||—seeing Moses and Elijah along with Jesus, and in similar resplendency of appearance, proposed that similar honours and accommodations should be provided for all the three; saying, *Let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.*¶ At that time, Peter's ideas con-

nounced by others, not by Jesus himself: (MATT. xvi. 16, 20. JOHN xi. 27.) and in public he had repeatedly uttered at Jerusalem, words which his hearers knew at the time, amounted to a claim of Divine honours. JOHN v. 18. viii. 58, 59. &c. &c.

* LUKE xix. 47, 48.

† HEB. i. 2. &c. &c.

‡ HEB. i. 4—7; 13, 14.

§ HEB. iii. 3—6. See JOHN v. 45. vi. 32. &c., where traces appear of extravagant honours paid to Moses; and still more plainly in Josephus, who says of his code, "This legislation, being regarded as from God, made the man to be accounted of a nature superiour to his own."—*Antiquities, near the close of Book iii.*

|| MATT. xvi. 17. xvii. 1. LUKE ix. 28

¶ LUKE ix. 33. MATT. xvii. 4. MARK ix. 5, 6. Compare REV. xxii. 8.

cerning the real dignity of the Son of God were very imperfect and confused: but having gained *the key of knowledge*, which was soon to unlock the most glorious mysteries of Scripture, he was justly pronounced blessed. And his blunder in associating the two human prophets with the Son of God in something like equality, would have seemed more strange and unaccountable, if in after times the idolatrous reverence paid to himself, his brother apostles, and many others in the Papal communion, had not illustrated the tendency of the human mind, even when partially influenced by real piety, to ascribe extravagant honours to the worthies of former days. In the Epistle to the Hebrews, the continual references to the Old Testament, for proof of the infinite glory of THE SON, show it is thence, after all, we must learn the high significancy of the title: but still it is of use to examine, as at present, how far we can proceed in this research by help of the New Testament alone.

Another step in this way we have now to take; which is, to prove, that the title variously englished by the words, *Messiah, Christ, Anointed One*, means, in its highest signification, nearly the same as *Son of God*; denoting *Christ* equivalent to *'Son of God.'* certainly the same Divine Person, (yet possibly with some diversity of aspect or relation,) insomuch that these titles are used as equivalent terms. This appears from the single narrative of Matthew concerning the confession of Peter. He gives the words of the apostle thus:—*Thou art the Christ, the Son of the living God.** He relates the Lord's injunction of silence thus: *Then charged he his disciples that they should tell no man that he was the Christ.†* The obvious conclusion is that the word *Christ* in the latter clause, denotes that same glorious Personage, and in as high significancy, as the whole phrase in the former, *the Christ, the Son of the living God.* And this is greatly confirmed by comparing the narratives of the same transaction in the gospels by Mark and Luke, with this of Matthew. In the one, Peter's confession stands simply thus, *Thou art the Christ;‡* in the other, *The Christ of God.§* In one, the Redeemer's injunction is related thus: *He charged them that they should tell no man of him:||* in the other thus:

* MATT. xvi. 16.

† MATT. xvi. 20. From this verse, the word *Jesus* is rejected as an interpolation, by *Griesbach*, on decisive evidence; and is omitted in the translations of *Campbell, Boothroyd, &c. &c.*

‡ MARK viii. 29.

§ LUKE ix. 20.

|| MARK viii. 30.

*He straitly charged them, and commanded them to tell no man that thing.** What they were to keep secret, was that which Peter had confessed. This, as hath been proved,† was *not*, that Jesus was the Predicted Deliverer, but that he had a certain dignity above what the people expected in that Deliverer. This dignity is expressed in Matthew by the full phrase, *The Christ, the Son of the living God*; in Mark and Luke, it is expressed by the single word, *Christ*. It follows, that this word in its higher significancy means the Same Personage, as is denoted by the whole phrase. Again; there is the strongest probability that what Peter meant by that whole phrase, is the same as the other apostles together meant a little time before, by a part of it, when on the Lord's coming into the ship on the lake of Gennesaret, they worshipped him, saying, *Of a truth thou art the Son of God.‡* The conclusion is, that the word *Christ*, in its higher sense, means that same Divine Person who is called *the Son of God*.

This may be proved from earlier portions of the evangelical history, and the declarations of parties far different from the apostles. The first instance on record of the ejection of a demon is related by Mark and Luke; both of whom give the words of the unclean spirit to Jesus, (in the synagogue at Capernaum,) with an unusually exact and literal coincidence. They were these; *Let us alone: what of God? have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him.§*

A strong probability that this title, THE HOLY ONE OF GOD, denotes Him who is called, THE SON OF GOD, appears from the fact that it was 'Holy One' and 'Son of God' employed by Peter the day after that tempestuous night above alluded to, when the Lord walked on the water to his terrified disciples, and as he entered the ship, was addressed by them, *Of a truth thou art the Son of God.||*

* LUKE ix. 21.

† pp. 27—30.

‡ MATT. xiv. 33.

§ MARK i. 24, 25. LUKE iv. 34. In the recent editions we have the word *thou*, in the first, in Roman letters, (—thou Jesus—) in the second, in italicks, (—thou Jesus—) which might seem to imply a difference in the original, and scarcely to agree with the statement of *exact* correspondence above given. But this difference is an error. The *folio* edition of 1613, in *quarto*, two of 1612, and others of subsequent years, have *none* of the words in these two verses distinguished as inserted by the translators.

|| MATT. xiv. 33.

A few hours after, many of his followers, disgusted or perplexed by his discourse, having forsaken him, *Then said Jesus unto the twelve, Will ye also go away?* Then Simon Peter answered him, *Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure thou art THE HOLY ONE OF GOD.** It can scarcely be doubted that Peter meant by this term the same glorious Personage that, a few hours before, Jesus had been confessed, by the apostles together,—the same that, a few weeks after, when time had abated the excitement, he was solemnly and deliberately acknowledged to be, by this apostle, in the presence of the others. Therefore the title, HOLY ONE OF GOD, must be taken to denote the same Divine Person as SON OF GOD, and in its higher sense, THE CHRIST. 'Christ,' 'Holy One,' and Not that these terms are absolutely 'Son' mean the same Person. synonymous; but names belonging to only One Person: as a nobleman having several titles and offices, possessed by none else, may be distinguished by any one of them beyond all possibility of mistake.

The same conclusion may be gained by another course. On the evening of that very day, when the demoniac whose words we have noticed, was cured at Capernaum, a number of unclean spirits were ejected; of which miracles the account by Matthew† is so brief and general, as to have no influence in this argument. The other accounts are inserted here.

MARK i. 32—34.

LUKE iv. 40, 41.

<p>"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and</p>	<p>"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art the</p>
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* JOHN vi. 67—69. In the publick version, corresponding with the common Greek text, the ascription is,—*thou art that Christ, the Son of the living God.* The alteration has been made by Griesbach on good manuscript authority, and, I believe, with the universal approbation of competent judges. Yet the reading now common appears to have been early in use; at first, probably, as a marginal explanatory note, showing the ancient belief of the equivalence of the terms; and then by mistake copied into the text.

† MATT. viii. 16.

(*Appeal*, &c. p. 217.)

cast out many devils; and suffered Son of God.* And he rebuking not the devils to speak, because they [them] suffered them not to speak: knew him." for they knew that he was Christ."

Another narrative of similar miracles wrought in the neighbourhood several weeks (or perhaps months) afterward, is given by Mark alone, as follows: *He had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.*†

There are now before us, three accounts by Mark of demons ejected, and two by Luke. Both these gospels (and also Matthew's) contain the words of Jesus,‡ in which he sanctioned the popular belief, (confirmed afterwards by his apostles,)§ that all the demons acted under the influence of one leader, as a united kingdom, prosecuting the same designs. Hence arises a probability that they all had the same view of the Redeemer's person, and the same motive to divulge it, whatever that might be. And therefore a reader who possessed only Mark's Gospel, by comparing the title, 'HOLY ONE OF GOD,' in the first narrative, with 'SON OF GOD' in the third, might naturally think that by these is denoted One and the same Glorious Personage. Another who had only Luke's Gospel, might form a similar conclusion, by comparing the title, 'HOLY ONE,' employed by the one demoniac in the synagogue, with 'SON OF GOD,' used by the numbers cured in the evening of that day. He will learn besides, from this latter narrative, that the word CHRIST has a meaning equivalent to these two; for in the same verse, Luke relates the cry of the demons, *Thou art the Son of God*, and the Lord's reason for silencing them,—*they knew that he was Christ*. What they knew, was evidently that which they attempted to declare when He forbade them.—The equivalence of the three terms is further established by comparing the two accounts of those mira-

* In our publick version, corresponding with the common Greek text, this clause stands, "*Thou art Christ the Son of God.*" But the word *Christ* is here an interpolation, rejected, on the best authorities, by *Griesbach*.

† MARK iii. 10—12.

‡ MATT. xii. 25—29. MARK iii. 23—27. LUKE xi. 17—22.

§ EPH. ii. 2. vi. 12, 16. REV. xii. 7, 9.

cles, printed in parallel columns on the last two pages; and these with the other narratives by Mark already noticed.

It may now be considered as established, that the word *Christ* in its higher signification, denotes the same Divine Personage as the titles *Son of God*, and *Holy One of God*. Of this there is further evidence in the New Testament, some of which may be noticed in the sequel. At present it may be better to examine some circumstances which greatly illustrate the last mentioned facts.

On one occasion only, a considerable time after these, did the Lord permit any of the demons free liberty of speech; and that was in a district to which he designed not any second visit, and in the presence of very few beside his apostles, whose minds had *First storm.* been prepared for higher views of their Master, by the events of the preceding night. They were crossing the lake with Him in a small vessel, after a day in which his recorded labours were unusually great. His sleeping from fatigue during a violent storm, was one of those striking proofs of real and frail humanity, the daily observation of which by the disciples, during a year and a half, had probably almost effaced from the mind of Nathanael himself, the truth confessed in their first interview, *Thou art the Son of God.** For the account of this voyage shows that none of them knew what judgment to form of their Master's person. The three coincident narrations are these:—

MATTHEW viii.

(25) And his disciples came to him, and awoke him, saying, Lord, save us : we perish. (26) And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and re-

MARK iv.

(38) And they awoke him, and say unto him, Master, carest thou not that we perish? (39) And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind

LUKE viii.

(24) And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a

* JOHN i. 49. Whether *Nathanael* was another name for *Bartholemew*, or for *Matthias*, (ACTS i. 23, 26.) probably cannot be determined. The latter opinion was *Dr. Benson's*, who remarks that the names correspond in meaning; *Nathanael* signifying the *gift of God*, and *Matthias*, (an abbreviation of *Mattathias*,) the *gift of JAH*. (*History of the First Planting of the Christian Religion*, Vol. i. p. 23.) The mention of *Nathanael* in this section must therefore not be understood to imply that he was certainly one of the original Twelve.

buked the winds and the sea; and there was a great calm. (27) But the men marvelled, say- ing, <i>What personage is this,*</i> that even the winds and the sea obey him!	ceased, and there was a great calm. (40) And he said unto them, Why are ye so fearful? how is it that ye have no faith? (41) And they feared exceedingly, and said one to another, <i>Who is this,*</i> that even the wind and the sea obey him?	calm. (25) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, <i>Who is this?*</i> for he commandeth even the winds and water, and they obey him.
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It is remarkable that the answer to the disciples' question, *What personage is this?* was given by demons. It accorded with the predicted modesty of the Saviour,† and with the constant humility of his deportment, that he should avoid publishing his own greatness: and the instances are numerous in which he hath made his bitterest enemies subservient to his glory.‡ The three narratives of his ejecting, the next morning, from one man, a company of devils calling themselves *Legion*, (along with others from a companion mentioned only by Matthew,) are too long for insertion here. But their first address to Jesus must not be omitted: it is related as follows:—

MATTHEW. viii. 29.

And, behold, they
cried out, saying, What
have we to do with
thee, § thou Son of
God? art thou come
hither to torment us
before the time?

MARK V. 6, 7.

But when he saw Je-
sus afar off, he ran and
worshipped him, And
cried with a loud voice,
and said, What have I
to do with thee, Jesus,
thou Son of the most
high God? I adjure
thee by God, that thou
torment me not.

LUKE viii. 28.

When he saw Jesus,
he cried out, and fell
down before him, and
with a loud voice said,
What have I to do with
thee, Jesus, thou Son
of God most high? I
beseech thee, torment
me not.

* Of this short clause, I have substituted the exact rendering of *Dr. Campbell*, for that of our publick version; which, by the unnecessary introduction of the word *man*, obscures the sense.

† ISA. xlii. 2. MATT. xii. 19.

‡ EXOD. ix. 16. ROM. ix. 17. JOHN xi. 49—52. ACTS ix. 13—16. &c. &c.

§ Here *Jesus* is omitted, on good MS. authority, by Griesbach.

This was the only occasion on which the Lord permitted the devils to speak freely ; and a conversation of some length followed. The dignity they ascribe to him, is exactly that which others of their rebel host had before been eager to publish ; and the motives of all the various parties of demons, may be known from circumstances occurring here. They represent the Lord, as their accomplice did on the first occasion, in the synagogue at Capernaum, not as a beneficent Saviour, but a dreaded Judge, come to punish and torment the guilty. Their declaration of his dignity, as well as this intimation of his design, remaining uncontradicted by himself, produced no small terrour in the inhabitants of that district. The account by Luke, comprehending all the particulars, is as follows :—(LUKE viii. 34.) *When they that fed them (that is, the swine,) saw what was done, they fled, and went and told it in the city and in the country. (Matthew says,—they—told every thing,—)* (35) *Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid. (36) They also which saw it told them by what means he that was possessed of the devils was healed. (37) Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.*

The fear of the multitude is twice mentioned ; namely in v. 35, and and again, in much stronger terms, in v. 37. In the former instance, it is ascribed to their seeing the man who had been rescued from the demons. His supernatural strength and uncontrollable fierceness had made him the terrour of the neighbourhood : the sight of him, *sitting at the feet of Jesus, clothed, and in his right mind*, filled them with awe of the Divine power, and of the mysterious Stranger to whom, as his Deliverer, the man paid visible homage. The relation by the spectators of what had passed between the demons and Jesus, particularly their calling him, uncontradicted, *Son of God*, increased that awe to intense dread ; and they requested his departure, in the same spirit in which Peter, some months before, (when the miraculous draught of fishes bespoke the present Deity,) *fell down at Jesus's knees, saying, Depart from me ; for I am a sinful man, O Lord.**

The policy of Satan and his numerous emissaries is now disclosed. Their object was not to do Jesus honour, but to terrify the people ; who

* LUKE v. 8.

were totally unprepared to acknowledge a Divine Person in the Predicted Deliverer. If the unclean spirits could once have made it

Policy of appear that he assented to their declaration that he
the demons. was the Son of God, one of these two effects must have followed. Either the multitude believing it true, like Peter and the Gadarenes, would have shrunk from his presence, in dread of their Judge; or (as came to pass on the day of his crucifixion) accounting it false, they would have regarded Jesus as an execrable imposter, in concert with hell, *casting out devils through Beelzebub the chief of the devils,** coveting divine honours, and impiously blaspheming Jehovah. In either case, the objects of his ministry would have been defeated. Therefore in every instance, except this last, He silenced the demons the moment they approached the topick of his divinity. The people, doubtless, supposed His reason for these peremptory mandates was, that he accounted the assertion of the devils false; and thus were confirmed in their own disbelief of it. If a similar effect had been produced on the apostles, the liberty allowed on this last occasion would of course remove it: and as the solemn excitement from the events of the preceding night, caused them now to regard their Master with unusual awe, they recoiled not from the truth, even though uttered by devils. Thus was gained an important step in their progress to a mature belief.

It is remarkable that though many devils were expelled after this time,† none of them is recorded to have said a word more about the Redeemer's divinity. They had missed their object, and were silent. It is also observable that none of the demons ever called Jesus, *the Messiah*, or *Christ*. As in one sense of the term he was acknowledged to be so by almost all who resorted to him, this would not have conveyed any fresh idea to the hearers. Yet if the design of the demons had been merely to spread the notion that Jesus acted in concert with them, it would have been very suitable to their purpose: and their not using it is an additional proof that their object was a premature declaration of his *personal* rather than of his *official* glory.

The disciples must have been powerfully affected by all the circumstances of their visit to the Gadarenes. Their own
Effects on the deliverance from death, their undefined impressions
the disciples.

* LUKE xi. 15. MATT. xii. 24. MARK iii. 22.

† MATT. x. 1, 8. MARK vi. 7, 13. LUKE ix. 1, 6. x. 17.

of their Teacher's majesty, the singularly horrible case of the demoniac, the power of Jesus over this Legion of unclean spirits, and above all, his leaving uncontradicted their assertion of his divinity, even though he saw it spread terror over the neighbourhood, were a connected series of facts, all occurring within a few hours, which doubtless made the strongest and most lasting impressions. The apostles could never forget that day: and the recollection of any one of the facts, and still more, the renewal of any circumstance, would instantly recall the rest.

The result is seen in what took place in the second tempest. The disciples, baffled by a contrary wind, and alarmed *Second storm.* by the increasing storm, would remember how they were delivered before: and when the new wonders of Jesus walking on the raging waters, of Peter's joining him there, and his preservation from sinking, with a moment afterward, the sudden calm, had filled them with surprise and awe, instead of the amazement and perplexity which on the former occasion dictated the inquiry, *What Personage is this?* a full conviction of their Lord's glory laid them prostrate at his feet, crying, *Of a truth thou art the Son of God!*—The words, *Of a truth*, indicate a reference in the speakers to previous thoughts or circumstances: as if they had said, Our doubts are removed; what we heard is now confirmed; we adore Thee as Divine.

SECTION V. *The Facts which disclosed the Saviour's Divinity, reviewed in the order of time.**

We have in the last section traced in an order suggested by the course of argument, a number of facts, which it may be of use to recount with some additional illustrations, in the order of time.

The publick attention of the Jews† was first called to the approach of the Messiah by John, who had spent his *Ministry of John.*

* In the foot-notes to this section, references to the Scriptures are given where any new illustrations are introduced. For the facts noticed in the last section, references are given to the pages where they are mentioned, and where the references to the Scriptures may be found.

† The previous opinions of the Jews concerning their *expected Messiah*, were given at p. 27, in a statement coinciding with that of the late *Rev. Richard Watson*, which concludes as follows:—"The Jews of our Lord's time,

youth in solitude, without any acquaintance with Jesus. Of the personal dignity of the approaching Deliverer, John made no open declaration, but intimated his greatness by several remarkable expressions: *He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.** At length, after baptizing Jesus, he beheld the Spirit descending on Him as a dove, heard the voice from heaven, saying, *This is my beloved Son*, recognised the appointed sign, and declared Him openly and constantly, to be *the Son of God*.† The earliest followers of Jesus regarded him as the Predicted Deliverer;‡ in which belief they never wavered till his death.§ And there was at least one, who acknowledged him to be the Son of God;|| though perhaps his conviction of this truth was not permanent. For several months, the disciples of

The first year of the Jesus baptized, under his direction, great
Redeemer's ministry. numbers;¶ and at length he called some who had been connected with him more than a year, to leave their regular employments, and be in constant attendance on his person.**

About this time, on different occasions, demons, before they were ejected, attempted to publish that he was the Son of God; but were instantly silenced.†† His constant appellation for himself was, *The Son of Man*; ‡‡ his disciples, in speaking to him, said, *Master*, §§ that

generally, having been perverted from the faith of their ancestors, did not expect the second person of the Trinity, 'the Son of God,' the Divine *Memra*, or *Logos*, to be the Messiah. Others, indeed, had a dim and uninfluential apprehension of this truth; there were who indulged various other speculations on the subject; but the true doctrine was only retained among the faithful few, as Simeon, who explicitly ascribes Divinity to the Messiah, whom he held in his arms; Nathanael, who connects 'SON OF GOD and KING OF ISRAEL' together,—one the designation of the Divine *nature*, the other of the *office* of Messiah; and the Apostles of our Lord, whose minds were gradually opened to this mystery of faith, and brought off from the vulgar notion of the *civil* character and mere human nature and human work of Messiah, by the inspiration and teaching of God—"flesh and blood did not reveal it to them, but the Father."—*Theological Institutes, Part II. chap. xii. Vol. ii. p. 31.*

* MATT. iii. 11. LUKE iii. 15—17. † pp. 28, 32.

‡ p. 28. § JOHN xvii. 7, 8. LUKE xxiv. 21.

|| pp. 32, 39. ¶ JOHN iii. 22, 26, 30. iv. 1, 2; 35.

** MATT. iv. 18—22. ix. 9. MARK i. 16—20. ii. 14. LUKE v. 1—11; 27, 28.
 †† pp. 36—42.

‡‡ MATT. viii. 20. ix. 6. &c. &c. This phrase was used by the Lord on sixty-two recorded occasions, and occurs eighty-four times in the Gospels.

§§ MARK iv. 38. ix. 38. xiii. 1. LUKE xxi. 7. See also MATT. viii. 19. xii. 38. xix. 16. xxii. 16, 24. &c. &c.

is *Teacher, Rabbi*, (a term of like import),* and *Sir*, or *Lord*;† to others, they named him by the first of these words, *The Master*;‡ while by the people at large he was styled, *Jesus the Prophet, of Nazareth of Galilee*,§ or more briefly, in the phrase of the disciples, *The Master*.|| At the close of the first year of his publick ministry, it is probable not a person on earth believed him to be the Son of God, except John the Baptist then in prison, whence, some time after, he sent two of his disciples, saying, *Art thou he that should come, or do we look for another?*¶ on which occasion the Lord appealed to his miracles, but said nothing of his personal dignity.

Early in the second year of his ministry, he chose twelve of his followers to be apostles, still retaining *Second year of the* them for a while near his person.** The *Redeemer's ministry.* charge being made, *He casteth out devils through Beelzebub the chief of the devils*,†† he exposed its absurdity; ascribing his miracles to the energy of the Divine Spirit, thus:—

MATTHEW. xii. 28.

LUKE. xi. 20.

If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.	If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
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* JOHN i. 38 (*where it is interpreted*), 49. iv. 31. ix. 2. xi. 8. MATT. xxvi. 25. MARK ix. 5. &c. The Publick Version has '*Master*.'

† The same Greek word means both. In the Publick Version it is properly translated in the former way in JOHN iv. 11, 15, 19; 49. &c; in the latter, with very doubtful propriety, in MATT. xiii. 51. xxvi. 22, &c. where *Campbell* employs *Master*, and in MATT. viii. 2, 6, &c. where he has *Sir*. When used in addressing the Deity, the translation *Lord* has of course the fullest propriety. The word always implies *superiority* to the speaker, but varying in degree from that which Mary Magdalene courteously ascribed to one whom she accounted a gentleman's gardener, (JOHN xx. 15.) up to that of the Divine Being himself. From a term so vague, it cannot be known *what degree* of reverence it denoted in those who addressed it to the Redeemer. But in every case, it acknowledged *his superiority*; and hence, perhaps, his opponents, who had no objection to call him *Teacher*, (MATT. xxii. 16; 24. MARK xii. 14; 19. LUKE xx. 21; 28; 39; &c.) are nowhere said to have addressed him by this compellation, which would have implied their own inferiority.

‡ MATT. xxvi. 18. MARK xiv. 14. LUKE xxii. 11. JOHN xi. 28. See also MATT. ix. 11. xvii. 24. JOHN xiii. 13, 14. The word *Lord* in these last two verses may have some reference to the occasion related in MATT. xxi. 3, before which there is no mention of their speaking of him in the *third person*, as the *Lord*.

§ MATT. xxi. 11. See also JOHN vi. 14. MATT. xiv. 2. xvi. 14. MARK vi. 14—16. viii. 28. LUKE ix. 7—9. 19.

|| MARK v. 35. LUKE viii. 49. ¶ MATT. xi. 3. LUKE vii. 19.

** MARK iii. 13—19. LUKE vi. 12—16.

†† LUKE xi. 15. MATT. xii. 24. MARK iii. 22.

(*Appeal, &c. p. 225.*)

F

A year and a half of his publick ministry, it is probable, had now elapsed, when his stilling of the storm made the disciples exclaim, *What personage is this?** and the next morning, demons, allowed for the first time to speak freely, declared him to be *the Son of God*.† Still there is no direct acknowledgment of this truth, either by Jesus himself, or by the disciples, who seem from this time to have been inquiring, but not convinced.

At one of the three great feasts that occurred between a year and nineteen months after the beginning of his publick ministry, he healed the cripple who lay at the pool in Jerusalem;‡ and in the discourses occasioned by his doing this on the sabbath, gave some very plain intimations of his being the Son of God, in the highest sense of that term, which excited the Jews to seek his death.§ Our Lord's sayings on this occasion, as compared with all the rest of his conduct, dispose me to give this event the latest possible date, rather than the earliest, as is commonly done.|| If this festival were known to have been *the feast of tabernacles*, (at which season in the following year Jesus and his connexions were at Jerusalem,)¶ it would be nearly certain that the ejection of the *Legion* must have been previous; and if this were ascertained, it would show another instance of the Redeemer's care to present truths to the minds of his apostles as they were able to bear them.

It was in the latter part of his second year, that they were sent out in different circuits, two and two, to proclaim, *The reign of Heaven is at hand*, and empowered to confirm that message by miracles.** The time is ascertained by their returning to Jesus a little before that passover, which marks the commencement of the third year of his publick life.†† In these journeys, withdrawn from their Master, whose daily condescending familiarities and proofs of frailty, had hitherto overpowered the evidence of his divinity, and continually working miracles in his name, the apostles would not only be confirmed in their present belief, but strongly disposed to entertain higher views of his Person. This feeling would be increased when the sepa-

* pp. 36, 39, 40. † pp. 40, 41. ‡ JOHN v. 1—9. § p. 30.

¶ Also in JOHN vii. 21—23, the Lord refers to what is related in JOHN v. 1—18, in a way which almost implies he had not been at *Jerusalem* in the interval. See p. 48.

¶ JOHN vii. 2, 10, 14.

** MATT. x. 1, 5, 7, 8. MARK vi. 7. LUKE ix. 1, 2.

†† MARK vi. 30—44. LUKE ix. 10—17. JOHN vi. 4, 1—13.

rate parties, on their meeting again, related their success to the whole company, in that spirit of joyful surprise which, in the following year, the Seventy expressed on a similar occasion, saying, *Lord, even the devils are subject unto us through thy name.** The interval between the return of the Twelve, and the second storm, was only three or four days at *Third and last year of the Lord's ministry.* most: so that the effect was fresh on their minds when, for the first time, they confessed together, *Of a truth thou art the Son of God,†* and when, the following day, Peter said, *We believe and are sure that thou art the Holy One of God.‡*

A few weeks after, in a retired part of the northern extremity of the land, Jesus after inquiring the opinions of others, called on his apostles to declare their own belief concerning his person; and to Peter's confession, *Thou art the Christ, the Son of the living God*, he replied in a solemn benediction.§—The secret they had been two years in learning, was now divulged; but with a peremptory charge not to spread it further.|| And one important point in their instruction being gained, immediately he proceeded to inculcate other truths hitherto withheld, and now most unwelcome; *He began to teach them that the Son of man must suffer.¶*

Within a week of this memorable confession by Peter, Jesus called him and two others to be witnesses of his *transfiguration*; when a visible splendour attested his greatness, and a voice from heaven declared, *This is my beloved Son.*** That marvellous scene had a great and permanent effect: †† yet they were forbidden for the time to mention it; and Peter's foolish proposal to give the same kind of honour to Moses and Elias as to Jesus, shows how little he knew of the

* LUKE x. 17.

† MATT. xiv. 33. It is true, Mark describes their state of mind at this moment thus: *They were sore amazed in themselves beyond measure, and wondered. For they considered not [the miracle] of the loaves: for their heart was hardened.* (MARK vi. 51, 52.) But this, I apprehend, can only mean,—they did not gain *from that miracle*, at the time, all the instruction they might, and ought to have gained; not that they were nowise impressed, or improved during their recent journeys.

‡ JOHN vi. 69. See p. 37. § pp. 29, 35, 36. || pp. 29, 35, 36.

¶ MARK viii. 31. Matthew's expression is still more remarkable, *From that time forth began Jesus to show, &c.* MATT. xvi. 21. See also LUKE ix. 21, 22.

** MATT. xvii. 5. MARK ix. 7. LUKE ix. 35.

†† MATT. xvii. 6. MARK ix. 6, 10. LUKE ix. 34. 2 PET. i. 16—18.

recorded glory of that Divine Personage,* whose identity with his human Teacher he yet firmly believed.

It is remarkable that after the apostles had learned the secret of their Master's personal glory, he did not in his own lifetime, send them out to preach; but appointed to this work Seventy other disciples, whom he sent out two and two, and who on their return expressed the pleasure already noticed.†

There is no intimation of the Lord's visiting Jerusalem at either the passover or the pentecost in his third year. And that he did not, appears probable on comparing this silence, with the narratives of what occurred about that time elsewhere, and with John's statement following the miracle of the loaves, *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.*‡ These words seem to refer to the previous account by the same evangelist, of designs to slay him formed after his cure of the cripple at Bethesda,§ and to intimate that he did not appear openly in Judea from the time of that miracle, to the last feast of tabernacles before his death. Yet the expectation of numbers to find him in the beginning of the feast,|| may somewhat weaken this opinion. But in *Last half-year of the Redeemer's ministry.* the six months previous to his publick entry into Jerusalem, he made two separate visits to the city, and another to the immediate neighbourhood; in all of which his claim of divine honours excited attention.

In the first of these, at the feast of tabernacles, occurred several conversations with different parties of Jews (who were greatly divided in their sentiments about him) in which he asserted his Divine Sonship. A declaration that He existed before Abraham occasioned an immediate attempt to stone him; which He quietly avoided.¶

Less than three months after, attending the feast of dedication, he healed the man born blind, to whom he soon afterward declared he was the Son of God, without any charge of secrecy: at least, none is recorded.** The firmness this man had shown in maintaining that Jesus was a holy prophet,†† makes it probable that he would communicate to numbers, at least to persons regarding Jesus with

* pp. 34, 35.

† LUKE x. 1, 17. p. 47.

‡ JOHN vii. 1. § JOHN v. 16, 18. vii. 19—23. p. 46. ¶ JOHN vii. 11.

¶ p. 31. ** JOHN ix. 35—38. p. 31. †† JOHN ix. 17, 30—33.

reverence, that He had explicitly declared himself to be Divine. In his intercourse with the Jews in this visit, he twice asserted his oneness with the Father, which occasioned two separate attempts to stone him : but again he escaped.*

Not long after, when Jesus was retired beyond the Jordan, a message was brought him that his friend Lazarus at Bethany, close to Jerusalem, was sick; on which he said, *This sickness is—that the Son of God might be glorified thereby.*† When he told his disciples their friend was dead, he added, *I am glad for your sakes that I was not there, to the intent ye may believe.*‡ And before entering the village, he received from Martha the confession, *I believe that thou art the Christ, the Son of God, which should come into the world.*§ These circumstances show that though the apostles were forbidden to reveal his personal greatness to any, the belief of it was not at this time absolutely confined to themselves : and that their own faith in it both needed and received confirmation from that stupendous miracle, the resurrection of Lazarus. Jesus appears not to have entered Jerusalem on this occasion. But the report of what had happened, and the conversation of Lazarus with the multitudes who visited him, produced a great sensation there: || and possibly some statement that a few followers of Jesus accounted him divine, and that He encouraged this belief, might now reach the jealous ears of the rulers, suggesting the charge which led ultimately to his condemnation.

The expectation of the Redeemer's death expressed singly by Thomas to his fellow-disciples, on their beginning that journey to the tomb of Lazarus, ¶ deserves this momentary attention; as it will illustrate his subsequent conduct.

We pass over the intervening weeks to that eventful one in which the Saviour was put to death. During his *Last week of the* leisurely progress to Jerusalem, his followers *Redeemer's ministry.* had been full of solemn expectation,** which swelled to a tumult of pleasure and hope on his sending for an animal on which (contrary

* JOHN x. 31, 39. p. 31. † JOHN xi. 4. ‡ JOHN xi. 15.

§ JOHN xi. 27.

|| JOHN xi. 45—47; 53. xii. 9—11; 17, 18.

¶ JOHN xi. 16. See v. 3; also pp. 52, 53.

** MARK x. 32. LUKE xviii. 34. xix. 11.

to all his former practice) he might publicly ride into the city, and his directing the messengers to tell its owner, *The Sovereign hath need of him.** Three evangelists record this expression with a care and exactness which is remarkable;† this was the first time that the Saviour had assumed the title in so direct a manner;‡ and it doubtless contributed greatly to the impression that his reign was now openly commencing, which was expressed by his disciples and the multitude in hosannahs and rapturous acclamations.§ This triumphal entry into the city excited in its leading inhabitants envy and murderous hate.|| On the third day of the week, different parties tried publicly to confound him with captious questions;¶ and when the consummate wisdom of his replies, had foiled them all, he proposed to them a question, related by Matthew, as follows:—"While the Pharisees were gathered together, Jesus asked them, saying, 'What think

* MATT. xxi. 3. MARK xi. 3. LUKE xix. 31. In our Publick Version, *The Lord hath need of him.* The Greek word is that whose vagueness of signification is stated in the note on p. 45. The Hebrew word exactly corresponding is translated *Sovereign* by Dr. Smith in MAL. iii. 1, a passage to which our Lord may be thought to have had some reference in MATT. xxi. 3. *Scripture Testimony, Vol. I. p. 331.* It is a little surprising that Mr. Watson has copied into his *Theological Institutes* the mistake of Bp. Horsley, who supposed that the disciples and the multitude remembered at the time, the prophecy of ZACHARIAH, and that their acclamations were caused by their perception of its fulfilment; whereas John expressly states, after quoting the prediction, *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.* JOHN xii. 16. Bp. Horsley's *Sermons, XXXII, on MAL. iii. 1, 2.* Watson's *Theological Institutes, Part II. Chap. xi. Vol. i. pp. 556—558.*

† Beside inserting the Saviour's exact words, in the verses referred to in the last note, each evangelist records the punctual obedience of the messengers; in doing which Luke gives the very words a second time. MATT. xxi. 6. MARK xi. 6. LUKE xix. 34. This careful literal agreement may be contrasted with the different forms in which they give Peter's memorable confession, (pp. 35, 36,) and among other instances, with the following, which differ more in the original than in the English Version. MATT. viii. 25. MARK iv. 8. LUKE viii. 24.—MATT. xvii. 4. MARK ix. 5 (*Rabbi*). LUKE ix. 33.

‡ Jesus had frequently been addressed by this term in the *vocative*, KYRIE, which often means no more than *Sir*; had assumed it indirectly, MATT. vii. 21, 22. x. 24, 25, and had called himself, *Lord of the sabbath*, MATT. xii. 8. MARK ii. 28. LUKE vi. 5; but he had never before directed himself to be called simply, *The Lord, or Sovereign* (KYRIOS).

§ MATT. xxi. 9. MARK xi. 9, 10. LUKE xix. 38.

|| MATT. xxi. 15. JOHN xii. 19. (& xi. 53.)

¶ MATT. xxii. 15—22; 23—33; 34—40. MARK xii. 13—34. LUKE xx. 20—40.

"ye of Christ? whose son is he?" *They say unto him, '[The son] of David.'* *He saith unto them, 'How then doth David in spirit call him Lord, saying, 'The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?' If David then call him Lord, how is he his son?'* *And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.** The same account in substance is given by Mark and Luke.†

All parties, we see, were agreed that the passage quoted referred to the expected great Deliverer, whom many of the people believed to be present, in the person of Jesus. Without asserting his claim to that character, he seeks to rectify their notion of the Messiah. A leading term in the passage, *Lord, (or Sovereign,)* implies a relation of superiority subsisting between that Person and David, in the lifetime of the latter, and therefore proves the former's pre-existence, and also his divinity; since none but the Deity was owned by David as his Sovereign. Yet JEHOVAH is introduced as saying to David's Sovereign, "*Sit thou on my right hand,*" &c.—words evidently implying some personal distinction in the Deity. If in the revolution of ages, the Old Testament had perished, how bitterly should we have regretted the loss of the authentick records of David's reign, in which we might have sought for circumstances elucidating this language. Happily the records exist; a research into them has been made in a preceding section; but the conclusion cannot be introduced in this, as we restrict ourselves here to the evidence contained in the New Testament.

This publick question was on the very subject on which the Lord had privately and solemnly interrogated his apostles nearly a year before. His conduct on both occasions emphatically teaches the importance of the true doctrine of His person.

It was perhaps his proposing this significant inquiry, that convinced his enemies he really claimed to be accounted divine, and suggested the charge on which, three nights after, he was interrogated and condemned. Or the traitor Judas might have told them that Jesus had, to the Twelve, acknowledged himself to be the Son of God, enjoining on that point the utmost secrecy. Or some expressions of his publick discourses, or circumstances attending recent miracles, might have led them to see more of his meaning than the multitude when

* MATT. xxii. 41—46. PS. cx. 1.

† MARK xii. 35—37. LUKE xx. 41—44.

he spake of his person; just as afterward they proved more attentive than even his apostles to the intimations he had given of his future resurrection. Their knowledge, however it may have been gained, was reserved to be the ostensible ground of his condemnation.*

The events that followed need not be recounted here. So far as *The Lord's death* seemed necessary for the argument, they have *and resurrection.* been noticed already;† and in a narrative review, the hasty mention of facts so deeply solemn and interesting, would be less appropriate than a reverential silence. The alteration in the feelings of the multitude was accounted for before:‡ and it would be difficult to imagine those of the apostles, till they are again brought into view by the narratives of the resurrection.

After that great event, the only circumstance that demands our attention here, is the confession of Thomas. A few weeks before, he had been more ready than the other apostles to anticipate their Master's death;§ he was far more backward than they to believe his resurrection;|| but when overcome by the evidence of his senses, he honoured his Lord with peculiar reverence.¶ It is probable Thomas had not previously believed in the same degree as the rest, that Jesus was the Son of God; the reception of which truth appears, from *Difficulty of expecting* its nature, and from some recorded circumstances, to have been incompatible *the Lord's death, while* with the expectation of his death. *believing his divinity.* Until his Divine Sonship was acknowledged, he did not in plain terms predict his sufferings:** probably because his disciples would not have attained to the belief of the former, if they had been in expectation of the latter. Peter, who was the first to acknowledge his Master's divinity, was equally forward to reject the prediction of his death.†† To remove their prejudices, and assist them in connecting the belief of his personal dignity with that of his deepest humiliation,

* p. 33. † pp. 33, 34. ‡ p. 34. ¶ JOHN xx. 28.

§ JOHN xi. 16. (MATT. xvii. 22, 23.) || JOHN xx. 24, 25.

** The figurative intimations of his violent death, in JOHN vi. 51—58, were uttered a few hours after the company of apostles had exclaimed, "*Of a truth thou art the Son of God.*" (See pp. 36, 37, 43.) His first plain prediction of it followed Peter's confession. See p. 47, and note [¶].

†† MATT. xvi. 22. MARK viii. 32.

it was arranged that the witnesses of the Transfiguration should hear Moses and Elijah conversing with him concerning *his decease which he should accomplish at Jerusalem*.^{*} But though the recollection might help them in subsequent years, no useful effect was produced at the time. For Mark relates, "*As they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*"[†] As they had already seen dead persons restored to life,[‡] their Master's resurrection, one may suppose, might readily have been anticipated, if they could have expected him to die. But here was the difficulty: and when his death actually came, it took most, if not all his apostles, by surprise, confounding and overwhelming them to such a degree, that his predictions of a speedy resurrection, delivered less than a year before,[§] and again very recently,^{||} were not remembered by any.[¶] The apostles in general, had for some time believed, after a manner, in their Lord's divinity; and this was at least *one* reason why they could not entertain the thought of his dying.

But there was a different state of mind in one of the Twelve. Several weeks before the event, Thomas expressed his individual expectation of the death of Jesus; not founded however, *Thomas's previous* upon his predictions, (to which that apostle *ous state of mind.* appears to have been quite as inattentive as his companions,) but on the spirit recently manifested by the Jews.^{**} When the Saviour expressed his purpose of going to Bethany, just after the decease of Lazarus, *Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.*^{††} This shows a strong attachment to his Master, which one might suppose, would have made the news of his resurrection most welcome. If Thomas had *previously* been a believer in Christ's divinity, he would have returned more readily to his former faith, when a fact strongly con-

* LUKE ix. 31.

† MARK ix. 9, 10.

‡ MARK v. 37. LUKE vii. 11—15. viii. 51. Also MATT. x. 8.

§ MATT. (xii. 40.) xvi. 21. MARK viii. 31, 32. LUKE ix. 22. xxiv. 6, 7.

|| MATT. xx. 19. MARK x. 34. LUKE xviii. 33. JOHN x. 17, 8. xvi. 16—22.

¶ MARK xvi. 10, 11, 14. LUKE xxiv. 11; 21—25; 37, 41. JOHN xx. 9.

** JOHN xi. 8.

†† JOHN xi. 16. p. 49.

(Appeal, &c. p. 233.)

firming it was testified by witnesses of the highest credibility. Instead of this, his disbelief of the resurrection was peculiarly obstinate; * owing probably, as has been intimated, to his having never received the doctrine involved in the belief of the fact.

That the fact was a valid proof of that doctrine, appears from its being mentioned as such in the beginning of the epistle to the
The resurrection of Jesus Romans, where Jesus is said to have
a proof of his divinity. been “declared [to be] the Son of God with power, * * by the resurrection from the dead.† The argument is as follows.

The Redeemer had been put to death for asserting with an oath, (which is in its nature an appeal to the Most High,) that he was the Son of God.‡ Whatever convictions of the truth of his mission, or of his miracles, may previously have haunted the Jewish rulers,§ they thoroughly disbelieved this assertion,|| accounting it horrid blasphemy, and gave it the most publick and emphatick contradiction by condemning him on that account to die.¶ The very mode of his execution seemed to denote that he was devoted to perdition for the

* JOHN xx. 25.

† ROM. i. 4. It is possible the interpretation of this verse, and the argument that follows, may be worse received by some readers than they would have been, if the *Rev. Moses Stuart* had not expressed, with considerable confidence, opinions at variance with them, in his *Commentary on the Romans*, i. 4, and *Excursus* i. (London 1836). It may therefore be of use to remark that herein that laborious, and, in many respects, valuable author differs just as much from himself; at least, from what was his opinion in 1828. In the *Introduction* to his *Commentary on the Hebrews*, he quotes this objection brought by *Seyffarth* to the position that Paul was its author; “*Son of God*, “in our epistle, designates the higher nature of Christ, and not the Messiah “simply. In Paul, it has the latter sense.” To this *Mr. Stuart* replies, “Paul “also uses it in the former sense, in ROM. i. 3, 4; viii. 3, 32; and probably “in 2 COR. i. 19.” (London, 1834. p. 205.) In the *Excursus*, the reader will notice, he is chiefly arguing against those who maintain that *Son of God* necessarily implies, *ex vi termini*, (by the mere force of the expression,) that Christ, as to his divine nature, is derived. (*Comm. on Rom.* p. 559.) His arguments against these may be perfectly good and conclusive; and yet it may be true that *Son of God* is the title of the Redeemer’s *Divine Nature*, in distinction from his *human nature*, and was so employed long before the latter had any being. THE HISTORY OF THE TERM, AND OF THE IDEAS ORIGINALLY ATTACHED TO IT MUST BE EXAMINED; which neither *Mr. Stuart*, nor those whose views he controverts, appear to have done. *Virgil’s* maxim may apply here, NON OMNIA POSSUMUS OMNES, No man can do every thing.

‡ pp. 33, 51.

§ JOHN iii. 3. xi. 47. MATT. xxii. 16, &c.

|| ACTS iii. 17. xiii. 27. 1 COR. ii. 8.

¶ p. 33.

honour of the God of Israel.* But what the rulers thus solemnly contradicted, God decisively affirmed, by raising him from the dead; thus answering the appeal of his Son, reversing the false decision of the Jews, and exceeding their impious requirement reiterated during the crucifixion, "*He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God.*"† Hence, before the unbelief of Thomas was removed, he clearly saw that if the reported resurrection of Jesus were indeed true, He was certainly Divine. And when the evidence of his senses assured him of the fact, he at once confessed the doctrine, in awe and love exclaiming, "*Thomas's* "*My Lord, and my God!*"‡ Thus was the most *confession*. incredulous of the apostles convinced: and from that moment they all firmly believed their Master's divinity.

Our attention in this section and the preceding, has been limited, as was proposed, to the New Testament. And we have found in the Four Gospels, abundant proof that the word *Christ* in its *Review*. highest sense, was used by the whole Jewish nation, to denote the Divine Personage called, *The Son of God*. Wherefore if any should be unreasonably (not to say *profanely*) jealous of unexpected truths dug out from the rich mine of the Old Testament, let them study well the evidence contained in the New;—of which more will shortly be produced from its remaining books.

But the New Testament itself refers us to the Old. When the Saviour called the attention of the Jewish *The Old Testament* leaders and people, as we have seen, to the *must be searched*. question of the Messiah's person, he quoted one of the Psalms.§ And the apostle Paul, when writing to impart to the Hebrew Christians larger views of the glory of the Son of God, made perpetual reference to the ancient Scriptures, the great storehouse of this knowledge. To these sacred records the Lord had repeatedly referred before his sufferings: || and in the subsequent interviews with his disciples, more copiously and explicitly, *beginning at Moses and all the prophets, he expounded unto them in all the Scripture, the things concerning himself.* ¶

* DEUT. xxi. 22, 23. JOSH. x. 26. 2 SAM. xxi. 6. (See JOSH. ix. 15, 18.) GAL. iii. 13.

† MATT. xxvii. 43.

‡ JOHN xx. 28.

§ p. 51.
xxii. 37.

|| MATT. v. 17, 18. xxvi. 54. LUKE iv. 21. xviii. 31.

¶ LUKE xxiv. 27, 32; 44—46.

It behooves us then to search diligently the Old Testament, and carefully to connect its contents with those of the New. The conclusions in this Essay are deduced from each separately; but they will be found, when compared, to be perfectly consistent and harmonious. Some confirmation of the argument is derived from thus examining the two Testaments apart: but in order to obtain the practical results, they must be contemplated together.

As we have in this section reviewed, in the order of time, the facts treated in the preceding, along with others; so it may now be of use to retrace those introduced in an argumentative arrangement in the *third section*, with others, especially of the Patriarchal era, briefly sketched in the order of their occurrence. They extended through a long course of ages, during which Jehovah was preparing for the final dispensation now in force, and which is soon to develop anew its powers and glories.

SECTION VI. *Divine Manifestations to the Patriarchs.*

In the history of the Patriarchs, are found the plainest proofs of plurality in Jehovah, and of the subordination of one Divine Person *Call of Abram* to another. Abram, originally an idolater,*
B. C.—1921. was called by the Deity visibly manifested,† to leave his country, and to sojourn in Palestine, where he was again favoured with visible Divine manifestations.‡ Here, probably, his knowledge of the Deity was enlarged by intercourse with Melchizedek, whose language concerning Him he appears to have copied,§ and whose theological views may perhaps be best ascertained from the book of Job,|| the only remaining composition of that remote age. Two modes of considering the Deity were thus presented to Abram's mind; the one influenced greatly by the *visible* manifestations granted to himself: the other resulting from the remains of correct *tradition*, along with extended *contemplation* of the Creator's works.

* JOSH. xxiv. 2, 15.

† ACTS vii. 2.

‡ GEN. xii. 7. xiii. 14. &c.

§ GEN. xiv. 18, 19, and 22.

|| The ideas of the best instructed in that age, concerning the extent of the Divine Presence, (a subject of considerable importance in relation to some others, as is intimated at *pp.* 13, 14,) may be seen in JOB iii. 4. ix. 8, 11. xvi. 19. xxii. 12—14; 26. xxiii. 3; 8—10. xxv. 2, 3. xxviii. 24. xxxi. 28. xxxiv. 21, 22. xxxv. 5, 6.

A few years after his arrival in Palestine, a mysterious interview* taught him to refer these different views of God to distinct Persons in the Deity. He had, by command, arranged the *Covenant of the* divided parts of sacrificial victims, leaving a *Second Person.* path between them: and at length, when night came, he saw a column of thick and dark cloud, like smoke rising from a red hot furnace, moving along the ground; over which, at a greater height, perhaps, than the human form, a clearer radiance shot through the smoky wreaths. This appearance suggested the idea of a Glorious Personage, concealed by the dense cloud, except where it was pierced by rays from his countenance, and from his feet. It was such an Object as the imagination may picture, by conceiving the overpowering majesty of the Saviour, beheld by John in the opening of the Apocalypse, nearly concealed within the pillar of cloud that guided Israel through the desert. This mysterious Person sublimely moved along between the sacrifices, and uttered engagements to Abram which none but JEHOVAH could fulfil.† Moses expressly calls Him so;‡ and his language proved him Divine. But in the well understood symbolical action,§ He recognised a Divine Person greater in dignity and office than himself, by

* GEN. xv. The opinion that "what Abram is related to have seen passing between the divided parts of the sacrifices, was a manifestation of the Divine Presence, will probably appear strange to some readers; as several commentators have interpreted it as a symbol of quite different meaning. Many highly respectable writers, however, may be mentioned, who held that opinion. In *Poole's Synopsis*, the names of *Tirinus*, *Menochius*, *Cornelius a Lapide*, and *Bonfrerius* are appended to remarks nearly coincident with the views above given. To these may be added those of *Diodati*, (Annotations, GEN. xv. 17.) *Joseph Mede*, Works, p. 170—172, quoted in *Magee on Atonement and Sacrifice*, Vol. ii. p. 115. No. 50.) *Lightfoot*, (Order of the O. T. Vol. i. p. 12.) *Dr. John Scott*, (Christian Life, Pt. II. Vol. ii. Chap. vii. Sec. 5, near the close; p. 177.) the *Editor of Calmet's Dictionary*, (under *Covenant*,) *Dr. A. Clarke*, (on GEN. xv. 17.) *Dr. David Russell*, (Old and New Covenants, chap. i. sec. 4. p. 78;) and others that might be mentioned.—The Hebrew words appear to me so readily to suggest the sense above given, that any examination of them here is quite unnecessary. *Dr. Shuckford's* fancy of a mistake in copying the Hebrew text, (*Connexion*, B. v. Vol. i. p. 268,) is unsupported and inadmissible; though it may possibly be true, as some of the writers mentioned in this note have suggested, that a flame from the Divine Presence consumed the sacrifices. This, however, appears not to agree very well with the meaning of walking between the parts of a sacrifice.

† GEN. xv. 13—16, 18.

‡ GEN. xv. 6, (7, 8,) 18.

§ That this was a customary mode of ratifying important covenants, appears from the following Divine message by *Jeremiah*, to those Jews who, after releasing their countrymen from illegal slavery, had compelled them to return to it. "I will give the men that—have not performed the words of the covenant which they had made BEFORE ME, when they cut the calf in twain, and passed between the parts thereof,—all the people of the land, which passed

whom he swore in making that covenant, and to whom he would be considered by Abram and all others to have expressed this imprecation, by walking between the parts of the victims; "Let me be sacrificed to thine honour, if I fail to accomplish what here I promise."*

Not long after, Hagar, when fleeing from Abram's residence, was addressed by One who is called four times in that narration, *The Angel of the LORD*,† (or, *The Messenger of Jehovah*,)‡ and who used lan-

between the parts of the calf; I will even give them into the hand of their enemies," &c. (JER. xxxiv. 18—20.) The transaction was an oath; which always contains the acknowledgement of a Deity, and an imprecation of punishment from him in case of falsehood. Here the oath was peculiarly solemn, being accompanied by sacrifice, which had a twofold use; it was the means of drawing near to God, in whose presence they swore; and it was an image of the punishment they imprecated, that is, speedy and violent death, if they should prove false. *Dr. Scott* (in the place quoted in note [*], p. 237,) gives this as the meaning of their walking between the parts of the sacrifice; *Thus let me be divided and cut in pieces, if I violate the oath I have now made.* So does *Lord Barrington*, Works, (1828) Vol. iii. p. 73, 74.

The rite of sacrifice in taking a solemn oath, was in use among heathen nations, before the days of *Jeremiah*. The historian *Livy* (L. i. c. 24.) relates the ratification of a treaty between the *Roman* and the *Alban* people, previous to the combat of the *Horatii* and *Curatii*, as follows. The *Pater Patratus*, ('the Publick person on the part of Rome, whom we may call the *King at Arms*,') or *chief herald*, and who was the sacrificing priest, 'read the articles of the convention in the presence of the *Albans*, and then expressed himself thus: *Hear, O Jupiter; hear O pater patratus of the Alban people; hear, O Alban people; of these articles, as I have just now read them out of those waxen tablets, without fraud or deceit, and as they have been from one end to the other clearly understood, the Roman people will never be the first violators. If they should violate them by publick authority, and by fraud, may Jupiter at that instant strike them, as I shall now strike this victim! May thy stroke, great Jupiter, be as much heavier, as thy power is greater!* At which words he killed a sow, which was to be offered up as a sacrifice, in confirmation of the treaty, by a blow on the head with a flint. The heralds of the *Albans* took the like oaths, and also offered their sacrifices.' *Universal History*, Vol. xi. p. 306—note. *Bp. Warburton's Divine Legation*, B. ix. c. 2. Works, Vol. vi. p. 277.

* A further attempt is made to exhibit the high significancy of this transaction, in a Note at the end of this Section.

† GEN. xvi. 7, 9, 10, 11.

‡ Some eminent biblical criticks have conceived that in the Hebrew phrase *MaLAK-JeHoVaH*, 'the latter noun is in apposition, rather than in construction, and that the term should therefore be translated, the *Angel Jehovah*,' that is, *Jehovah, the Messenger*. And one still more eminent has conceded to them, 'This remark cannot be absolutely disproved.' But beside that, 'the current of analogies,' and the 'Ancient Versions,' are, as *Dr. J. P. Smith* remarks, against this opinion, (*Scrip. Test.* Vol. I. p. 333.)—is it not 'absolutely disproved' by *Stephen*, who, when speaking by inspiration, and quoting *Exod.* iii. 2, said, *Angel of the LORD*, not—the *LORD the Angel*, or—the *Angel and Lord*? (*ACTS* vii. 30.) Also the current ideas and language of the times when the phrase was brought into use, are against it. See *GEN.* xxiv. 7. *NUM.* xx. 16; also *GEN.* xxi. 17. *EXOD.* xiv. 19. &c.

guage suitable only to a Divine Person.* Such he was acknowledged to be;† and as the word *Messenger* implies that he was sent by Some One, we have here further evidence of plurality in the Supreme Being.‡

When Abram had been more than twenty-three years in Palestine, he was favoured with another manifestation of the Deity, who now took the name of EL ShaDdaI, *God Almighty*, § instituted circumcision,|| and changed the Patriarch's name to *Abraham*.¶

Shortly after, He came in the form of a human traveller,** attended by two others, (created angels,) and by his language showed his divinity.†† This interview was closed by Abraham's intercession for Sodom, in which he addressed the Universal Judge, as *Sovereign*,‡‡ (ADoNaI, *Lord*), without using the word JEHOVAH: which, after the solemn assumption of the title EL SHADDAI, seems to have been appropriated chiefly, though not exclusively, to Him by whom the Divine Angel was sent.

Two or three years after, Hagar, dismissed from the residence of Abraham, was in the wilderness of Beersheba, with her son Ishmael, ready to die with thirst. The *Angel of God*, as he is now called, assures her that God in his lofty dwelling-place, had heard the voice of her distressed son:§§ and then, speaking in his own name, He made

* GEN. xvi. 10.

† GEN. xvi. 13.

‡ Great use was made of this argument by the ancient Christian Fathers. For specimens of their manner of employing it, see *Novatian on the Trinity*, c. xviii. pp. 140—143. *Waterland's Vindication*, &c. *Query* ii. pp. 37—39. These passages are inserted in the *Appendix* [D] of the *Appeal*, &c. pp. 167, 171.

§ GEN. xvii. 1.

|| GEN. xvii. 10—14. JOHN vii. 22.

¶ GEN. xvii. 5.

** GEN. xviii.

†† GEN. xviii. 10, 14; 17, 26, &c.

‡‡ GEN. xviii. 27, 30, 31, 32. The Hebrew word is ADoNaI, exactly answering to the *Greek* KYRIOS, the extreme latitude of which was explained to the reader in the note marked [†] on p. 45. There is scarcely one in ten of the editions of the English Bible that I have examined, where the word is in all these four places printed correctly [Lørd] in the small character. Usually in one or other of them, and often in all the four, it is in capitals, [LORD], which are used when the original is JEHOVAH. It is thus in v. 27, in the *folio* edition of 1613.

§§ GEN. xxi. 17.—The turn here given to this passage, though I fear somewhat novel, has long appeared to me the just interpretation. It agrees with the ideas and language of the times, (JOB xxii. 12—14. GEN. xviii. 21. xix. 24. xxiv. 7. EXOD. ii. 23,) and with other scriptures; (1 KINGS viii. 30, 34, &c. PS. xviii. 6. xx. 6. cii. 19, 20. ISA. lvii. 15. lxiii. 15. JONAH ii. 2, 7. &c.) and is much more significant and emphatical than the sense

a promise which only the Almighty can fulfil.* Thus the Speaker is proved to be Divine; and yet is distinguished from the unseen Celestial Presence whence he came forth as a Messenger.

The same distinction is seen in the communications to Abraham on mount Moriah, when the command to sacrifice Isaac was reversed.

Oath of the First Person. The Person who addressed him is called *the Angel of the LORD*,† that is, The Messenger of Jehovah. His divinity appears from his speaking of the intended sacrifice as offered to Himself,—“*thou hast not withheld thy son, thine only [son] from ME.*”‡ Yet He speaks of another Divine Person, to whom He gives the name JEHOVAH, saying, “*By myself have I sworn, saith Jehovah, * * that in blessing I will bless thee, and in multiplying I will multiply thy seed, &c. &c.*”§ The Uncreated Messenger declares the unchangeable and beneficent purpose of Him by whom he was sent. The First Person of the Blessed Trinity, *because he could swear by no greater, sware by himself*, as the apostle states in quoting this very passage;|| whereas the Second Person used, as we have seen, in confirming the covenant, a rite which acknowledged a Superiour.¶

commonly ascribed to the words “*where he is,*” which makes them little (if at all) better than expletives.—At present I must leave it a question undecided, Whether, in case the common interpretation had been the true one, the Hebrew particle would not have been that denoting *from*, instead of *in*, before the relative word. The original phrase cannot be *literally* translated in our language; the following is an approximation—*in where he is*, or still nearer,—*in which [place] he there*.

* GEN. xxi. 18.

† GEN. xxii. 11; 15.

‡ GEN. xxii. 12.

§ GEN. xxii. 16, 17. It may be worth remarking, that the word in this passage translated *saith* is not either of the Hebrew words commonly occurring in that connexion, bnt *Ne(A)uM*, which in the Law is thus used only in this place and another, NUM. xiv. 28; in both of which it introduces a solemn *oath* of the Deity. In the prophetic books, the phrase *Ne(A)uM JeHoVaH* is frequently met with, but in the precedent scriptures rarely. The following I believe are the only places, beside the two in the Law; 1 SAM. ii. 30, 30. 2 KINGS ix. 26, 26. xix. 33. xxii. 19. 2 CHRON. xxxiv. 27, and that important text, Ps. cx. 1. In the first passage some such version as this, *By myself have I sworn, AVERRETH JEHOVAH*, may perhaps represent to an English ear the solemn force of the original.

|| HEB. vi. 13—18.

¶ *Pp.* 57, 58. The same remark applies to a subsequent scripture, of which a notice here may be sufficient. In the sublime song taught to Israel by Moses shortly before his death, occur these words of the Deity; *For I lift up my hand to heaven, and say, I LIVE FOR EVER*; (DEUT. xxxii. 40,) which *Dr. Boothroyd*

There are in the history of Abraham, other indications of plurality in the Deity, and of the early belief of that doctrine: but for the present purpose, these are sufficient.

Passing over Isaac's history, we find that when Jacob fled from his father's home at Beersheba, after receiving his parting benediction in the form, *God Almighty* (EL SHADDAI) *bless thee, &c.** he saw in a night vision, a magnificent staircase, connecting earth with heaven, on which numerous (created) angels were ascending and descending; and, behold, *JEHOVAH stood above it, and said, I am JEHOVAH, the God of Abraham thy father, and the God of Isaac.†* Thus He is called *Jehovah* both by Himself, and by the historian, as having an indubitable right to that name; a right, however, which we shall see was not exercised on subsequent occasions recorded in this book.—Twenty years after, in Padan-aram, he spoke to Jacob thus; *I am the God of Bethel, where thou anointedst the pillar, &c.‡*—and after a few years more, “*Go up to Bethel, * * and make there an altar unto God (EL), that appeared unto thee, &c.§* Shortly afterward He said, “*I am God Almighty (EL SHADDAI): be fruitful and multiply; * * to thy seed after thee will I give the land.”||* And it is worth observing, that in the narratives wherein these speeches are inserted, the inspired historian names the Deity, not by the word *JEHOVAH*, as in most other parts, but by the word *ELOHIM, God*, a name often of less dignity.¶

connects with the following words, thus:—

“For to the heavens I will raise mine hand,
 “And say, ‘Surely as I live for ever,
 “When I whet my glittering sword,
 “And mine hand layeth hold on judgment,
 “I will render vengeance to mine enemies,
 “And will requite those who hate me.”

In both versions there is an assertion of *eternal* (implying *independent*) *existence*, and an appeal to a Superiour in the heavens, for the truth of what is said. The expression of *Abraham* in relating an oath he had taken, “*I have lift up mine hand unto JEHOVAH, the most high God,*” &c. &c., (GEN. xiv. 22.) and what is said of the Angel in the Apocalypse, that he “*lifted up his hand to heaven, and swore by Him that liveth for ever and ever,*” (REV. x. 5, 6.) will be recollected as striking instances of this very significant and impressive method of taking an oath.

* GEN. xxviii. 3.

† GEN. xxviii. 13.

‡ GEN. xxxi. 13. HaEL Be(I)Th-EL.

§ GEN. xxxv. 1.

|| GEN. xxxv. 11.

¶ GEN. xxxv. 1; 5; 7; 9, 10, 11, 13, 15.

(Appeal, &c. p. 241.)

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When Jacob related the manifestation in Padan-aram, he mentioned that Divine Person thus; *The ANGEL OF GOD spake unto me—*;^{*}

Divine names on his death bed, he referred to the *first manifestation thus, God Almighty (EL SHADDAI) appeared unto me at Luz,—†* and spake of Him, along with the Superiour Person thus: *God (ELOHIM), before whom my fathers Abraham and Isaac did walk, the God (ELOHIM) which fed me all my life long unto this day, THE ANGEL which redeemed me from all evil, bless the lads.‡*

There is a passage in the book of Hosea which throws further light on the subject.§ The prophet mentions Jacob's first vision at Bethel, and the mysterious visit of One with whom he wrestled by night, when returning, twenty years after, from Padan-aram, as manifestations of the *same* Divine Person, whom he calls *The Angel*, and *God*, (ELOHIM). The names which Jacob gave Him just after the last mentioned occasion, were ELOHIM, and EL, both usually translated *God*; the former occurs in the patriarch's declaration, *I have seen God face to face,—||* and the latter in the name he then gave to the place, *Peniel*, that is, *The face of God.¶* It also occurs in the honourable name ISRA-EL, (*A Prince of God*,) given to him in that interview,** and afterward the common national term for his posterity.

Thus in the history of Jacob, we have found the frequent mention of a Divine Person called, *The Angel of God, the God of Bethel, ELOHIM, EL, EL SHADDAI, the Angel*. On his first appearance to Jacob he is called *Jehovah*, but not after: †† Yet that He was really JEHOVAH, is proved by many scriptures; for instance, these words of Hosea in the passage just mentioned, "*He found him (that is, Jacob) in Bethel, and there he spake with us; even JEHOVAH, God of hosts; JEHOVAH is his memorial.*" ‡‡ His being called *the Angel of God*, or—*of the LORD*, proves that he is the *Second Person* of the Ever-blessed Trinity; and the use of the other words shows that in Jacob's time, the name *Jehovah* was applied, though not exclusively, yet *usually* to the First

* GEN. xxxi. 11.

† GEN. xlviii. 3.

‡ GEN. xlviii. 15, 16.

§ Hos. xii. 3—5.

|| GEN. xxxii. 30.

¶ GEN. xxxii. 30, (31).

** GEN. xxxii. 28. xxxv. 10. EXOD. iv. 22. &c. &c. Hos. xii. 3. Instead of the interpretation above quoted from the margin of our English Bible, Gesenius gives, *a wrestler with God*, referring to the Arabick for confirmation.

†† p. 61.

‡‡ Hos. xii. 4, 5.

Person; as is the case with the word *God* throughout the New Testament.*

Possibly some may suspect that these indications of plurality, in the intercourse of the Deity with the patriarchs, *The divine plurality* were made solely in consequence of their *permanently taught* inability to reach the doctrine of God's essential omnipresence,† and were designed merely as assurances that, to themselves, their Almighty Protector was perpetually near. That this was *one* very important use of them cannot be doubted: and in this, as in a thousand other cases, the Divine Wisdom may be seen, accomplishing various purposes by a very simple arrangement. When the minds of men with difficulty admitted an idea of a divine presence beyond what was local, and might remove from place to place, the Deity adopted the plan of revealing *two* local presences; whereas to each was given that lofty name, JEHOVAH, which being never used in a plural form, nor ever applied to any creature, emphatically taught the Divine Unity. By this and other circumstances, the patriarchal worshippers were kept from sliding into the dangerous notion of two separate divinities, were impressed with the mysteriousness of the Uncreated Being, and were stimulated to extend their thoughts to the most enlarged views of His presence they could attain. In the course of ages, the *locality* of Jehovah's essential presence was dropped, as a notion which the Church, in its advance from infancy to maturity, had outgrown.‡ But the *plurality* in Jehovah, instead of being less, was *more* inculcated, as time rolled on: the additions to Divine revelation in the days of Moses, David, Isaiah, and Daniel, each by new methods, gave increasing proof of the fact: and all there is in the Old Testament, is so far exceeded by

* In the poetical books of Scripture, the Deity is frequently called the *God of Jacob*. This was probably sometimes done to produce an agreeable variety of sound; and the name *Jacob* in those cases means *the nation*, for which commonly they used *Israel*. But there are other places, I think, concerning which it may reasonably be inquired, whether this title does not refer to the *man* Jacob, and to the Divine manifestations he received before he had the name *Israel*. As these manifestations are throughout the Scripture distinctly ascribed to the Second Person, if this question be answered affirmatively, the title *God of Jacob*, and perhaps *Mighty One of Jacob*, must belong in a special manner to that condescending Person; and the frequency of their use in *David's* time, and in connexion with *the Ark*, *Zion*, &c. receives a significant explanation. See Ps. xx. 1. xlv. 7, 11. lxxvi. 6. lxxxii. 1, 4. lxxxiv. 8. xciv. 7. &c. and Ps. cxxxii. 2, 5. &c.

† This subject was touched on at pp. 13, 14.

‡ See the passages referred to in the notes [*, †,] on p. 14.

the evidence in the New, that many firm Trinitarians have supposed this last to be the whole; accounting (with the respectable authors mentioned on page 186,) that the doctrine of a plurality of Persons in the Eternal Essence, had scarcely been thought of by the pious, before the advent of the Redeemer. Since, then, the doctrine of Plurality in Unity received fresh confirmation in each following period, we cannot doubt that JEHOVAH taught it to the patriarchs as a truth of prime and lasting importance. His method of doing this was wisely adapted to the childhood of human thought, and is recorded for the instruction of all generations.

NOTE TO SECTION VI.

On the Covenant sacrificially confirmed to Abraham.

(Referred to in a foot-note on p. 58.)

The way in which the apostle *Paul* argues* concerning the covenants made with *Abraham*, induces me to think that the transaction recorded in GEN. xv. 9—21, if viewed in connexion with the *Sinai Covenant*, implied a promise on the part of the *Second Divine Person*,—a promise gloriously fulfilled in His incarnation and death,—that he would die for the sins of *Israel*; together with an intimation of other blessings, which are yet to come.

That which was divinely promised to *Abraham* is called in GAL. iii. 18, *the inheritance*, a word which, whatever it may include beside, (and doubtless it includes much,) most plainly denotes the *land*, which was a principal subject in the promises to *Abraham*,† and is distinctly mentioned by the same apostle under that very term, where he says, ‘*By faith Abraham, when he was called to go out into a place which he should after receive for an INHERITANCE, obeyed.*’‡ Of this inheritance, *Paul* distinguishes two different kinds of *tenure*; one, in virtue of the *Sinai Covenant*, the other, in consequence of the *original promise*; and contrasts them as follows: *For if the inheritance be of the LAW, it is no more of PROMISE: but God gave it to Abraham by promise.*§ He had previously argued, that the Divine engagements to that Patriarch, being four hundred and thirty years before

* GAL. iii. 6—29. iv. 1—6. ROM. iv. 13—22. xi. 1, 5, 15, 23—32.

† GEN. xiii. 14—17. xv. 18—21. xvii. 8.

‡ HEB. xi. 8. See v. 9, 13—16. § GAL. iii. 18.

the Law, could not by it be annulled or abridged: and it follows, that if *Israel's* possession of *Canaan* was from first to last *under the Law*, and never corresponded to the full import of the *promise*, some happier state of that people *in their own land* was always, and is yet to be expected, from Him who engaged to God and to *Abraham*, to die a sacrifice, or as one accursed for the Divine honour, rather than fail to place his posterity in the felicitous circumstances contemplated in that covenant. *

Israel's possession of the land hitherto was always *under the law*, † and according to it, was *conditional* and *insecure*. IF they should serve JEHOVAH, they were to enjoy it; ‡ IF they should forsake Him, they were to be cast out of it. § There was not in the *Mosaick Covenants*, (including that mentioned in DEUT. xxix. 1,) any promise like that precious one in the *New Covenant*, as predicted by *Jeremiah*, || that they should steadily serve JEHOVAH; but on the contrary, solemn warnings, and prophetick intimations of apostacy. ¶ None of these threatenings were mentioned in any of the Covenants with *Abraham*; which are not clogged with *conditions*, but promise *absolutely* that his seed shall possess the territory. **

Beside, the Mosaick Law contained this terrible clause; *Cursed is every one that continueth not in all things written in the book of the Law to do them.* †† This curse hung terribly over every Israelite, from Moses to the Apostles; often, doubtless, in minds sensitively devout and contemplative, exciting desires for '*some better thing*,' ‡‡ for *some* priesthood and sacrifice more efficacious, and a more assured consolation and hope. On the other hand, the Promises to *Abraham* contained *for his acknowledged seed*, BLESSINGS, and blessings *only*. §§ The apostle's argument in GAL. iii.

* See pp. 57, 58.

† MATT. v. 17, &c. LUKE xvi. 16. ROM. iii. 19. 1 COR. ix. 20. GAL. iii. 23. iv. 3—5. EXOD. iii. 8, 17. xx. 12. xxiii. 10; 20, 23; 31. &c. DEUT. xviii. 15—19. xxx. 15—20. &c. HAG. ii. 5. MAL. iv. 4.

‡ EXOD. xxiii. 22—25. LEV. xxvi. 3—12. DEUT. vii. 12—24. xxviii. 1—14. &c.

§ LEV. xxvi. 14, &c. 32—35, &c. DEUT. xxviii. 15, &c. 36, 37; 63, 64. xxix. 9; 10, &c. 23—28. 2 KINGS xvii. 13, &c. &c.

|| JER. xxxi. 33, 34. HEB. viii. 10—12.

¶ DEUT. iv. 25—28. v. 27—29. xxxii. 15—39.

** GEN. xiii. 14—17. xv. 18—21. xvii. 8.

†† GAL. iii. 10. DEUT. xxvii. 26. See *Davidson's Discourses on Prophecy*, pp. 145—150, from which a few sentences are extracted in the *Appendix* [D] to the *Appeal*, &c. p. 181.

‡‡ HEB. xi. 40.

§§ GEN. xii. 1—3. xiii. 14—17. xv. 13—21. xvii. 1—8. xxii. 16—18.

From all this we see that the federal engagements made to Abraham, in the sublime transaction we have been considering, were of the most comprehensive and pregnant character. The covenant of that night, far from exhausting its force in the victories of *Joshua* or of *David*, comprehended the death of the *Incarnate Messiah*, and the glories of the Millennium.

It was meet that revelations so august, should be ushered in by a train of circumstances, inspiring peculiar awe, not only in Abraham, but in every reader of his story. The interview of *Jehovah* with the patriarch the night before, and his survey of the starry heavens,—the sacrificing in day-light, and his solemn suspense and expectation till the sun went down,—the sealing of his external senses, when, *lo, an horror of great darkness fell upon him*,—and then the ‘clouded majesty’ of the Divine Manifestation itself,—were worthy accompaniments of a transaction so momentous, and revelations, even while dimly seen, so amazing,—which shed light on a remote futurity, and are rich in evangelical glory.

SECTION VII. *Manifestations of the Son of God, from the time of Moses to that of Samuel.*

THE PERSON who in Horeb appeared to Moses at the bush, is called *the Angel of the LORD*, that is, *the Messenger* (or it might almost be *Call of Moses* said, *Representative*) of *Jehovah*, in several places; *B. C.*—1491. namely, in the original record,* in the message which Moses sent, nearly forty years after, to the King of Edom,† (in some passages of the prophets,‡) and in the speech of Stephen, before the Jewish Council.§ Yet That Person, in his declarations to the astonished shepherd, assumed the highest divine titles, and the incommunicable name *JEHOVAH*.|| He was therefore the Second Person of the Adorable Trinity; and was known *at the time* to be He whom Jacob called, “*The Angel which redeemed me from all evil.*”¶

Some weeks after, we find a manifestation, evidently of the same

* EXOD. iii. 2.

† NUM. xx. 16.

‡ ISA. lxiii. 9. MAL. iii. 1.

§ ACTS vii. 30.

|| EXOD. iii. 6, 14, 15, 16, 18. iv. 5, 11.

¶ p. 62.

Person, thus related :—*God (ELOHIM) spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, Exod. vi. 3. unto Isaac, and unto Jacob, by [the name of] God Almighty (EL SHADDAI), but by my name JEHOVAH was I not known to them.** This passage, which has perplexed many able commentators, admits of an easy explanation from the facts recited in the last section. The *Second Person* is not recorded to have called himself more than twice by the name *Jehovah*, in his intercourse with these patriarchs, once to Abraham,† and once to Jacob;‡ whereas he afterward used the name *El Shaddai*,§ which they also employed.|| The readiness with which Moses and his contemporaries (for whom primarily he wrote) recurred to the fact of personal distinctions in JEHOVAH, appears from there being no hint of it, in the immediate connexion of a passage scarcely intelligible without it.¶

The tribes of Israel, when leaving Egypt, were preceded in their march by a column of cloud by day, and fire by night, indicating the

* EXOD. vi. 2, 3.

† GEN. xv. 7.

‡ GEN. xxviii. 13.

§ GEN. xvii. 1. xxxv. 11.

|| GEN. xxviii. 3. xlviii. 3.

¶ The difficulty lies in the apparent contradiction between the clause, *By my name JEHOVAH was I not known to them*, and the fact that that name was commonly used, especially by Abraham. The solution is,—that a distinction of Persons in the Deity was taught to the Patriarchs,—the Person officially inferior assumed another name, giving the former to His Superior, (GEN. xviii. 14, 19. xxii. 16.)—Abraham in his subsequent use of the name *Jehovah*, (GEN. xxi. 33. xxii. 14. xxiv. 3, 7.) and the others in using *El Shaddai*, (GEN. xxviii. 3. xlviii. 3.) had respect to that application of these names,—and the Person who appeared to Moses was known to be He who had customarily borne the latter title.

Dr. Shuckford's notion that Abraham at Beersheba, (as related in GEN. xxi. 33.) invoked in the name of JEHOVAH (the Second Person), the *Everlasting God* (the Invisible First Person), beside being founded on a criticism proved to be erroneous by several passages, (GEN. xii. 8. 1 KINGS xviii. 24. 2 KINGS v. 11. PS. cv. 1. cxvi. 17. &c. particularly JOEL ii. 32, with ACTS ii. 21, and ROM. x. 13,) is directly contrary to that author's own remarks on EXOD. vi. 3, where he truly says of '*our Blessed Saviour*,'—'*In the first and most early days he took the name of GOD ALMIGHTY, by which name he was known to Abraham, to Isaac, and to Jacob; but afterwards he called himself by a name more fully expressing his essence and deity, and was known to Moses by the name JEHOVAH.*' (Sacred and Profane History Connected, B. 5. Vol. i. p. 263. B. 6. Vol. ii. p. 109.) Dr. Shuckford's feeble advocacy of a very certain and important truth, that the Second Person was known and honoured by the Patriarchs, had evidently confirmed a much more vigorous thinker, Dr. Duncan Shaw, (referred to p. 6,) in prejudice against it: and doubtless many similar cases have occurred.

(Appeal, &c. p. 249.)

I

presence within it, of their Almighty Deliverer.* When they passed *Cloudy pillar.* through the sea, He took his station in the rear, between them and the pursuing Egyptians; in the record of which movement He is called *the Angel of God*, (ELOHIM,)[†] and it is written shortly after, *In the morning watch Jehovah looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians.*[‡] These passages prove that the Second Person of the Holy Trinity was the Conductor of Israel, and that their thoughts assigned to him a *local* presence within the miraculous cloud.

In the Song of Moses, on this occasion, the divine Deliverer of Israel is celebrated in terms agreeing with their notion of his local presence,[§] and is mentioned by the name *Jehovah* ten times,^{||} and once *Jah.* by the name JAH.[¶] This last was also used not many days after, when the nation of the Amalekites was doomed to extermination by the arms of Israel.** Notwithstanding some difficulties in the passage, this is clear, that *Jah* denotes the glorious Person then revealed as Israel's Conductor and Defender.

That Person having led them to the foot of Sinai, proposed, in fulfilment of a promise he made, before they left Egypt, to enter into a *Sinai Covenant.* Covenant with the nation; to which they rever-

* EXOD. xiii. 17, 18, 21, 22.

† EXOD. xiv. 19, 20.

‡ EXOD. xiv. 24.

§ EXOD. xv. 2, 3, 6, 8, 12, 13, 17.

|| EXOD. xv. 1, 3, 3, 6, 6, 11, 16, 17, 17, 18.

¶ EXOD. xv. 2. As JAH, like JEHOVAH, is a name never given to any created being, the word LORD, when it stands for it in the publick version, is printed in small capitals. It does not occur more than *fifty* times in all.

** EXOD. xvii. 16. The word JAH is in the first of the two places where we have LORD in the publick version. I have never attempted a thorough examination of this difficult verse; yet the comments of others induce me to propose the following translation, which differs but little from one of the authorized marginal readings.—“And he said,

Because *his* (1) hand was against the $\left. \begin{array}{l} \text{banner (2)} \\ \text{throne (3)} \end{array} \right\}$ of JAH,

War shall there be for JEHOVAH (4)

Against Amalek from age to age.”

(1) *Amalek's.* (2) *This sense is produced by a slight alteration, supposed to be a correction of the Hebrew Text.* (3) *That is, against his dominion, against the establishment of his throne in Israel.* (4) *That is, for His honour.*

Such an interpretation, at least, appears to accord well with DEUT. xxv. 17—19, and with the facts of the history.

ently assented.* The terms of this important constitution, called the *Sinai Covenant*,† the *first testament*,‡ the *old testament*,§ &c. are contained in the *twentieth*, and the *three following* chapters of *EXODUS*. Its ratification by sacrificial rites is recorded in the *twenty-fourth*.|| In this Covenant, the two parties were JEHOVAH and the whole people of Israel; the one authoritatively enjoining duties, and promising benefits; the other humbly accepting the entire constitution.

If we inquire by which of the Divine Persons adored by the Patriarchs this covenant was made, the answer is, BY BOTH. That it was formed with the Second Person, appears from *S. Covenant made* the passages just now quoted, and several *by both Persons*. others,¶ especially from Stephen's saying of Moses, *This is he that was with the church in the wilderness, with the Angel which spake to him in the mount Sina*,** §c. §c. But that the Sinai Covenant was also made with Israel, by JEHOVAH, the First Person, is equally plain from its containing this promise, *Behold I send an Angel* (the Septuagint version has—*MY Angel*) *before thee, to keep thee in the way, and to bring thee into the place which I have prepared.* (21) *Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: FOR MY NAME IS IN HIM.*—(23) *Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, &c. &c.*†† The name of *Jehovah*, as used in this passage, denotes his *nature* or *essence*, or—That on account of which the name was assumed,—which is the self-existence of the Eternal Being. The words *Angel*, (or

* EXOD. xix. 3—9. † So called by theological writers, for distinction.

‡ HEB. ix. (1,) 15; (20).

§ 2 COR. iii. 14. HEB. viii. 13. These four chapters (EXOD. xx—xxiii.) were the original Covenant, to which the subsequent writings of Moses were added, and included under the same title. We apply it now to the whole body of Jewish Scriptures; but this was not done by the Apostles.

|| See also HEB. ix. 18—20.

¶ JUDGES ii. 1. Ps. lxxviii. 17. EZEK. xx. 5—7, 11, 15, &c. HEB. iii. 3—5, & *Smith's Scripture Testimony*; HEB. xii. 26.

** ACTS vii. 38. As the following clause,—“and [with] our fathers,” is liable to be misunderstood in a sense that would favour my argument, it is omitted. The meaning is not (as the Greek words show) that the *Angel spake* with our fathers,—but,—that *Moses* was with our fathers. The word translated *church* means here, as elsewhere, *assembly*; and denotes the whole people congregated to hear JEHOVAH pronounce the Law.

†† EXOD. xxiii. 20—23.

Messenger,) and *send*, denote a personal distinction, and official subordination: and the injunctions of reverential obedience, with the declaration of his right to bestow or to withhold forgiveness, are additional proofs of divinity. The triumphant settlement of Israel in a land thickly inhabited by warlike nations, was acknowledged by all to require Divine power:* and its accomplishment is exactly that which the Subordinate Divine Person, when he passed between the sacrifices, promised to Abraham,† afterward to Jacob in Bethel,‡ and to Moses at the bush,§ and in Egypt.|| Hence the earliest readers of the Mosaic records, had proof that the Conducting Angel, promised in the Sinai Covenant, was not another, but the very same Divine Person who had brought them out of Egypt, and whose appearances to their ancestors, told to them in childhood, were now recorded in the inspired Scripture. Also, they saw that the covenant was established between Israel, and that mysteriously glorious Person by whom the Divine Angel was commissioned.

Again, the memorable prediction of a Prophet like unto Moses, contains full proof that the First Person of the Sacred Trinity was a Party in that covenant. The words of Moses, when his forty years ministry was on the point to close, are these:—JEHOVAH *thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (16) according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. (17) And JEHOVAH said unto me, They have well [spoken that] which they have spoken. (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.¶* That this prediction was fulfilled in the ministry of the Incarnate Redeemer, we are taught by the references which Peter** and Stephen†† made to it, when under inspiration; as well

* EXOD. xv. 17. NUM. xiv. 9. &c.

† p. 57. GEN. xv. 18.

‡ GEN. xxviii. 13.

§ EXOD. iii. 8, 17.

|| EXOD. vi. 8.

¶ DEUT. xviii. 15—19.

** ACTS iii. 22.

†† ACTS vii. 37.

as by the evident agreement of the terms with this application,* and the incompatibility of any other. He, then, in whose name Jesus came, and whose commands gave authority to his instructions,† is the Person who was manifested at Sinai by the 'great fire,' and the 'voice of words,'‡ between whom and the people, Moses acted as mediator in that elder covenant,§ and Jesus in the present more glorious dispensation.||

Both the Father and the Son, therefore, entered into covenant with Israel at Sinai. The presence of Two Divine Persons on that occasion is indicated, (yet so as may easily be overlooked,) in the primary record in Exodus; that is,—of Him who had hitherto conducted them, the visible tokens of whose guardianship were probably never withdrawn, —and of Him who, on the appointed day, descended upon the mount in a far more awful and terrifick manner.¶ The slightness of these indications was, perhaps, designed to prevent the notion of two separate Divinities being grafted upon them in the ages that followed; ** or, in our times, to guard against mistaking the Object of the Incarnate Redeemer's obedience, offered *under the Sinai Covenant*, to the Father. But certain facts, observed by all, at the time, and afterward cele-

* *Dr. Jortin*, and after him, *Bp. Newton*, have traced the resemblance between *Moses* and *Jesus* in a great number of particulars. The chief point, however, is that *Jesus of Nazareth is the only Jewish prophet who has been, like Moses, the Founder of a new law*. See *Jortin's Remarks on Ecclesiastical History*, Vol. i. (1805.) pp. 134—150. *Bp. Newton's Dissertations on the Prophecies*, VI. Vol. i. *Smith's Scripture Testimony*, Vol. I. p. 182.

† JOHN v. 43. vi. 38. viii. 28, 29. &c.

‡ DEUT. iv. 36. HEB. xii. 19.

§ EXOD. xix. 3—10. xx. 19—21. xxiv. 1—8. DEUT. v. 24—31. &c. GAL. iii. 19,* 20. HEB. ix. 18—21. &c.

|| HEB. ix. 15. &c. ¶ EXOD. xix. 11, 18, 20.

** It may perhaps deserve inquiry, whether the *two* horns in what Scripture contemptuously calls the golden calf, (EXOD. xxxii. 4,) and the two images of that kind placed long after, the one in *Bethel*, and the other in *Dan*, had not some reference to the tradition, or the scriptural indications, of *two Persons manifested at Sinai*, and were not, so far, departures from the revealed and fundamental doctrine of *JEHOVAH's Unity*.—Some authors assert that "the curled hairs and horns in the bull's head were, in hieroglyphical writing, made the emblem of fire in general, or fire at the orb of the sun;" and perhaps this emblem was therefore used by the *Israelites*, after *Jehovah* had manifested himself in fire. *Works of the Rt. Hon. Duncan Forbes*, pp. 148, 150.

brated in inspired *poems* by Moses and two others, seem to have intimated to the beholders of the amazing scene, the presence of the *Supreme Divine Person*. The passages are these:—

DEUT. xxxiii. 2.

JEHOVAH came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

JUDGES v. 4, 5.

JEHOVAH, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted down before JEHOVAH, even that Sinai from before JEHOVAH, God of Israel.

HAB. iii. 3.

God came from Teman, and the Holy One from Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

From these passages, both as they stand in the Publick Version quoted here, and in those of Drs. Horsley* and Boothroyd, it is evident that the occasion referred to is the Promulgation of the Law. The presence of numerous created angels on that occasion, mentioned by Moses in a clause better translated thus, *The Holy One came with multitudes*, or, *He came with holy myriads*,† is also celebrated by David, in the Psalm on the removal of the Ark, in these words:—*The chariots of God [are] twenty thousand, [even] thousands of angels: the Lord [is] among them, [as in] Sinai, in the holy [place]*.‡ Without entering on the critical difficulties of these verses, it is clear from them, that when the Law was given, an innumerable multitude of holy angels were indulged with a near view of the momentous proceedings,§ and probably with subordinate ministries. *Teman* was the name of a particular place, and *Paran*, *Seir*, and the *field of*

* In Sermon XXVI. See also XXV.

† The former is Dr. Boothroyd's version, and nearly coincident in sense with Bp. Horsley's; the latter is Dr. Henderson's, in his able volume on *Divine Inspiration*, Lect. iii. p. 124, and pp. 551—553. Dr. H. firmly maintains the ancient sentiment that the Law was given by the *Son of God*, THE LOGOS; but has not noticed the indications of a *Double Presence*, or the Scriptural proofs that the Law was also given by the Divine Father.

‡ Ps. lxxviii. 17. Here the original word for *Lord* is not *Jehovah*; and accordingly, in all the old Bibles I have looked at, it is printed [Lord], but in all the recent ones I have examined, by mistake, [LORD.] The correct reading deserves to be noticed, as contributing something to the proof that the Law was given by the Son of God.

§ Compare EPH. iii. 10.

Edom, were names of a mountainous district northward from Sinai, and on the southern border of the promised land. On the morning of the day appointed, Israel beheld the whole firmament covered with an awful gloom, and Sinai with thick darkness, often interrupted for a moment by lightnings, which with the bursting of thunder reverberated by that rocky region, made the gloom far more dreadful. After a time, the trembling people beheld in the distance over Teman, volumes of cloud, with incessant quick-darting flames, advancing majestically through the heavens toward Sinai, perhaps with a sound as of trumpets, the flames appearing more numerous, and occupying a wider space as they approached, till at length they were seen above the people, quivering in every part of the blackened heavens, while from the clouds and darkness upon Sinai, broke forth that terrific Fire, which betokened that the Supreme Divine Person was there.—If any reader should account so *localized* an idea of God in that manifestation, inconsistent with His essential majesty, let him remember the *bright cloud* at the transfiguration of Jesus, and *Him that sitteth on the throne*, as represented in the book of Revelation.

From all this it appears that Two Divine Persons were known *at the time* to be present when the Law was given from Sinai; and we are now prepared to notice the distinct parts ascribed to them in the administration of that Covenant, during its long continuance.

After this Constitution had been written on a scroll, and read to all the people by Moses, it was solemnly ratified by sacrificial rites; * which being over, the Deity vouchsafed a more benign manifestation of himself to a select number. (EXOD. xxiv. 9.) “*Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: (10) and they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. (11) And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*” Here was a glorious effulgence of light, at once placid and majestic; but no *distinct outline* of the human, or of any other figure appears to have been discerned. Neither was there any appearance of plurality; and the general resemblance to the representation of the First Person, in the book of

* EXOD. xxiv. 1—8. HEB. ix. 18—20.

Revelation, confirms the conclusion which the circumstances would lead the spectators to form, that this benign light, like the previous devouring fire, must be viewed as a manifestation of Him who, in the covenant with Israel, was supreme. Yet perhaps it should be regarded as made by the Second Person,* acting here in the place and office of the First; as at the last day, He will come, not only “*in his own glory*,” but also “*in his Father’s*.” †

That the subsequent visible appearances should be ascribed to the Son of God, (not known, however, as yet by that title,) there can-
All subsequent manifesta- not be a doubt. Moses, secluded for
tions made by the Christ. forty days from all mortal intercourse, on the top of Sinai, hears this divine mandate and promise: *Let them make me a sanctuary, that I may dwell among them.—There will I meet with thee, and I will commune with thee from above the mercy seat.* ‡ All this was in consequence of the federal relation to Israel which Jehovah had condescended to assume; hence an apostle remarks, *The first [covenant] had ordinances of divine service, and a worldly sanctuary.* § The moveable, but rich and splendid pavilion directed to be prepared, was for the manifestation and worship of Him, whose presence, as the Divine Conductor of Israel, had been promised in the Covenant. And as the Speaker here, is known to have been That Person, by his commanding the Tabernacle to be made *for his own use*, we discover at once that this, and all the subsequent manifestations to Moses, were made, *and were known at the time to be made*, by the Second Person in the Godhead.

Accordingly, when six weeks after, JEHOVAH incensed by the people’s apostacy in worshipping as an emblem of Himself, the golden calf, uttered these words to Moses—*Behold, mine angel shall go before thee:—I will send an angel before thee;—for I will not go up in the midst of thee*; || it was perfectly plain to Moses, and to all others, that the word *angel* (or *messenger*) here meant some created spirit, and not the Divine Angel, originally promised in the Covenant. ¶ That Almighty Angel was the Messenger of the First Person; but *that*

* This is the opinion of Dr. Henderson, (*Divine Inspiration*, pp. 126—128,) and many others.

† LUKE ix. 26. MATT. xvi. 27. MARK viii. 38.

‡ EXOD. xxv. 8; 22.

§ HEB. ix. 1.

|| EXOD. xxxii. 34. xxxiii. 2, 3. ¶ pp. 71, 72.

Angel's messenger, it was at once understood, must be a mere creature. Hence the earnestness with which Moses deprecated the threatened arrangement, and the encouragement he felt from the subsequent assurance, *My presence shall go [with thee], and I will give thee rest.**

It follows, that to this uncreated Angel must be ascribed (as hath indeed very commonly been done,) the sublime manifestation in which the Divine Name was proclaimed, and a glorious Form retiring from view was for a moment beheld by Moses.† All the subsequent manifestations to that favoured prophet, and to Israel in his time, as well as those to Balaam, must also be ascribed to the Second Person.

Their regarding Him as a Messenger, implied the existence of another Person, greater in office, by whom He was commissioned. The book of Genesis, penned in the wilderness, and taught assiduously to the people, strengthened their belief of a *In God, unity* mysterious plurality in the God (the ELOHIM) *with plurality.* of their Fathers. The tendency of the human mind, as then seen in all other nations, was to multiply objects of worship. Hence the doctrine of the Divine Unity needed for its preservation, that memorable announcement, *Hear, O Israel: The LORD our God is one LORD;‡* a text equally capable of this form, *JEHOVAH is our God (ELOHIM): JEHOVAH is one;§* or this, *JEHOVAH our Gods (ELOHIM) is one JEHOVAH.||* This was a fundamental maxim in the Israelitish church and state: but along with it, a Plurality in God was taught from the first; and the *unity*, as well as the *plurality*, was received *then*, and must be received *now*, on the evidence of Scriptural revelation.¶

In the time of Moses too was taught, though less directly, the Divine Paternity, or, That JEHOVAH is the *Divine paternity.* Father of his Church. When that prophet was first sent to Egypt, this was his message; *Thou shalt say unto Pharaoh, Thus saith Jeho-*

* EXOD. xxxiii. 14, 12—18.

† EXOD. xxxiii. 21. to xxxiv. 8.

‡ DEUT. vi. 4

§ Boothroyd.

|| Wardlaw's Discourses on the Socinian Controversy, p. 12.

¶ That this is not a doctrine to be known from nature and reason only, is confessed by Dr. Paley in the important remark, "Certain it is, that the whole argument for the divine unity, goes no farther than to a unity of counsel." *Natural Theology*, ch. xxv. close. See also *Wardlaw's Discourses on the Socinian Controversy*, pp. 4—11. 411.

(Appeal, &c. p. 257.)

*vah, Israel is my son, [even] my first-born : and I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, [even] thy first-born.** Forty years after, Moses wrote, *Ye are the children of the LORD your God, and, Is not he thy Father?†* Small as these foundations may appear, on them was built the precious maxim, that *God is the Father of his true worshippers*, which is referred to in a few passages of the Old Testament,‡ was acknowledged by the Saviour as a truth universally current among the Jews,§ and is advanced to the utmost prominence and glory in the Christian dispensation.||

The Divine name JAH, employed in celebrating Israel's deliverance from Egypt, and, soon after, that from Amalek,¶ was in the fol-

The name JAH. lowing year in daily use ;** being prefixed to the name *Oshea*, to make *Jehoshua*, †† or *JAH*, the Saviour, the name borne by him who had been the leader against the Amalekites, who was then the honoured servant (or assistant) of Moses, and after-

* EXOD. iv. 22, 23.

† DEUT. xiv. 1. xxxii. 6 ; see v. 19.

‡ Ps. ciii. 13. (PROV. iii. 11, 12. &c. HEB. xii. 5—8.) ISA. i. 2. xliii. 6. xlv. 11. lvi. 5. lxiii. 16. lxiv. 8. JER. (ii. 27.) iii. 4, 19. xxxi. 9, 20. EZEK. xvi. 21. HOS. xi. 1. MAL. i. 6. (iii. 17.)

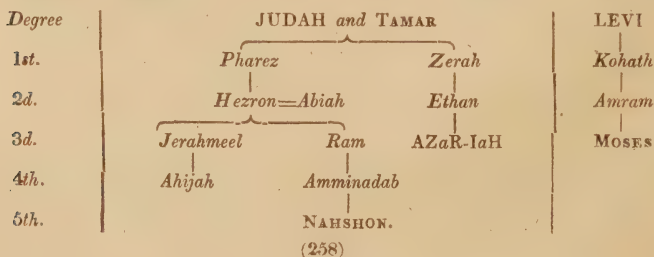
§ MATT. v. 16, 45, 48. vi. 1. &c. &c. (JOHN viii. 41.)

|| JOHN i. 12. JOHN xiv. 21. xvi. 27. xx. 17. ROM. viii. 14—17. &c. GAL. iv. 5. &c.

¶ p. 70.

†† NUM. xiii. 16. JeH OShua.

** Some have thought that the Divine Name JAH enters into the composition of the name *Judah*, (or JeHUDaH,) and that its meaning is, *The praise of Jah* : others again, with the Translators of our Bible, interpret it simply—*Praise*: GEN. xxix. 35. *margin*. Only the last letter of JaH is there, which is added to many other words and names. Yet that the Divine Name, JAH, was used before the *Exodus*, in the composition of human names, will appear certain, from comparing these lines of descent from *Judah*, as recorded in 1 CHRON. ii. 3—10.



ward his successor. The Greek translators used for this, I-E-SOUS, in English, JESUS.

We are not told whether the visible manifestation of Jehovah's presence, in the pillar of cloud and fire, closed before the death of Moses, or shortly after it. Probably it was *Pillar of cloud* before; as there is no proof of its continuance *seen no more.* after the Israelites arrived at the station east of the Jordan, opposite Jericho, where Moses gave his parting injunctions, recorded in Deuteronomy. As shortly afterward, the manna ceased as soon as the Israelites could be supplied by ordinary means,* so probably the pillar that had guided them, vanished when they were encamped at the boundary of the promised country. There is no mention of it in the detailed account of their passing the Jordan,† or of the repeated processions round Jericho.‡

The importance given on these occasions to the Ark, denoted that it was now become the chief visible token of JEHO- *The Ark.* VAH's presence; and the attendant miracles showed his power. The title given to the Deity, at this period, in the phrases, *The Ark of the Covenant of the Lord of all the earth,*§ and *The Ark of JEHOVAH, the Lord of all the earth,*|| the latter part of which may just as well be translated—*the Sovereign of all the land*, was peculiarly appropriate when Israel was about to pass the boundary river, and take possession of the frontier city.

In the interval between these events, Joshua had an unexpected interview with a Personage standing '*with his sword drawn*,' perhaps with his helmet closed over his countenance,¶ who told him, *As Captain of the host of JEHOVAH am I now come*; ** words that in connexion with preceding facts and promises, prove him Divine. Accordingly he required from Joshua, exactly the same homage as from Moses at the bush, saying, *Loose thy shoe from*

Now *Nahshon*, the Prince of the tribe in the time of *Moses*, (Num. i. 7. vii. 12, 17,) was descended from *Judah* in the *fifth* degree, and *Azariah* only in the third. He was therefore born, and perhaps died also, before the *Exodus*: and as his name signifies *The Help of JAH*, the Divinity must have been so called by *Israel* in Egypt.—The early use of the name *Moriah*, (GEN. xxii. 2,) may perhaps throw further light on the subject.

* JOSH. v. 11, 12. † JOSH. iii. iv. ‡ JOSH. vi.

§ JOSH. iii. 11. || JOSH. iii. 13.

¶ See EXOD. xxxiii. 20. ** JOSH. v. 14.

*off thy foot; for the place whereon thou standest is holy.** It was the Almighty Angel, seasonably appearing in a new manner, and with a new title, "*Captain of the host,*" which among mortals was ordinarily borne by the commander-in-chief,† and probably at this time by Joshua. Wherefore its assumption by the Divine Angel, corresponds with his being called, when Israel was governed by Judges, "*JEHOVAH the Judge,*"‡ when an anointed high-priest "*judged Israel,*" Jehovah's "*Anointed One,*"§ and when kings reigned, "*THE KING.*"||

It is possible too, that from this title may have been formed one which we find in popular use three centuries after, and sanctioned in "*LORD of hosts.*" Scripture, "*JEHOVAH of hosts.*"¶ It seems to denote the common and not unfounded belief, that when Israel went forth to war, hosts of angels accompanied them, under One Almighty Commander.—It can scarcely be doubted that this belief prevailed in the time of Joshua, as it did certainly in that of David.**

The land being in a great measure subdued, the Tabernacle was placed at Shiloh,†† which thus became a temporary capital, and *Shiloh, and the* remained there three centuries.‡‡ The *heavenly sanctuary.* provisions of the Mosaick code came now into full operation: and the tithes were presented at Shiloh, with the appointed form, containing these words; *Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, &c.*§§ This constant recognition of Jehovah's presence in his heavenly sanctuary, and of his protection enjoyed in all the borders of their land, enlarged the popular view of his perfections. As what he had promised, was his *occasional* manifestation||| in the earthly sanctuary, rather than a constant residence, and as the cloud of

* JOSH. v. 15. EXOD. iii. 5. † 2 SAM. xix. 13. 2 KINGS iv. 13.

‡ JUDGES xi. 27. p. 22. § 1 SAM. ii. 10; 35. iv. 18. p. 22.

|| Ps. ii. 6. xx. 9. xlv. 1. xlvii. 2. xlviii. 2. &c.

¶ 1 SAM. i. 3. 11. 2. SAM. vi. 2. vii. 26. Ps. lxxxiv. 1, 3, 8, 12. &c.

** 2. SAM. v. 24. 1 CHRON. xiv. 15. Ps. lx. 10. cviii. 11. &c. See DEUT. i. 30. (42.) iii. 22. xxxii. 30. &c. Compare also GEN. xxviii. 12. & xxxii. 1, 2.

†† JOSH. xviii. 1.

‡‡ 1 SAM. i. 3. iv. 12, 13. JER. vii. 12, 14. xxvi. 6.

§§ DEUT. xxvi. 15.

||| EXOD. xxv. 22. xxx. 6, 36. &c.

glory over the mercy-seat, could not be seen except by the high priest on one day in each year,* it is propable it was *The Shekinah* accounted in those ages, a rare and temporary *not constant.* appearance; which (as some of them have told me) is the present opinion of the Jews.

The ordinary presence of the Divine Angel, it would be thought, was in the heavens: but his power was constantly exerted for Israel's protection, and his special presence afforded whenever it was necessary.

Of this necessity there were, in the period of the Judges, repeated instances, resulting from the circumstances of Israel in the midst of idolatrous and powerful nations. It was a prevalent maxim of the times, that the government of the whole earth was shared among distinct divinities,† each people having a guardian deity, whose power was indicated by the victories and prosperity *Ancient notion of* of his worshippers. This maxim Jehovah *tutelary divinities.* had so far condescended to employ in the service of truth, as to promise his people Israel, fruitful seasons, success in battle, and other temporal benefits, so long as they adhered *exclusively* to the worship of Himself, and without corrupting it by images.‡ His own superiority to the gods of Egypt, the mightiest nation of the time, and to those of other tribes, had been demonstrated; and in the law, He had told Israel not to fear any other deities, for that He was far greater and more powerful.§ But the Law contains no declarations, like those in the Psalms and Prophets,|| that the gods of the nations were mere vanities, either imaginary beings, or senseless blocks. This was left for the experience of ages to prove. They were believed in the earlier periods to be real powers, but greatly inferiour to Jehovah. Yet when their worshippers were seen in remarkable prosperity, many in Israel would be tempted to think their inferiority was far less than had been supposed, and that prudence dictated some occasional sacrifices to the deities of neighbouring countries, lest the frontier districts should suffer from their displeasure.¶

* LEV. xvi. 2, 29, 34.

† JUDGES xi. 23, 24. RUTH i. 15. 1 SAM. xxvi. 19. &c.

‡ See the notes [†, §,] on p. 65.

§ EXOD. xviii. 11. DEUT. vi. 14. vii. 18, 21, 25. x. 17. (xxix. 17).

|| Ps. xcvi. 5. cxv. 3—8. ISA. xlv. 8—20. JER. x. 11. &c. &c.

¶ We have an instance of this perverse reasoning in 2 CHRON. xxviii. 23.

This worldly policy had the worst consequences.* The evil practice rapidly extended, and the prosperous nation of idolaters was emboldened to attack Israel, who were unnerved in battle by their *Apostacies* opinion of their assailants' deities; while Jehovah *of Israel.* righteously suffered the chosen tribes to be, for a while, the prey of their enemies. Feeling, at length, how vainly they had courted the favour of these neighbouring divinities, they again sought refuge in the mercy and power of Jehovah, whose worship they had never entirely forsaken. He raised up deliverers, who all were zealous, though not in an equal degree, for His exclusive worship and honour. In some instances, the Divine Angel visibly appeared, in order that his commissioned servant might be encouraged, that *Appearances of* His victories over Egypt and the nations of *the divine Angel.* Palestine might be remembered anew, and that minds enfeebled by idolatry might be aided in their worship, by an Object on which imagination might usefully be exercised. In this way He appeared to Gideon,† to the parents of Samson,‡ and, possibly, to others whose introduction to the office of judge is barely mentioned. And on one occasion, not long after the time of Joshua, a large assembly of the people were addressed by "[an] *angel of the LORD,*" in these words, "*I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers:*" &c.§ Hence it is probable this was the Almighty Angel, manifesting his presence, as in the wilderness, by a cloud from which he spake.

Thus by a few occasional manifestations at a distance from the Tabernacle, and in it, by the miraculous radiance beheld perhaps annually by the high priest, the Second Person in the Godhead, kept alive the confidence of pious Israelites in Himself, as the all-powerful Guardian of their race. By these, along with his whole providential *Use of these* government, he repressed idolatry with its attendant *appearances.* vices; demonstrated the impotence of the deities, first of one nation, then of another, by whom Israel was successively oppressed; and along with the gradual establishment of a correct belief concerning Jehovah, advanced his people's ultimate possession of all the promised territory. For as Stephen remarks,|| in his inspired

* JUDGES ii. 11—19. &c.

† JUDGES vi. 11—24.

‡ JUDGES xiii. 3, 6, 9—23.

§ JUDGES ii. 1—5.

|| ACTS vii. 45.

retrospect, the whole period under the Judges was a prolonged struggle between Israel and the idolatrous nations they were directed to subdue, and over whom the Divine Angel had promised complete victory. His evident aim throughout, and the tendency of his administration, in Israel's weal or wo, was to establish the knowledge and obedience of God, according to the Law of Moses; which was afterward celebrated by David thus; *Thou hast loved righteousness, and hated iniquity.* *

One series of the visible manifestations of the Second Person began with the call of Abraham, and closed, apparently, at the removal of Israel into Egypt. After an interval of more *1st and 2nd series* than two centuries, another series began with *of them compared.* the call of Moses, and continued till the capture of the Ark by the Philistines. In this second, we find the human form less used in the Divine appearances, and no familiar interviews like those vouchsafed to the Patriarchs; but instead, devouring fire, or impenetrable cloud, visible without any interruption during forty years; and afterward occasional manifestations, chiefly by the *Shekinah*, for three centuries more. In the first series, the Deity appearing commonly used the name EL SHADDAI, but in the second, JEHOVAH; by this and other methods advancing his people's knowledge of Him, and their reverential obedience.

SECTION VIII. *The Publick Religion, from Samuel to Solomon.*

BEFORE the capture of the Ark,† provision was made for its ultimate honours, and for the support of pious minds in the long interval. The prediction in the close of Hannah's song,‡ and that contained in the message of exclusion addressed *The future restoration* to Eli,§ showed that the Divine Angel, *of the Ark provided for.* under the titles of KING, and the ANOINTED ONE, was again to be gloriously revealed in Israel. And Samuel, who in old age poured the consecrating oil on the head of David,|| the restorer of the Ark to publick homage, was called in childhood to the exercise of the prophetick office, before it was removed from the Tabernacle;¶—an

* HEB. i. 9. Ps. xlv. 7.

† 1 SAM. iv. 11.

‡ 1 SAM. ii. 10. pp. 18; 22.

§ 1 SAM. ii. 35. pp. 18—22.

|| 1 SAM. xvi. 1—13.

¶ 1 SAM. iii.

arrangement which, in the absence of the Sovereign Angel's manifestations, showed the continuance of his authority, and his care for his people.

While the Sacred Chest was among the Philistines,* and on its return to Israel,† terrific displays of Almighty power, on those who
Dread of treated it with too little reverence, gave an awful
the Ark. idea of Him who had used it as his throne,—caused the Israelites then to shun it from dread, that subsided into neglect,‡ —and prepared the next age, who saw it removed to Jerusalem, to yield its Divine Owner full honours, although his *visible* manifestations were not renewed till Solomon's time.

Having in the *third* Section noticed the very peculiar state of the Mosaick religion, in the time of Samuel and Saul,§ during which the Almighty Angel suspended his manifestations, and as a distinct Divine Person, was half forgotten, we proceed to the time of David, when he was honoured more than ever.

There are some indications of a greater regard to That Person among the ancestors of David, than was found in the nation generally.

Regard to the Ark The expression in PSALM cxxxii. 6, respecting *David's ancestors.* ing the Ark, *Lo, we heard of it at Ephratah,* (the district about Bethlehem, where Boaz and his descendants lived in rural opulence,)|| seems to denote that while it was forgotten in the rest of the land, *there* it was reverently remembered. The names *Abiah*, and *Abijah*¶ borne by a wife and a grandson of Hezron, one

* 1 SAM. v. vi. 1—9.

† 1 SAM. vi. 10—18.

‡ 1 SAM. vi. 19. vii. 2. It is admitted almost universally, I believe, that our Publick Version, in the first of these verses, does not give the sense designed by the historian; and that only *seventy* men were slain. The *Rev. Thomas Scott* proposes to translate the Hebrew words, as they now stand, *He smote—seventy men, [even] fifty [out of] a thousand men*; others would suppose the omission of a single letter before *fifty*, and translate, *He smote—of the people seventy men [in] fifty thousand men.* Or—[out of] *fifty thousand men.* See *Dr. A. Clarke* on the place.

§ pp. 15, 16.

|| RUTH i. 2. ii. 1—4, &c. iv. 22. See also 1 CHRON. ii. 19, 24; 50, 51.

¶ 1 CHRON. ii. 24, 25. *Abiah* is the same in Hebrew as *Abijah*. Some have thought *Abijah* was the *wife*, not the son of *Jerahmeel* the son of *Hezron*. I know not that the question can be settled, nor whether it be worth settling. The meaning of these names is—*JAH is my Father*, and *JAH is my Brother*. The sentiment expressed in the first is agreeable to EXOD iv. 22, 23,

of David's ancestors, and still more that of *Zeruiah*,* his own sister, imitated in *Adonijah* and *Shephatiah*,† two of his sons, born before his residence in Jerusalem, all containing the divine name JAH, and in times when it was far less used than afterward in the composition of human names, seem to show that a peculiar regard to the Glorious Person, whose distinctive appellation it was, prevailed among David's family connexions. In Ps. cxviii, composed after his establishment in the kingdom, he says "*I called upon JAH in distress: JAH answered me, [and set me] in a large place.*"‡ *David's early regard to the*
 And the opening of PSALM cxxxii. *divine Angel, and his Ark.*
 intimates that during "*all his afflictions,*" which consumed his youth and prime of manhood, he ever kept in view as his leading object, the restoration of the Ark to publick honour; a design perhaps formed in part through the early instructions of Samuel.

Again; in one of the most remarkable turns in that long series of "afflictions," he celebrated the Owner of the neglected Ark, as the Commander of angelick troops, and Protector of the pious; *The Angel of the LORD encampeth round about them that fear him, and delivereth them.*§ And in the next Psalm, written during the same period, that Personage is mentioned as *pursuing*, and then as routing the enemies of David,|| whose cause was identified with that of God.

These passages may receive illustration from a circumstance in the Philistine war, shortly after all Israel submitted to David. He and his army were directed to wait in a particular place for the following signal of *The LORD marching with Israel to battle.*
 attack. "*When thou hearest the sound of a going in the tops of the*

and the second to Ps. xlv. 7. JOHN xx. 17. &c. But that the Divine Angel should be spoken of by the Israelites in *Egypt*, as partaking with them in relationship to a common Father, is truly remarkable. If the genealogies of Scripture were examined with a diligence like that which has been employed on *fossils*, some interesting marks of the current sentiments in successive ages would be discovered. *These strata* are worthy of attention.

* 1 CHRON. ii. 16. 2 SAM. ii. 18. iii. 39. &c. The name means, *Tribulation of Jah*. As her sons were companions of David in his early wars, *Zeruiah* must have been born not very long after the Ark was taken by the *Philistines*, or sent into obscurity at Kirjath-jearim. For illustration of the sentiment expressed, see JUDGES x. 16.

† 1 CHRON. iii. 2—4. The names mean, JAH is my Sovereign, and—JAH is my Judge.

‡ v. 5.

§ Ps. xxxiv. 7. & title. 1 SAM. xxi. 10, &c.

|| Ps. xxv. 5, 6.

*** An error having been made in the numbers of the last 16 pages, those of the last eight are repeated with an asterisk.

(Appeal, &c. p. 265.)

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*mulberry trees, then shalt thou bestir thyself: for then shall JEHOVAH go out before thee, to smite the host of the Philistines.** The sound could not fail to produce in minds excited by the previous declaration and suspense, a strong belief, coinciding with that of Joshua's time already noticed,† that the Almighty, attended by angelick hosts, was marching through the air, for the destruction of His people's enemies:—a belief in both ages confirmed by success.

Seven years after David began to reign over Judah, the opposition of the other eleven tribes having ceased, and the whole nation being *Removals of the Ta-* united under him as its divinely appointed *bernacle and Ark.* Governor, he prepared for the removal of the Ark to Zion, a place then newly conquered from its ancient idolatrous possessors, the Jebusites.‡ That sacred coffer, the golden throne of JEHOVAH, had been kept in obscurity *seventy or eighty years*§ at Kirjath-jearim,|| twenty miles distant from Shiloh, where, at the commencement of this period, was the Mosaick Tabernacle, which was afterward at Nob,¶ and at the close of it, at Gibeon,** a place about

* 2 SAM. v. 24. 1 CHRON. xiv. 15. † p. 88 (for 80), and 2 CHRON. xiii. 12.

‡ 2 SAM. v. 6—9. 1 CHRON. xi. 4—8.

§ For *twenty* years after the Ark had been taken to *Kirjath-jearim*, it was entirely neglected, and idolatry prevailed to an awful extent. (1 SAM. vii. 2—5.) Then followed a revival of true religion under *Samuel*, and successful warfare against the *Philistines*, (v. 2—14.) during several years, say *eleven*. Then came *Saul's* reign of *forty* years; (ACTS xiii. 21,) and *David's* in Hebron of *seven and a half*. (2 SAM. ii. 11. v. 5.) A year or two more might elapse before the Ark could be removed; and thus the time of its obscurity is made out to be *eighty* years. $20 + 11 + 40 + 7\frac{1}{2} + 1\frac{1}{2} = 80$. But some, induced by the necessity of reconciling the perplexed chronology of the Judges with the period stated in 1 *Kings* vi. 1, to shorten every term as much as possible, have reduced that above estimated at *thirteen*, to *one or two* years, and placed the events recorded 1 SAM. vii. 3—17, *within the twenty* years mentioned v. 2, which brings the whole interval to about *SEVENTY* years.

|| 1 SAM. vi. 21. vii. 1, 2. (JOSH. ix. 17. xv. 9. xviii. 14.) 2 SAM. vi. 2. 1 CHRON. xiii. 5, 6. It is remarkable that this city, near which the Ark was so long deposited, and *Gibeon* whither the Tabernacle was removed before *David's* accession, (1 CHRON. xvi. 39. 1 SAM. xxii. 19,) were two of the four places whose *original inhabitants* obtained a league from *Joshua*, and were made by him, servants of the sanctuary, drudges to the *Levites*, and called long after, *Nethinim*. JOSH. ix. 17; 23, 27. 2 SAM. xxi. 2. EZRA viii. 20. &c.—On the other hand, *Beth-shemesh*, where the Ark was profaned, was a city of *priests*. JOSH. xxi. 16.—See also Ps. lxxviii. 59, &c.—In or near *Kirjath-jearim* too, was seated a distinguished family of *Judah*, closely connected with *Bethlehem*, and one of whom, in the *seventh* degree from *Judah*, bore the name REAIAH, *Vision of JAH*. 1 CHRON. ii. 50—54. iv. 2. See p. 92 (for 84).

¶ 1 SAM. xxi. 1, 4, 9. xxii. 19.

** See the note [||] on this page.

eight miles from Jerusalem. David's first attempt was suspended by the death of Uzza, inflicted by JEHOVAH for his want of reverence for the Ark.* This event, along with the memory of a similar punishment, executed on numbers at Beth-shemesh,† was productive, no doubt, of unusual awe for that Unseen Personage, who so jealously guarded the symbol of his government.

At length, the Ark was brought in a triumphal procession of the whole nation to Zion;‡ on which day was used the *sixty-eighth* Psalm, where, for the first time in scripture, *The Second Person celebrated in Ps. lxxviii.* employed it, we find the name JAH, in the clause—*Extol him that rideth upon the heavens by his name JAH,*§—and in this,—*that the LORD God (or that JAH ELOHIM) might dwell [among them.]*|| Moreover, the Psalm opens with the exact sentiment expressed by Moses when the ark set forward,¶ and by him addressed directly to Jehovah, in those days visibly manifested. And it contains shortly after, this commemoration of that period; *O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel.*** From these and other proofs, it is clear that the *sixty-eighth* Psalm celebrates the Second Person of the Blessed Trinity, to whom it is in part addressed; and that notwithstanding the absence of visible manifestations, his presence was believed to be then in a special manner restored to Israel; from which they confidently expected the most important benefits.††

The tone of the sixty-eighth Psalm, is decidedly warlike; and such, it was foreseen, must be the character of David's reign. The home possessions of the twelve tribes had been given them in the times of Moses and of Joshua; but so late as David's accession, they were

* 2 SAM. vi. 6—10. 1 CHRON. xiii. 9—13.

† 1 SAM. vi. 20. p. 92 (for 84).

‡ 2 SAM. vi. 12—19. 1 CHRON. xv. 1.—xvi. 3.

§ Ps. lxxviii. 4. || v. 18—pp. 24, 25. ¶ NUM. x. 35.

** Ps. lxxviii. 7, 8.

†† p. 17.

The wars of David's reign. not entirely cleared of the former idolatrous inhabitants. Yet beyond these home possessions, a large territory to the eastward had been promised to Abraham, having the Euphrates for its boundary,* the inhabitants of which were not to be expelled, but made tributary, and the worship of JEHOVAH to be extended over the whole. It was hoped, and virtually promised, that under David this vast accession of dominion should be secured to Israel:† a hope not to be realized without fierce opposition from the natives, and bloody wars, which are vividly described in the histories and sacred odes of that period. In these wars, Israel relied on the Divine Angel, the *Captain of the host of JEHOVAH*, personally commanding his angels, and influencing, by his Almighty Spirit,‡ David and his army. It corresponded with this military aspect of JEHOVAH's renewed government, that the symbol of His presence should be

The Ark under a military pavilion. placed under a war-tent, superiour probably to the splendid pavilions used in their encampments by eastern monarchs. At an advanced period of these contests, we find this temporary accommodation of the Ark referred to as of *military character*. When David urged Uriah to interrupt the toils of war by a short enjoyment of his home, that brave but injured officer alleged as the ground of his refusal, *The ARK, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house,§—?* While the nation was occupied in war, the place where it assembled in honour of the Divine Sovereign's presence, had a military aspect.

Israel fought for God and His truth. All their victories were fresh proofs of JEHOVAH's power and faithfulness, and the means of establishing, more or less, over all the territories *Beneficent object of David's victories.* they conquered, a rational belief of the supremacy of Israel's God, together with a great improvement in religious observances, social order, and purity of morals, with their attendant benefits. The pious Israelite's desire of victory within the bounds of the promise, was warmed by zeal for God, and a holy and benevolent wish to extend the blessings enjoyed by the twelve tribes

* GEN. xv. 18. DEUT. xi. 22—25.

† Ps. xviii. *title*. 43—45. lxxxix. 19—27.

‡ See JOHN viii. 18.

§ 2 SAM. xi. 11.

to surrounding nations. Hence, in the psalm expressly recorded to have been first used in Zion, before the Ark, * JEHOVAH's worshippers are called on to spread his truths ;

"Declare his glory among the nations ;

"Among all peoples, his wonderful deeds !" &c. &c.

The inhabitants of the expected territory are summoned to do Him honour ;

"Give to JEHOVAH, kindreds of the people,—

"Give to JEHOVAH, glory and power:" &c. &c. †

His reign over the nations is proclaimed as actually begun ; while they are invited to rejoice, and all nature with them, in its equity and beneficence.

The full accomplishment, indeed, of the noble expressions of that and similar psalms, is no doubt reserved for an age that even yet is future ; when a more ample knowledge of the Saviour, and the conversion of the world, shall diffuse universal joy ;—an age that may come as rapidly, as did the change from Israel's adversity in the last years of Saul, to their exalted power and usefulness in the next reign. The larger and more spiritual of the two great branches of the promise to Abraham, will then be fulfilled. Its temporal branch, however, had narrower limits, and in David's victories an earlier accomplishment, which, though not complete, ‡ was yet so important and beneficial as well to suit the animated expressions of the "*new song*" § referred to above.

It was remarked that in Ps. lxxviii, (the poem sung at the removal of the Ark to Zion,) the Divine name JAH was introduced with peculiar solemnity, || confirming the conclusion from passages in Exodus, that this name belongs specially *The name JAH frequently* to the Second Person. ¶ The fre- *used from David's time.* quency of its use in David's time appears from several of his inspired odes ; particularly Ps. cxviii, written soon after that event, in which it occurs six times, ** from Ps. cxxii, where the nation is mentioned

* 1 CHRON. xvi. 7 ; 24, 28.

† Ps. xcvi. 3 ; 7. *Boothroyd.*

‡ See the Note at the end of SECTION vi. pp. 64—68.

§ Ps. xcvi. 1.

|| p. 87*

¶ p. 78 (*for* 70).

** v. 5, 5, 14, 17, 18, 19.

as the tribes of JAH,* and from all those psalms which begin or end with HALLELU-JAH, that is, *Praise ye the LORD*.† And almost any page of subsequent sacred history, may attest its greatly increased use in the composition of human names.

In the earlier part of David's reign, was given to his and Israel's Divine Sovereign, another title, occurring with great frequency and peculiar importance in the New Testament, but in the Old, in only

A new title, three or four places. Two of these are in the "Son of God." Second Psalm,‡ which evidently was written after the Ark was placed in Zion, and before the whole territory promised to Abraham was subdued. It exhibits the neighbouring sovereigns and nations, planning measures of opposition to JEHOVAH, "that sitteth in the heavens,"§ and to "his Anointed," "the Sovereign," whom he had placed as King in Zion; and of whom it is added, *Blessed are all they that put their trust in him*,||—words inapplicable to a creature. Hereby are ascertained the date of the Psalm, and the Personage of whom it treats, known hitherto by the titles *Angel* and *Anointed*, and now, for the first time in Scripture, called the "SON" of God.

This filial relation is proclaimed by himself in these words, *I will*

* v. 4.

† The following Psalms have *Hallelu-JAH* in both the beginning and the end; Ps. 106, 113, 135, 146, 147, 148, 149, 150. Two have it at the beginning only; 111, and 112. The following have it only at the close; 104, 105, 115, 116, 117. It occurs also in Ps. cxxxv. 3.

‡ v. 7. 12. The word translated *Son* in v. 12, is different from that in v. 7, and is *Chaldee* rather than *Hebrew*. In this place, some have translated it *THE CHOSEN*; but it is used three times for *Son* in PROV. xxxi. 2; and in Ps. ii. 12, *Gesenius*, *Dr. J. Pye Smith*, and other eminent critics retain the old translation. Beside being a poetick term,—might it not be designed to assist in spreading the knowledge of the *Son of God* among those who spoke the *Chaldee* language? See JER. x. 11.—This is the word used in DAN. iii. 25; from which it appears that Nebuchadnezzar knew that the manifestations of JEHOVAH were made by his SON, the Divine Angel; (v. 28,) which knowledge he had gained perhaps from Ps. ii. 12. There is only another place in the O. T. where the *Son of God* is somewhat doubtfully called so; PROV. xxx. 4.

§ v. 2, 4.

|| v. 2, 4, 6, 12. The word in v. 4, is not JEHOVAH, but ADONAI; though our Publick Version in the earliest copies, and down to the present time, has erroneously—LORD, instead of—Lord. It is true that several Hebrew MSS. have JEHOVAH here; but the other is the acknowledged reading of the Jews, (though against their *unitarianism*,)—agrees with the structure of the Psalm, which exhibits, throughout, Two Divine Persons,—and is retained by *Dr. J. P. Smith*, &c.

declare the decree: JEHOVAH hath said unto me, *Thou [art] my Son; this day have I begotten thee.** No-where else in the Ancient Scriptures, is to be found language like this. Of the whole nation collectively, indeed, the Divine Angel had said to Moses in Midian, *Thou shalt say unto Pharaoh, Thus saith JEHOVAH, Israel is my son, even my first-born: &c.*† To the people individually, that lawgiver, shortly before his death, had said, (without adverting then to personal distinctions in the Godhead,) *Ye are the children of the LORD your God,*‡—an important clause most literally rendered thus, *Sons [are] ye to JEHOVAH your God*, that is, adopted sons. And the Deity, speaking (as He spake from Sinai) without any evident regard to personal distinctions, gave to David, this assurance concerning each in the line of his successors, *I will be to him as a Father, and he shall be to me as a son.*§ Between all these expressions, and that of the Second Psalm, a marked difference is observable. The former include a number of individuals existing either contemporaneously or in succession: while in the latter, sonship is ascribed to one single Personage, in nature eternal, of whom JEHOVAH had said ages before, *My name is in him.*|| He is addressed in Ps. ii,—*Thou art MY Son*; whereas in the other cases, except the first, the expression is not—*MY Son*, but—‘*TO him a Father—TO me a son,*’ ‘*Sons are ye TO JEHOVAH your God.*’ In our common intercourse, a young man’s saying of an elder, *He is a father to me*, would suggest a very different meaning from the words, *He is my father*. There appears to have been the same difference in the force of the corresponding words in Hebrew.¶

* v. 7. See pp. 11, 22, 23.

† p. 85 (for 77). ‡ p. 86 (for 78). See also DEUT. xxxii.*19.

§ 2 SAM. vii. 14. 1 CHRON. xvii. 13. An attempt is made to express the force of the particle occurring four times in this short sentence, by—*to*, and *as*.—Whether this Divine communication to David was before or after his penning Ps. ii. under inspiration, is not certainly known: but the different aspect of Israel’s enemies, in the two compositions, makes it probable that Ps. ii. had the priority.

|| p. 79 (for 71).

¶ In fifty places of the first two chapters of 1 CHRON., we find the phrase,—*son of—sons of*;—as in ch. i. 5, *The sons of Japheth*. Once only occurs the phrase—*sons TO*—in ch. ii. 52, where our Translators have given the passage this turn, “*And Shobal the father of Kirjath-jearim HAD SONS; Haroeh, [and] half of the Manahethites.*” Possibly these were nephews or grandchildren, whom Shobal had adopted. When Jacob adopted the sons of Joseph, he said, not—*They shall be MY sons*,—but—*Thy two sons—[are] TO ME*;—*they shall be TO ME*; properly rendered in the Common Version—*mine*. GEN. xlviii. 5.

The title "Son," newly given to the Divine King adored in Zion, was far superiour to that of David's successor, or that of the whole people.

It implied approximation to the Israelites. Yet as these were in *some* sense, *sons to God*, when their Divine Sovereign published himself to be the 'begotten' 'Son' of God, it would appear a condescending approach to their own circumstances,—a taking part with them in the filial relation to Him who was (officially) Highest in *Reference to the* the Godhead. And it may have been chiefly *future incarnation.* from regard to his future incarnation, that the Second Person previously called himself *the Son*. Though unquestionably a *divine title*, since it was borne by Him long before He had any other than a *Divine* nature, it may always have had, in the Infinite mind, a reference to His *intention* of becoming a Son, by miraculously assuming human nature;*—a reference, of which ancient saints in their loftier meditations might sometimes catch a glimpse, so far at least, as to perceive the intention of *some* closer connexion with Israel.

Still more of gracious condescension appeared in the Divine Son's causing it to be published about the same time, that between himself *Matrimonial relation between JAH and Israel.* and Jerusalem, or Israel, there was a *matrimonial* contract. Of this relationship between JEHOVAH and his church, whereof so much is said afterward,† there is no trace before the publication of the *forty-fifth Psalm*. *Forty-fifth Psalm.* psalm, the greater part of which is on this subject, and is the original record whereto every subsequent mention of it refers as its source; just as the Divine Sonship of David's Sovereign is to be traced to the *second* psalm, and his Priesthood to the *hundred and tenth*. The royal bridegroom in this beautiful composition, as it was understood when first published, was not David, or Solomon, to whom the terms are totally inapplicable, nor yet the Incarnate Messiah dimly foreseen, if discerned at all, in a remote futurity,—but the Divine King then joyfully acknowledged as present with Israel, the leader in their victories, and the donor of their magnificence. The favoured bride, as then viewed, was no Egyptian princess, (Solomon's spouse was probably not born,) nor even the

* See the Note at the end of this Section.

† The principal passages in the O. T. are, ISA. v. 1. l. 1. liv. 4, 6. lxii. 4, 5. JER. ii. 2; 20. iii. 1, 8, 14, 20. iv. 30. xi. 15. xii. 7. xiii. 27.

future Christian church, but the fair and beautiful city Jerusalem, lately conquered from its idolatrous possessors, newly adorned with noble edifices, and honoured by the presence of the Ark, by the religious assemblies of the nation, and the spiritual influences of their Lord,—*Jerusalem .. builded as a city that is compact together; whither the tribes go up, the tribes of JAH, unto the testimony of Israel, to give thanks unto the name of JEHOVAH.**—This interpretation agrees, I think, with the ideas of the time, with all the expressions of the psalm, and with the numerous references to it in the rest of Scripture.

These psalms, together with many others published in David's reign, greatly extended the religious views of the people, and nurtured their piety. The remains of the Philistines, and the population east of Jordan, embraced the religion of JEHOVAH, and submitted to his laws.† The solemn and animated musical worship that accompanied the daily sacrifices in front of the Mosaic Tabernacle, eight miles from Jerusalem,‡ in addition to similar worship offered continually at Zion before the ark,§ gave a more intellectual and joyful character to the publick ceremonial. The constant use of *two places* *Two centres* for these solemn services, in one of which the First *of worship.*

xxx. 32. EZEK. xvi. xxiii. HOSEA i. 2. ii. iii. 1. iv. 15; to which, perhaps, should be added SOLOMON'S SONG throughout. In these passages, the figure of a marriage is applied variously; the female representing—in some, plainly the city *Jerusalem*, with its inhabitants and frequenters,—in others, the nation of *Israel*, with less respect to any capital city. In one of the latter class, (JER. ii. 2,) the date of the marriage is carried as far back as the age of Moses; probably because the Covenant was then made, under which, near five centuries after, *Jerusalem* became the place where *Israel* enjoyed the special privileges of JEHOVAH'S chosen nation. The relation between Him and them, however, is never represented in the Law, nor until David's time, as matrimonial; unless it be thought that this is implied in EXOD. xxxiv. 15, 16. LEV. xx. 5, 6. &c. In the N. T., corresponding applications of this figure are found in MATT. ix. 15. &c. JOHN iii. 29. 2 COR. xi. 2. GAL. iv. 24—31. EPH. v. 25—32. REV. xix. 7—9. xxi. 2, 9, &c. xxii. 17.

* Ps. cxxii. 3, 4.

† We have instances of such conversions in *Uriah*, the *Hittite*, (2 SAM. xi. 3, &c. xxiii. 39.) *Ittai*, the *Gittite*, (2 SAM. xv. 19.) *Araamah*, the *Jebusite*, (2 SAM. xxiv. 16, &c.,) called *Ornan*, 1 CHRON. xxi. 15, &c. *Zelek*, the *Ammonite*, (2 SAM. xxiii. 37.) and *Shobi*, (2 SAM. xvii. 27.) *Ithmah*, the *Moabite*, (1 CHRON. xi. 46.), and probably some other individuals; beside the *Cherethites*, *Pelethites*, and *Gittites*, mentioned 2 SAM. xv. 18. &c. See *Poole's Annotations* on 2 SAM. viii. 18.

‡ 1 CHRON. xvi. 41, 42.

(Appeal, &c. p. 273.)

§ 1 CHRON. xvi. 4; 37, 38.

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Person, the ever Invisible, had been honoured in years when Israel had almost forgotten the Second, who now in the other was the special Object of reverence, gave unusual prominence to the personal distinction in the Eternal Essence; whose *unity* was taught along with this distinction, by the whole strain of the written revelation; and was intimated to those least read in it, by the nearness of these places of assembly, and the use of the same forms of worship in both.

It does not appear that in the time of David, there was any visible manifestation of JEHOVAH's presence, by a radiance over the Ark, or
No visible in any other way, either to the bodily eyes, or in
manifestation. prophetick visions. The nearest approach to it was probably in the sound (already noticed) of a host marching through the air to battle, commanded by JEHOVAH in person.*—Some circumstances show that the angel who, during the pestilence, stood with his
The angel seen du- sword drawn over Jerusalem, was a created
ring the pestilence. spirit, waiting to execute JEHOVAH's mandate;† as in Egypt, Moses speaking to the Israelites, represents the Divine Angel when going forth for the slaughter of the first-born, as attended by an executioner.‡ We are not told whether, when David saw the angel, there were any volumes of cloud which might seem to veil the special presence of JAH, or whether men could hear his words to the angel, '*It is enough: stay now thine hand.*'§ David, however, offered his worship to JEHOVAH as specially present,|| without once in any way addressing the *angel*, though sublimely visible; and he regarded the place as consecrated, not by the appearance of the destroyer, but by the fact that JEHOVAH "*answered him from heaven by fire upon the altar of burnt offering.*—*At that time, when David saw that Jehovah had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.*—*Then David said, This is the house of [JEHOVAH ELOHIM] the LORD God, and this is the altar of the burnt offering for Israel.*"¶

* pp. 85*, 86*.

† 2 SAM. xxiv. 16. 1 CHRON. xxi. 12; 15--18; 27, 30.

‡ EXOD. xii. 23.

§ 2 SAM. xxiv. 16. 1 CHRON. xxi. 15.

|| 2 SAM. xxiv. 17; 21. 1 CHRON. xxi. 17; 22, 26.

¶ 1 CHRON. xxi. 26, 28. xxii. 1.

It was on this spot, (the same probably where Abraham offered Isaac,) that Solomon reared his spacious and magnificent Temple. To this monarch were vouchsafed two private *Divine manifestations of JEHOVAH, (and only two,)** *tions to Solomon.* which may be called *visible*, though miraculously impressed on his mind during sleep. The first was at Gibeon, in the beginning of his reign;† the last at Jerusalem, after the dedication of the Temple.‡ And when all Israel was assembled, with their king, in its spacious courts for this service, a publick manifestation was granted, far less terrific indeed than that at Sinai, but equally sublime. *The temple* The Ark had been brought with sacrifices and *consecrated.* psalms from Zion, and solemnly placed in the inner Sanctuary: the boards and furniture of the Mosaick Tabernacle had been brought from Gibeon, to be deposited as invaluable memorials of antiquity, or used in divine service:§ the sacrifices newly slain were disposed without fire on the huge altar of brass:|| near it stood in robes of pure white, ranks of priests and Levites, with instruments of musick:¶ others were on the steps of the sanctuary, with Zadok the high priest, conspicuous in rich colours and gold, directing the services:** hundreds of thousands of awed and expectant worshippers, crowded every quarter of the spacious court, and the roof of every portico and tower that bounded the capacious area on its four sides:†† in the centre, on his platform of brass, stood Solomon with his officers of state:‡‡ two choirs near the altar sing responsively§§ the Canticle first used when the Ark was brought to Zion,||| and approaching its close, join in full chorus, and the immense congregation with them:—The rest shall be related in the words of Scripture; *It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking JEHOVAH; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised JEHOVAH, [saying,] FOR*

* 1 KINGS xi. 9.

† 1 KINGS iii. 4—15. 2 CHRON. i. 3—13.

‡ 1 KINGS ix. 2—9. 2 CHRON. vii. 12—22.

§ 1 KINGS viii. 3—9. 2 CHRON. v. 2—10.

|| 2 CHRON. iv. 1. vii. 1—3.

¶ 2 CHRON. v. 11—14. vii. 6.

** 1 KINGS ii. 35. iv. 4.

†† 2 CHRON. vii. 8.

‡‡ 2 CHRON. vi. 13.

§§ EXOD. xv. 21. 1 SAM. xviii. 7.

||| 1 CHRON. xvi. 7; 34. 2 CHRON. v. 13.

HE IS GOOD; FOR HIS MERCY ENDURETH FOR EVER: *that then the house was filled with a cloud, even the house of JEHOVAH; so that the priests could not stand to minister by reason of the cloud: for the glory of JEHOVAH had filled the house of God. Then said Solomon, JEHOVAH hath said that he would dwell in the thick darkness.* He added, directly addressing the present Deity, *But I have built an house of habitation for thee, and a place for thy dwelling for ever.**

In the solemn act of thanksgiving, and in the prayer which followed, Solomon showed his enlarged view of the Divine perfections, and in Solomon's enlarged views comparison with these, the meanness of the divine perfections. of the Temple he had built for the NAME of JEHOVAH, the God of Israel.† These sentiments he had expressed, before he began to build, in his message to Hiram, (or Hiram,) king of Tyre, as follows:—*The house which I build is great: for great is our God above all gods. But who is able to build Him an house, seeing the heaven, and the heavens of heavens cannot contain him? who am I then, that I should build Him an house, SAVE ONLY TO BURN SACRIFICE BEFORE HIM?‡*

His prayer at its consecration begins with this declaration of the Divine Unity; JEHOVAH! God of Israel! *there is no God like thee, in He adored the heaven above, or on earth beneath, &c. &c.§ If Deity as ONE.* either of the Divine Persons had been addressed distinctly from the other, as is done in the forty-fifth Psalm, this language would have been inappropriate. The Eternal Essence,

* 2 CHRON. v. 13.—vi. 2. 1 KINGS viii. 10—13.

† 2 CHRON. vi. 7, (9,) 10. These verses, and some still more remarkable, (such as Ps. xx. 1. lxxv. 1. ISA. xxx. 27.) have suggested to me the inquiry whether the NAME of God was not used sometimes in a personal sense, for Him who was afterward called the WORD; and whether it was not the real original of that important title.

‡ 2 CHRON. ii. 5, 6. Since the offering of sacrifices is mentioned here so emphatically as the principal use of the Temple, it appears to me highly probable, as it is also on other accounts, that the altar of burnt offering stood exactly in the middle of the great square formed by the sides of the outer court, and was conspicuous from every part of it, according to the plan of Solomon's Temple in the *Universal History*, Vol. iv. p. 193. Without professing to have minutely examined the subject, I would recommend that plan and the accompanying explanation, pp. 193—223, as much preferable for suggesting an idea of the original edifice, to those given by the *Editor of Calmet's Dictionary*, from that author, *Lightfoot*, *Prideaux*, &c.

§ 1 KINGS viii. 23. 2 CHRON. vi. 14.

irrespectively of personal distinctions, JEHOVAH, in all the infinite comprehension of the Name, is the Object adored. Thus, as in the beginning of the ministry of Moses, there were remarkable indications of Two Divine Persons,* and at its close, forty years after, a most solemn declaration that JEHOVAH IS ONE;† so when the Ark was first brought to Zion, there were other more plain and striking proofs of Plurality in Jehovah;‡ and forty years after, when it was deposited in the Temple, a most full and memorable recognition of His Unity. In both periods, Unity and Plurality were taught together.

Proceeding in his prayer, Solomon adores the Divine Immensity in terms resembling those of His message to Hiram, exclaiming, *But will God in very deed dwell with men on the earth?*”§ &c. &c. He discovers not any expectation of a constant visible token of JEHOVAH'S presence over the Ark, but discountenances *Expected regard of* that idea, in his supplications, “*that thine God for the temple.* EYES may be open toward this house night and day, [even] toward the place of which thou hast said, MY NAME SHALL BE THERE: &c.”|| And in each of the solemn petitions that followed, he referred to a heavenly Temple, in such phrases as these, *Hear thou in heaven thy dwelling place,—Hear thou from the heavens, &c.*¶ Throughout this solemn act of devotion, Jehovah's immensity, filling and encircling this visible universe, and his glory as specially manifested in some unknown region far above this earth, elevated and awed the capacious soul of His royal worshipper; who had looked through every department of external nature,** and had traced in all, the wisdom and ceaseless energy of ONE Almighty Creator.††

The prominence, however, thus given to the doctrine of the Divine Unity, in Solomon's reign, was accompanied with renewed memorials of the mysterious plurality in the Supreme Es- *The divine Son* sence, in the two manifestations of the Second *not forgotten.* Person, granted to that monarch; one before, and the other after, the

* pp. 79 (for 71)—83 (for 75).

† p. 85 (for 77).

‡ pp. 87*; 90*; 93, 94.

§ 2 CHRON. vi. 18. 1 KINGS viii. 27.

|| 1 KINGS viii. 29. 2 CHRON. vi. 20.

¶ 1 KINGS viii. 30, 32, 34, 36, &c. 2 CHRON. vi. 21, 23, 25, 27, &c.

** 1 KINGS iv. 33.

†† PROV. viii. 22—31.

erection of the Temple.* As He who thus appeared was evidently the Immediate Owner of the Ark, that sacred symbol served to identify Him with the Divine Angel for whose communications with Israel it was made in the wilderness: and the established principle that visible manifestations were made by the Son, harmonized with this conclusion.—It is doubtful, too, whether Solomon did not refer to the Divine Messiah, when he said, in the close of his consecration prayer, *O JEHOVAH ELOHIM, turn not away the face of THINE ANOINTED.*†

The Ark, then, helped to identify the Second Person in Solomon's time, as the Same that governed Israel in the days of Moses. But it is remarkable that, in the two ages, a different use appears to *The Ark now* be ascribed to it. In the former, though it *Jah's footstool.* is not expressly called JEHOVAH's throne, the words used concerning it are all suitable to that idea;‡ whereas in the latter age, it is expressly called His *footstool*,§ and the two larger cherubim, which spread their wings across the inner sanctuary,|| now suggested the idea of a royal seat, being called "*the chariot of the cherubim.*"¶ The instruction designed in this circumstance, we pause not now to examine.

* p. 95, notes [†, ‡].

† 2 CHRON. vi. 42. The same phrase in Hebrew is used (1 KINGS ii. 16,) for denying a request; the word ANOINTED may therefore mean Solomon: or it may refer to a higher Petitioner; (Ps. ii. 8. cx. 4.) or the clause may be a request that the manifestations of the Divine Son might not be withdrawn from Israel. NUM. vi. 25, 26.

‡ EXOD xxv. 22. NUM. vii. 89. &c. The English term *mercy-seat* conveys this idea much more strongly than the original term; which is better translated *propitiatory*; being derived from a verb meaning *to cover*, and thence *to pardon*, and *to expiate*.

§ 1 CHRON. xxviii. 2. Ps. xcix. 5. cxxxii. 7. See LAM. ii. 1.

|| 1 KINGS vi. 23—28. 2 CHRON. iii. 10—13.

¶ 1 CHRON. xxviii. 18. See pp. 88 (for 80), 85*, 86*, 88*; and compare DEUT. xxxiii. 26. Ps. xviii. 10. lxviii. 4, 17, 18. civ. 3, 4. EZEK. i. iii. 12, 13. x.—If I might hazard a conjecture concerning the use of the *cherubim* on the propitiatory when first made, it would be the following. The Israelites needed in that early age, such an idea of Jehovah, as permitted them to think of His passing from place to place. The Second Person with wise condescension led them to form such an idea of Himself, by the pillar of cloud and fire; and cherished it, by requiring a sanctuary to be made, and by other appointments and circumstances. In order that their idea of Jehovah in motion might be the more suitable to his dignity, and might fill them with a profitable awe, he

In this age, too, the person and work of the Holy Spirit came into somewhat more distinct view than formerly, by the more frequent occurrence of inspiration,* by its being *The Third Person*. ascribed to Him in language indicating His personality,† and by the large additions He made to the volume of Scripture.‡ It was taught more plainly than before, that all genuine piety is the product of His gracious influences;§ and these were promised to every returning

planned that they should think of Him, as borne along the heavens by angelick beings. Yet this notion he did not express in words, but suggested it by means of the golden figures on the propitiatory. This was quite sufficient to introduce it into minds that needed its assistance; and those who could rise above it, were not confined to it, as they would have been, if Moses had openly expressed it in words.

As the ideas of the people had enlarged with the advance of their prosperity and power, and accordingly the Temple was far more spacious and magnificent than the Tabernacle, there was a correspondent increase in the size of the *cherubim* representing the Divine equipage; which still were useful for cherishing such thoughts of JAH as might be preservatives against surrounding idolatries, and might increase the awe of at least his younger and more imaginative worshippers,—perhaps of them all. The appellation *footstool* now given to the Ark, of which the *original cherubim* were a part, strikingly intimated the inferiority of angelick powers to the Son of God, and their submissive homage. This appears the most *obvious* lesson to be derived from those remarkable figures, and from the change introduced in the Temple: but there were probably other lessons.

In striking contrast to this august representation of Jehovah, borne on the *cherubim*, is the prediction of Zechariah, that he should come to Jerusalem on an ass's colt. (ix. 9.) That prediction was published, perhaps, in order that it might produce, in minds familiar with the former sublime idea, a more full expectation that the Second Person would really become incarnate.

* Before the time of *Samuel*, the prophetick inspiration had become a rare occurrence; (1 SAM. iii. 1.) but under his superintendence we find companies of prophets, and other individuals, powerfully influenced by the Divine Spirit. (1 SAM. ix. 9. x. 5, 6, 10. xix. 18—24. xxviii. 6.) *Nathan* and *Gad*, in the time of *David*, (who was himself an eminent prophet,) perhaps superintended similar societies.—They appear again in the history, under *Elijah* and *Elisha*; (1 KINGS xviii. 13; 22. xix. 10, 14. xx. 35, 41. 2 KINGS ii. 3, &c. iv. 1; 38.) and probably had existed in unbroken succession.

† In these words of David,—*The Spirit of the LORD spake by me*,—2 SAM. xxiii. 2. See also Ps. li. 12; cxxxix. 7; cxliii. 10. Three centuries after, we find a still plainer indication of the *personality* of the SPIRIT, along with that of the other two Subsistences, in Isa. xlviii. 16, whether translated as in the Publick Version, or as by *Drs. Lowth*, (*Boothroyd*.) and *Smith*, and by most others, “*And now the Lord JEHOVAH hath sent me, and his Spirit.*” —See the passages in the O. T. which speak of the Divine Spirit, carefully collected, and classed with great judgment, in *Dr. J. Pye Smith's Discourse On the Personality and Divinity of the Holy Spirit*. 1831.

‡ 2 SAM., part of 1 KINGS, the greater part of the Book of PSALMS, PROVERBS, ECCLES., and SOL. SONG.

§ Ps. li. 11, 12. cxliii. 10.

sinner.* Thus the Third Person in the Deity, (as well as the First and Second,) was declared to mortals, yet less plainly than afterward:

Doctrine of the Trinity and the doctrine of the Holy Trinity,
then popularly believed. though greatly enlarged and brightened
 in the Gospel, was introduced into the popular creed of the Church,
 at least a thousand years before.

It need not, then, excite any wonder to find that a semblance of this doctrine was taught by *Pythagoras*, and afterward by *Plato* and his numerous followers.† We are told not only that *the Queen of Sheba*,‡

Thence partially spread but that *all the kings of the earth*
among the Gentiles. - *sought the presence of Solomon, to hear*
his wisdom that God had put in his heart.§ The most important
 part of that wisdom related to the *unity* and *perfections* of JEHOVAH;
 with which were inseparably connected his *manifestations*, and his
triplicity. These splendid truths gained through Solomon's visiters,
 an extended diffusion among inquisitive and reflecting Gentiles; and
 by whatever channels they may have been transmitted (very imper-
 fectly, no doubt,) to those Grecian sages, there can be no reasonable
 denial, that the most just and elevated of their notions, came origi-
 nally from God's revelations to Israel.

It can scarcely be questioned that from the time of Solomon, the
Shekinah, or Visible Glory,|| was repeatedly seen (perhaps every year)

Shekinah restored. by the high priest, when he entered the
 the most holy place, for those solemn rites of expiation, which the
 separation of the Ark from the Tabernacle had interrupted for con-
 siderably more than a century, but which were long observed in the
 Temple with reverential care.

Nearly three centuries, however, after Solomon's accession, the

* PROV. i. 23.

† See *Cudworth's Intellectual System*, edited by Birch, 1820. Vol. ii. pp. 226—238, concerning *Pythagoras*; and pp. 290—303, concerning *Plato*. A short and popular view of that philosopher's theological system, may be seen in *Gibbon's Decline and Fall of the Roman Empire*, near the beginning of chap. xxi. It is submitted to the reader, whether the absurdity of *Gibbon's* assertions that *Plato's* ideas were not, and *could not have been*, derived originally from the Jews, be not demonstrated in the present Essay.

‡ 1 KINGS x. 1—13. 2 CHRON. ix. 1—12. MATT. xii. 42. LUKE xi. 31.

§ 2 CHRON. ix. 23. 1 KINGS x. 24. || LEV. xvi. 2.

wicked king Ahaz, having first pillaged the temple,* totally suspended the sacrifices, and shut up its doors,† perhaps for years. During this unprecedented apostacy from Jehovah, it *After Ahaz,* cannot be supposed that he continued the visible *seen no more.* token of His gracious presence: the Shekinah had left the temple, probably for ever. There is no hint of its appearance during the pious and happy reign of Hezekiah;‡ nor in that of Josiah, when the inner sanctuary was searched, in the general repair and cleansing of the building.§ The skeptical remarks common in the next age, 'JEHOVAH hath forsaken the earth, and JEHOVAH seeth not;'|| indicate that the visible proof of his presence, vouchsafed to their fathers, had been withdrawn. There would have been an evident incongruity, if it had remained until the sanctuary was taken and destroyed by enemies: as, on the other hand, there is a striking fitness in the actual arrangement, that its withdrawing, in the reign of Ahaz, should precede, by several years, the first plain prediction of the captivity in Babylon, which was addressed to his son Hezekiah. ¶

Here then we mark the close of the *third* and *last* series of the manifestations of JAH, visible to the mortal eye. No *human-like* form was assumed in them; except once, at the *Third series of ma-* consecration of the temple, they were wit- *nifestations reviewed.* nessed only by the high priest in the annual expiation: and for forty years after the renewed presence of the Son of God with his people began, on David's removal of the Ark, to be celebrated and adored, there was no visible manifestation of Him at all. The attention of the true worshippers was fixed more strongly on what was unseen and celestial. In addition to the distinctness of his Person,** his *filial*†† and his *conjugal*‡‡ relations, and afterward, his perpetual *priesthood* secured by an *oath*,§§ were scripturally declared. Divine truth came

* 2 KINGS xvi. 8; 17. 2 CHRON. xxviii. 21.

† 2 CHRON. xxviii. 24.

‡ Some references to it occur in Ps. lxxx, which was probably composed in this reign. See v. 1, 3, 7, 19.

§ 2 KINGS xxii. 3—8. 2 CHRON. xxxiv. 8—18. xxxv. 3.

|| EZEK. ix. 9. & viii. 12.

¶ 2 KINGS xx. 17. ISA. xxxix. 6.

** pp. 57—64; 68—85 (*for* 77).

†† pp. 11, 90*—92*.

‡‡ p. 92*.

§§ Ps. cx. 4. HEB. vii. 20—22.

(*Appeal, &c.* p. 281.)


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forth in a more comprehensive and efficacious form, Divine influence was more liberally bestowed, and the *worship* assumed a more spiritual and joyful character. The age of David and Solomon enjoyed a sort of mediate dispensation between the Law and the Gospel; the former it raised to the highest pitch of publick honour; while it brought into distant view the transcendant glories of the latter, and diffused some present foretaste of its blessedness.

NOTE TO SECTION VIII.

On the ground of the title "SON OF GOD."

(Referred to in a foot-note on p. 92*.)

 As this very long Note is on an abstruse subject, and not necessary to the main argument, the Reader is recommended to pass over it, in his first perusal of this pamphlet; unless some previous attention to the controversy concerning the Divine Sonship, has already influenced his judgment of the preceding pages.

The supposition that the title *Son* [of God], as it stands in the Second Psalm, may have been chosen on account of the *purposed incarnation* of the Second Person of the Blessed Trinity, is rendered probable by the agreement of its history, in some circumstances, with that of another title, *Anointed*, which is the same as *Messiah*, or *Christ*.

Both were used with express Scriptural sanction, in *David's* time, and afterward, for the Divine Person manifested over the Ark. But the former is explained by inspired persons in the New Testament, who expressly quoted it from the Second Psalm, as referring to that unmeasured unction by the Holy Spirit, which the Lord received in *his human nature*, just after his baptism. (*Compare* Ps. ii. 2. Acts iv. 26, 27. x. 36, 38; and see pp. 23—25; 27, 28.) The Omniscient Spirit who then descended upon Jesus, knew perfectly that he should do so, when more than a thousand years before, he inspired those passages of Scripture where the title *Anointed* is given to the Second Person; and knew also that He should instruct the apostles to explain those scriptures, or at least Ps. ii. 2, by that event. Therefore, that Jesus was to be thus *anointed* in his human nature, was evidently *one* reason why his Divine Nature was long before called *the Anointed*.

Another reason doubtless was that, as *high priests* and *kings* were in those days anointed, this title marked the dignity of the Second Person in his official relation to Israel. Yet as that anointing of mortals was appointed

by God, with a reference (not to be examined here) to the future anointing of the Saviour, we shall by this course, too, come round to the same point, that *that great event was the reason of the name.*

Turning to the other title, we remark in a similar way, that when the Second Person first declared to Israel, *Jehovah hath said unto me, THOU ART MY SON*,—he had in full view his future incarnation, and also the declaration to be made by *Gabriel to Mary*, when predicting the miraculous conception,—*therefore also that holy thing which shall be born of thee shall be called the Son of God.* (LUKE i. 35.) It can scarcely be doubted that the title *Son of God* is used here with a reference to Ps. ii. 7; and if this reference had been stated as explicitly as that in the former case to v. 2, it would have been equally clear, that *one* reason why the title was chosen at first, was its correspondence with what was long after to take place, in the human nature of the Redeemer.

To review the argument;—Both these titles, "*Anointed*," and "*begotten*" "*Son*," are used in Ps. ii.; and for the use of each, there was some ground or reason. In each case, the Scripture mentions one single fact as explanatory of the title. When that Psalm was published, both these explanatory facts were future, and at the distance of more than ten centuries. To look backward into eternity, (or rather, to *try* to look,) to find some fact which may have been the reason of the name *Anointed*, would be thought equally irreverent and absurd: and *future* attention to the subject may possibly show, that the same character must be attributed to the attempt to look back thither, to find a reason for the name *Son*, and the term *begotten*; unless it be this, that from eternity it was decreed that the Divine Person so called should become *incarnate*.

It was predetermined in the Divine counsels, and, of course, had been so from *eternity*, that the Second Person should have a human nature united to Him in One Person, and that *in that nature* he should be *anointed* with the Holy Ghost. And this we see from Scripture is the reason (or at least a reason) why, ages before that event, he was called *the Anointed*. It was also divinely settled from eternity, that this human nature of the Second Person should be produced, by a miraculous conception, from a virgin; *which predetermination*, rendering the event as certain as if it had actually been fulfilled, appears to have been the reason why, long before, he was called the Son of God.

As this supposition differs from what was formerly, and perhaps is still the general opinion of Trinitarian divines; I will here introduce a few sentences from an author of great sanctity of character, joined to eminent

pastoral diligence and usefulness; which will give weight in the estimation of all, but especially of those who (like myself) had the privilege of knowing him, to the following remarks.

“Various reasons are assigned by divines, why he is called the *Son of God*. The most common amongst the orthodox is, that it is descriptive of the Father’s communicating the divine nature; or, according to others, divine personality, to him, who afterwards appeared in our world as the Saviour. This mysterious sentiment has commonly been held forth, under the well-known phrase of *the eternal generation of the Son*. Much time and labour has been employed to inquire into, and explain the nature of, this doctrine: And, without prejudice, I may add, that many of their inquiries have been as fruitless, as the images made use of to explain the doctrine, have tended to confound the subject. Definitions, distinctions, metaphors, and similies have been made use of: But after all, it is at least very difficult to justify the divine wisdom in fixing upon so abstruse a doctrine, as the turning point of a sinner’s salvation: A doctrine which, in this view, seems to have little, if any connexion at all with salvation.

“The scripture lays it down in the plainest manner, that ‘there are Three which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.’* These *Three* have every mark of distinct personality ascribed to them. They are severally represented as engaged in the grand, and no less gracious economy of man’s salvation. But seeing God is infinite, and we can never trace him out to perfection, is it not surprising that any should suppose that a belief of the *modus* of their personal subsistence (which I apprehend is as much beyond angelick conception as human description;) I say, is it not amazing that any should maintain, that God has made the belief of this the grand article of a sinner’s salvation? Can we wonder that they who deny the proper divinity both of the *WORD* and *SPIRIT*, should greatly triumph amidst all this metaphysical jargon, and secretly attempt to sap the very foundation of the most important doctrines?

“As to the doctrine of a plurality of persons in the Godhead, and the proper divinity of the Word and Spirit, I not only believe it to be contained in the scriptures, but rejoice in the persuasion that it will stand superiour to all the assaults of error to the end of time. But with respect to this phrase, *Son of God*, from a frequent perusal of the New Testament, I acknowledge myself rather inclined to understand it of his office-character, as the *Messiah*, or *Mediator*.”—*Sermons by the late Rev. Geo. Lambert, of Hull*. (XIII. on JOHN ix. 35.) Vol. i. pp. 293—295.

* 1 JOHN v. 7. By inserting *Mr. Lambert’s* quotation of this verse, I do not express an opinion of its authenticity.

The venerable pastor then states his reasons for this last opinion, which was also that of the celebrated *Locke*; but which (it is hoped) is shown in this Essay to be untenable, unless modified in a way not intended by those authors. The error was produced in these cases, as in thousands more, by attempting to make out from the "New Testament" only, the meaning of a phrase derived from the old, and in full use by the Church, ages before the N. T. was written.

The following sentences, by an eminent living divine, contain opinions much nearer to my own.

"*Son of God* is a title about which, in its application to Jesus Christ, there is considerable diversity of opinion, not only between Unitarians and Trinitarians, but amongst Trinitarians themselves.—It has been questioned, whether it relates to him in his Divine nature alone, or in his human nature alone, or in the constitution of his person as God and man, connected with his official character as Mediator. The last of these views I am myself inclined to prefer. But as the difference respects a name merely, any one of the views may be held, along with the firm conviction of the supreme divinity of Him who bears it."—Dr. Wardlaw's *Unitarianism Incapable of Vindication*. 1816. p. 337.

"While I am firmly convinced, that the Scriptures are incapable of any fair and consistent explanation, without the admission of the doctrine of the Trinity, I entertain strong doubts about the correctness of the notion, commonly received, of what is called the *eternal procession* of the Son from the Father, and of the Spirit from the Father and the Son, *in the essence of Deity*. This, I have long been disposed to think, is entering into the *mode* of the Divine subsistence, further than the Scriptures authorize us to do. All that we are taught in them, on the subject of *procession*, appears to be,—that, while the three persons have existed from eternity, equal, and mutually independent, in the Divine unity, in a manner which it is vain for us to attempt to comprehend;—it has pleased this one Jehovah,—Father, Son, and Holy Spirit,—in revealing to mankind the scheme of redeeming mercy, to inform us, that, while each acts his part voluntarily, (the three persons being one in counsel by the same necessity which unites them in essence) yet the Son is to be considered as sent by the Father, and the Spirit as sent by the Father and the Son:—the Father *representing* the Godhead, in the constitution of the plan, as it has been disclosed to us."—Dr. Wardlaw's *Discourses on the Socinian Controversy*. 1815. (IX.) p. 304.

As the late Rev. Richard Watson is considered by many to have ably defended the ancient doctrine of the *eternal generation* of the Son of God,

which may hinder the reception of some parts of this Essay;—and especially, as the religious body of which Mr. W. was so bright an ornament, seems disposed to follow (or perhaps to *surpass*) him, in attributing to their belief on that point, a high degree of importance, and such as may tend to divide and alienate the servants of One Lord;—it may be of use to insert the following comments on Mr. W.'s reasonings, as contained in his "*Remarks on the Eternal Sonship of Christ*," (a pamphlet against some opinions of *Dr. A. Clarke*,) and in his "*Theological Institutes*," Vol. ii. pp. 26—66. *Works*, Vol. x. pp. 218—266.

To much of what is contained in the parts referred to, I have great pleasure in expressing my unhesitating assent, and of some passages, my cordial admiration. Mr. W. proves, with ample success, the duty of submitting reason to Scripture; and that the title "*Son of God*" was understood by the Jewish nation, and was used by inspired men, to denote a Divine Person. But his error was in supposing that when he had done this, he had done all. His mistake is seen in his mode of stating the argument in his *Remarks*; which is done as follows:—"The question is precisely this: Are the 'appellations, 'Son,' 'Son of God,' and others of similar import, in the 'New Testament, to be considered, in every instance, designations of our 'Lord's human nature, imposed with reference to his miraculous conception; or, are they used also as appellations of his divine nature, [with 'reference to his personal existence in the Trinity, and expressive of one 'of his peculiar and eternal relations, in that personality, to God the 'Father? This is the course of inquiry; and if it can be proved that the 'doctrines of the eternal filiation of Christ, and the essential personal 'paternity of God the Father, are contained in Scripture, the question as 'to most of Dr. Clarke's readers, will, I hope, be considered sufficiently 'determined.'"

Certainly. But *how much*, of all that is contained in this quotation, does Mr. Watson *prove*?—or even *attempt* or *profess* to prove? Only that the titles of the Redeemer in question, are used as appellations of his divine nature; and of all that comes after the crotchet, in this quotation, he brings no proof at all. He probably thought that when he had proved the first point, all the rest followed of course, and that most of his readers would think so too: in which last opinion it is likely he was correct.

That this is a true statement of his mode of reasoning, appears from his own words two pages after. "I proceed, therefore, to establish this argument, by adducing a few passages from the New Testament in which 'Son of God,' and other cognate terms, are applied solely and exclusively

* *Works*, Vol. vii. p. 5. I add also references to the pamphlet, as originally published in 1818. *Remarks*, p. 5.

to the divine nature of Christ; which passages cannot, by fair interpretation, be otherwise understood, and are, therefore, to me, decisive proofs of the doctrine in question:"* which is "the doctrine of the eternal Sonship of Christ," mentioned in the beginning of the preceding paragraph.

Thus Mr. W., without any examination of the passage where the term *originally* occurs, or of the contemporary or antecedent records, proceeds to settle its meaning from documents of a thousand years later date, where the title in most, if not in all places of its occurrence, has a manifest reference to that ancient and unexamined passage. Such proceedings have been too common in theology. But what would be said of an English barrister, who might comment on the statutes in this way? It is as true as ever, that *the children of this world are in their generation wiser than the children of light.*†

Of that passage, Ps. ii. 7, Mr. W. expressly acknowledges, "I do not contend that the term 'begotten' there—for observe, it is not 'the only-begotten'—refers to the eternal filiation of the Christ of God. The evidence of Scripture is too strong in favour of the doctrine to render it at all necessary to go in search of any but clear interpretations."‡ So said Mr. W.; but he has not proved it, as will appear from the following abstract of his argument.

He first adduces five passages, where the Saviour is called the ONLY-BEGOTTEN SON of God. These are JOHN i. 14, 18. iii. 16, 18. 1 John iv. 9. In three of these, the aged apostle speaks in his own person, many years after his Lord's ascension: in the other two we have the words of Jesus, a few months after his baptism, to Nicodemus, who, as "*a master (that is teacher) of Israel,*" was bound to know the Scriptures, and was doubtless familiar with the common Jewish notion of the Divine Son. Almost as little can it be doubted, that he well knew the declaration made, after the baptism of Jesus, by his herald John, who relates it thus; *I saw, and bare record that this is the Son of God.*§ Though the notion of a distinct divine person runs, as we have seen, through the O. T., the title *Son* is given him unequivocally, only in the Second Psalm; and when the voice from heaven at the baptism of Jesus declared him to be the Son, and John repeated that declaration, it cannot be questioned, that the designed reference was to that ancient and well known composition.

This is equally true of the Redeemer's mention of the 'ONLY-BEGOTTEN Son of God.' That Psalm contains the only place in the Old Testament,

* p. 7.—*Remarks*, p. 7.

† LUKE xvi. 8.

‡ p. 38.—*Remarks*, p. 40, 41.

§ JOHN i. 34.

where *any* ONE is spoken of as *begotten* by Jehovah; wherefore, in after times, the "King" there mentioned, was called the ONLY-BEGOTTEN: "*For unto which of the angels (or of mankind) said he at any time, Thou art my Son, this day have I begotten thee?*"*

That there was such an ONLY-BEGOTTEN Son of God, had long been evident from Ps. ii. 7.; that Jesus of Nazareth was that Son incarnate, had lately been testified by the FATHER himself, and by John the Baptist. These things it was the duty of Nicodemus and his countrymen to know and believe: and hence is apparent the justice of the Lord's declaration, *He that believeth not is condemned already, because he hath not believed in the name of the ONLY-BEGOTTEN Son of God*;†—a text, by the way, which Mr. W. totally omits to notice, though he had counted it in the *five* places mentioned in p. 107. It destroys his argument from this word. It cannot be shown that any man had any evidence, when the Redeemer spake, of the *eternal filiation*; none therefore could be condemned for not believing it.—See Mr. Lambert's remark, extracted on p. 104.

I freely grant to Mr. W., indeed, that the words of the Lord to Nicodemus prove, that the titles SON, and ONLY-BEGOTTEN SON, denote his pre-existence and divinity. But that the word BEGOTTEN here describes the *mode* of the Son's eternal subsistence in the Godhead, appears to have no show of evidence, and to be opposed by weighty considerations. And if this must be our conclusion concerning JOHN iii. 18, it doubtless must concerning the other four places.

Mr. Watson's next argument is from the use of the word *Father* in some passages, especially in the form of Christian baptism,—*in the name of the Father, and of the Son, and of the Holy Ghost*. It is grounded on the very common, but very erroneous notion, that *in that form*, the First Person is called FATHER, *exclusively* in relation to his Son Jesus; some, indeed, viewing the term as referring to the Lord's *divine* nature, others to his *human* nature; but almost all understanding by it, the relation of the First Person to *the Saviour only*. This notion however, though very ancient, and very general, is unscriptural; as appears from evidence in the two Epistles to the Thessalonians.

Those epistles were addressed to new converts from idolatry,‡ who had recently been baptized *in the name of the Father, &c.*, and of course were instructed in the meaning and reference of the term. The apostle wrote to confirm them in their belief; and adapts his letters to their infantile state, by omitting references to the Old Testament, by mentioning with unusual care, the Father and the Son *together*, as performing

* HEB. i. 5.

† JOHN iii. 18.

‡ 1 THESS. i. 9.

divine acts, or receiving divine honours,* and by dwelling on topics suitable to persons in whose "faith" much was yet "lacking."† The most simple and easy method of presenting divine truths to beginners, is adopted throughout. He calls the First Person eight times in these two epistles, *Father*; in seven of these places the pronoun *our* is joined to it;‡ and in the other it must be understood.§ The Thessalonians, it is plain, were taught to consider the word *Father* in the Sacred Name in which they had been baptized, as denoting the relation of the First Person to the CHURCH,—to Jesus, the Head of it, of course, and in the first place,—but also denoting a similar relation to themselves and to all other believers in Him. This perfectly agrees with the way in which (as we have seen already) the doctrine of the Divine Paternity was first introduced into the creed of Israel;|| and also with the use of the term *Father* by the Saviour,¶ and by his apostles,** in other places.

Father, then, in the form of baptism, means *Father of the Church*;†† and Mr. Watson's argument from that form falls to the ground.

Mr. W. then argues, with great clearness and force, that in ROM. i. 4, the term *Son of God* signifies the *divine nature* of Jesus,‡‡ agreeably to the use already made of that passage in this Essay.§§

In the following twenty-one pages,||| ten of which are copied from an

* 1 THESS. i. 3; 9, 10. ii. 14. iii. 2; 11; 14. iv. 1; 2, 3; 5—7. v. 9; 18; 23. 2 THESS. i. 6, 7; 8; 12. ii. 13; 16. iii. 5.

† 1 THESS. iii. 10.

‡ 1 THESS. i. 1, 3. iii. 11, 13. 2 THESS. i. 1, 2. ii. 16.

§ 1 THESS. i. 1.

|| pp. 85, 86, (*for* 77, 78).

¶ MATT. v. 16, 45, 48. vi. 1, 8, 9, &c. xxiii. 9. LUKE vi. 36. xii. 32. JOHN xx. 17.

** ROM. i. 7. viii. 14—17. 1 COR. i. 3. viii. 6. 2 COR. i. 2, 3. EPH. i. 2, 3. ii. 18, 19. iii. 15. iv. 6. &c. &c.

†† Here, again, I have much pleasure in quoting *Mr. Lambert*. He finds his proof (and a perfectly valid one it is) in 2 COR. i. 2, 3; "from which," says he, "it seems highly probable, that he bears the title of *Father*, not as he communicates divinity, or personality to our Redeemer; but as he is a Covenant-God, bestowing mercy and comfort upon sinners through Christ the Mediator." *Sermon on JOHN ix. 35*. How many volumes of thorny, or of fiery controversy, would never have been written, if this simple truth had been preserved in the Church!

‡‡ *Works* vii. pp. 13—16. *Remarks*, pp. 14—17.

§§ pp. 54, 55.

||| *Works* vii. pp. 16—38. *Remarks*, pp. 17—40.

(*Appeal*, &c. p. 289.)

O

able work by Mr. W. Wilson,* Mr. Watson argues that "*Son of God*" was understood by the Jews, and acknowledged by Jesus and his apostles, to be the title of a Divine Person. These pages contain little to be objected to; and I gladly refer to them, as furnishing arguments of greater length, and closeness of reasoning, than are attempted in this Essay, in proof of that position. They may carry conviction to some minds, that would not receive it from the hasty sketch in Section iv.

But all this proves not the doctrine of *eternal filiation*; but merely that the Second Person in the Trinity was, before his incarnation, rightly called *Son of God*. If it be asked, On what ground did they call him so?—the answer is, Because He called himself so, in the Second Psalm. The question recurs, Why did He this?—to which it must be replied, He has not expressly told us: and Mr. W. attempts not, in this treatise, to prove *eternal filiation* from that Psalm. The attempt he afterwards made in his Theological Institutes, will be noticed presently.

In the following six pages,† Mr. W. comments on ACTS xiii. 33. PS. ii. HEB. i. 1—9. v. 8, in a strain agreeable for the most part with the views advocated in this Essay: concluding his arguments from the Scripture, with a page on LUKE i. 35, where the reader will notice the care with which he states his position;‡ "There is nothing in this text to show that the term 'Son of God' is given with exclusive reference to the human nature;"—NOT—*any reference*, observe, but—"with exclusive reference." Some reference Mr. W. does not deny.—On MARK xiii. 32, which Mr. W. just mentions, the reader will find an excellent discussion in Dr. J. Pye Smith's *Scripture Testimony*.§

Having finished his examination of evidence from the Scriptures, Mr. W. states his conclusion thus:—"In how many [cases] soever it may "be pretended the term 'Son of God' is used by the inspired writers, "they used it also when applied to Christ in a sense which marks him "out as the Son of God, as to his higher and divine nature; and if that "has been proved, the doctrine of the eternal Sonship of Christ is established by the authority of inspiration itself."|| Here the little words

* "An Illustration of the Method of Explaining the New Testament, by the Early Opinions of Jews and Christians concerning Christ. By W. Wilson, B.D."

† *Works*, vii. pp. 38—43. *Remarks*, pp. 40—46.

‡ *Works*, p. 44. *Remarks*, p. 47.

§ 3rd Edition, Vol. ii. pp. 332, 3.

|| *Works*, vii. p. 45. *Remarks*, p. 48. [senses].

"AS TO," seem to imply, that some eternal *peculiarity* in his "higher and divine nature," is the ground of the appellation, which has not been proved, but only that the appellation is given to Him in that nature; leaving it still a question *on what ground* it is so given. The concluding assertion, I need scarcely remark again, is not true.

The remaining pages are chiefly on the proper province of reason in reference to revealed truths, and the alleged difficulty of the doctrine Mr. W. defends: on which I only say, that it is not any sense of its *difficulty*, that keeps me from believing the doctrine; but simply the deficiency of scriptural evidence. Mr. W. well remarks, "If it be rejected because the Bible is silent on the subject, the proceeding is legitimate."* On this ground entirely, I *reject* it; that is, I do not receive it into my creed. But I do *not deny* it. It *may* be true, though I think no man has proved it to be so. If between the Three Divine Persons, there be eternal *natural* relations peculiar to each, these appear to me entirely unrevealed: and I feel the solemnity of the ancient warning, not to "*break through unto JEHOVAH to gaze.*"†

It remains to notice the further attempt which Mr. W. has made in his *Theological Institutes*, to defend the doctrine of *eternal generation*, or as he more usually calls it, *eternal filiation*. After proposing the title *Son of God* to be examined,‡ he employs three pages in proving, from the *New Testament*, that it denoted a Divine Person,§ by arguments almost entirely coincident with those given at greater length in his *Remarks*.|| He then shows his increased sense of the importance of the ancient Scriptures, upon this point, by the following paragraph.

"We are to seek for the origin of the title, 'THE SON OF GOD,' in the Scriptures of the Old Testament, where a DIVINE SON is spoken of, in passages, some of which have reference to him as Messiah *also*, and in others which have no such reference. In both, however, we shall find that it was a *personal* designation,—a *name of revelation*, not of *office*; that it was *essential* in him to be a SON, and *accidental* only that he was the MESSIAH; that he was the first by *nature*, the second by *appointment*; and

* *Works* vii. p. 85. *Remarks*, p. 90.

† EXOD. xix. 21, well quoted by Mr. W. p. 83. *Remarks*, p. 88.

‡ *Theological Institutes*, 1829, Vol. ii. p. 26. *Works*, Vol. x. p. 218.

§ *Institutes*, Vol. ii. pp. 29—33. *Works*, Vol. x. pp. 221—224.

|| *Works*, Vol. vii. pp. 12—38. *Remarks*, pp. 13—40.

that in constant association with the name of 'SON,' as given to him alone, and in a sense which shuts out all creatures, however exalted, are found ideas and circumstances of full and absolute Divinity."*

After this introduction, one might expect a considerable list of passages; but there are only *four* in all, and *only ONE* that affirms any thing concerning the SON, *under that title*. They are Ps. ii. 7. PROV. viii. 22. xxx. 4. מִצָּחָה v. 2. On the first, more than four pages are employed,† where he ably explains the view with which Paul quoted it in ACTS xiii. 32, 33; and proves that the Personage there called the Son, is unquestionably divine. Here his proof stops; but his assertions outrun it. He tells us that in the word "Son," "there is no allusion to" Christ's miraculous conception,‡ of which the reader must be left to judge, after reviewing pp. 92*, 103, &c. of this Essay. He then slips in the notion of *eternal generation*, in two remarks on HEB. i. by Mr. Holden, and Bp. Hall, the latter of whom interprets HEB. i. 4, thus: "He hath obtained a more excellent name than the "angels, namely, *to be called* and *to be* the Son of God, not by grace and "adoption, but by nature and communication of essence." But this idea of "communication of essence," if it mean the Father's imparting the Divine Essence to the Son, as I suppose it does, and not simply the Son's possession of it, is not necessary, or at all helpful, in making out the apostle's argument there. Admit "the Son," in Ps. ii. and HEB. i., to be a Divine title, whatever be the ground of it, and the reasoning is clear and strong. Moreover, there are other ideas beside either the Divine purpose of the *miraculous conception*, or the doctrine of *eternal generation*, which the use of the title Son in Ps. ii. may have been designed to inculcate, and which will be mentioned presently.

Mr. W. then quotes PROV. viii. 22, &c., asserts that the Son of God is the Object described there, and gives several sentences from *Holden's Translation of the Proverbs*, with a general reference, for proof. § Our business is now, therefore, with *Mr. Holden*, whose work has suggested the following remarks.

First; He has avowedly adopted an unsound maxim of interpretation; since he quotes, as his own sentiment, || these words of the Bp. of St. David's (Bp. Burgess), "Every passage of the Old Testament, that can with any

* *Institutes*, Vol. ii. p. 32. *Works*, Vol. x. pp. 224, 225.

† *Institutes*, Vol. ii. pp. 32—36. *Works*, Vol. x. pp. 225—230.

‡ *Institutes*, Vol. ii. p. 33. *Works*, Vol. x. p. 226.

§ *Institutes*, Vol. ii. pp. 36, 37. *Works*. Vol. x. pp. 230, 231.

|| *Holden on Proverbs*, p. lix.

colour of reason, be made appear to relate to Christ, ought to be tenaciously maintained by us." He ought not to have said, "*any colour of reason*," but—real argumentative justice.

Secondly ; One part of Mr. Holden's remarks, at least as quoted by Mr. Watson, seems peculiarly objectionable. Mr. H. (like *Dr. Boothroyd*, &c.) translates the clause in v. 23, *I was set up from everlasting*, thus, *I was ANOINTED from everlasting* ; and remarks, "It is strictly applicable to the Divine Logos, who was anointed by the effusion of the Spirit, [*to perform the offices of Prophet, Priest, and King* ;] who was invested with power and dignity from everlasting ; and who from all eternity derived his existence and essence from the Father, for "in him dwelleth all the fulness of the Godhead bodily." The *anointing of the Logos in eternity* appeared to me, when writing p. 103, so new and strange an idea, that I supposed none would venture on it. And I doubt whether Mr. H. has done so ; for in the preceding page, he quotes passages on the anointing of Jesus consequent on his baptism, and adds, "When the Divine Word is declared to be 'anointed from everlasting,' the meaning is, that he was preordained in the immutable decrees of God, to take our nature upon him, and to become a Prophet to instruct us, a Priest to atone for us, and a King to govern and protect us." Mr. Watson, however, by quoting the sentence *without the words* which I have placed within crotchets, and without any reference to those quoted here from the preceding page, has left his reader to conclude that *Mr. Holden* meant by his unusual phrase, *the anointing of the Logos*, some imagined transaction in (or throughout) eternity.

It can scarcely escape observation, that if the word *anointed* in *Prov.* viii. 23, denote the *eternal purpose* of the anointing, performed a thousand years after that text was written, on the Incarnate Redeemer, the word in v. 24, 25, rendered *brought forth* (or *born*) may be equally prospective, and denote the purpose of his miraculous conception ; which would overthrow Mr. W.'s argument. But I do not adopt this mode of interpreting either of these expressions.

Thirdly ; Mr. H. thus prefaces his comments on the chapter : "It may be laid down as a fundamental principle, that it (*Prov.* viii.) was intended to delineate either (1) God's *attribute of wisdom*, or (2) a *real subsisting Being*, or (3) *Religion*, which as contradistinguished from the two former, may be called *abstract wisdom*." Mr. H. then infers from v. 22, 23, that the *third* of these cannot be intended in *verses* 12 to 30 ; and soon states his conclusion thus. "The royal sage commences with the consideration of wisdom in the abstract, which, in an elegant personification, he presents to the admiring view of mankind. But, as he proceeds, his imagination becomes warmed ; his mind is elevated to rapturous contemplation of the Deity, the pure fountain of all Wisdom ; and, full of the divine afflatus, he

pours forth the suggestions of sacred inspiration in terms which characterize the Son of God." In commenting on v. 13, he remarks, "From v. 12 to v. 31, the discourse turns upon the same subject,—a Person in the Divine Essence." Thus Mr. H. argues.—But, what if we deny his original postulate? He begins by affirming there are only *three* interpretations of *Wisdom* from which to choose. But we shall find, in a moment, there is a *fourth*. And however strong Mr. H.'s argument might possibly be, if there were *three only*, the existence of a *fourth*, applicable to every case where "*WISDOM*" is mentioned in the first nine chapters of the Proverbs, must abate, or destroy, its force.

Fourthly; Neither Mr. H., nor so far as I know, any other expositor of this chapter, has paid sufficient attention to the state of religious knowledge in Solomon's time. Until recently, idolatry and darkness had covered the surrounding nations, and had often spread over Israel. But when the Proverbs were written, the TRUTH, as contained in the Mosaick Scriptures, in the Psalms, and the sayings of Solomon, was widely propagated. This it was which then called for universal attention; it possessed—or we may say in the style of this book,—*she* possessed divine authority, *she* had been in God from eternity, and emanated from Him to conduct *her* votaries to happiness.

We have no word like *Christianity*, to express the sum total of Religious Knowledge in Solomon's time: nor if we had, would it represent the whole idea. *Wisdom* is viewed not only as current among men, but as dwelling in God; and not that wisdom only which is declared in the Scriptures, but also that which is expressed in the visible creation. This vast idea may be defined thus:—The thoughts of God, or rather, His one immensely comprehensive thought, concerning this world and its inhabitant, MAN; viewed either as having dwelt in His Infinite Mind from eternity, or as revealed in the book of nature, (perhaps also in that of providence,) and in the Scriptures; or as being learned from these sources in part by individuals.

This amazingly sublime conception, which includes very much more than the *third* of Mr. Holden's proposed interpretations, is represented under a bold and animated personification, such as Mr. H. has well described as natural to the easterns, and acknowledges in explaining Prov. viii. 1—11, and other passages, of *abstract wisdom*. Personifications of a similar kind are familiarly used in such phrases as—'*Religion* assures us—Where Nature is silent, *Revelation* steps in to our relief,—*Prophecy* utters her communications,—*Science* diffuses her benefits,'—and many more. The Divine plan, or wisdom, thus personified, is aptly represented as *anointed*, or *set up* to rule: for it has governed the divine proceedings in creation and providence, and, so far as revealed for our direction, is to

govern ours. In a few passages, the occasional substitution of *Revealed Truth*, or some such term, may help us to understand them; but in others, the meaning soars far higher, to TRUTH as dwelling in God from eternity; or denotes it, as it was exhibited when he formed the creation, "answering his great idea;" so that no one term can well represent the sense every where.

In comprehensiveness of meaning, and variety of application, I recollect nothing so like the use Solomon makes of the word *Wisdom*, as that which Hooker makes of the word *Law*, in the *first book* of his *Ecclesiastical Polity*; and the boldness of personification is nobly imitated in the concluding sentence; "Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

But the subject has led us far away from Mr. Holden, and Mr. Watson. To the former of these very respectable authors, it is not necessary here to return; but some further attention is due to the latter.

His next proof is MICAH v. 2. As this passage was written long after the renewal of the Divine Son's presence with Israel in the time of David, and published in the most brilliant period of evangelical prophecy; and as it was, like other predictions, to receive its full elucidation after the event foretold, it is not at all incongruous to the general order of Divine revelation, or the growth of knowledge in the church, to suppose that this remarkable text ascended higher into the eternal glories of the Supreme Essence, than preceding passages. Hence the doctrine of *eternal generation* will naturally appear to those who believe it, to supply the best explanation of the terms. And if these did *necessarily*, or even easily bear such an interpretation, the present writer would certainly not be withheld, by any apparent difficulty or mysteriousness of the doctrine, from professing himself its humble (though perhaps *faltering*) believer.

But notwithstanding what criticks of the highest name have written concerning this passage, I must acknowledge, that after a tolerably comprehensive and somewhat severe examination of its terms, as used throughout Scripture, I am unable to find in them the doctrine of *eternal generation*. My opportunities, indeed, have not allowed me to make the examination complete: but enough will now be stated, to induce any candid thinker to hesitate to build such a doctrine on this passage; or

even, if it were proved by subsequent scriptures, to admit it into the interpretation of this.

The only part of the text which it is necessary to examine here, is the concluding clause,—“WHOSE GOINGS FORTH [have been] FROM OF OLD, FROM EVERLASTING.” The margin contains as a substitute for the last word, “THE DAYS OF ETERNITY.” Each of the words translated “*goings forth*,” “*of old*,” and “*everlasting*,” requires a separate examination; which will be aided by presenting to the reader *Dr. J. Pye Smith's* version of the whole verse.*

“And thou, Bethlehem of Ephratah,

[Too] little to be among the clans of Judah;

[Yet] from thee shall [one] come forth in my presence, to be Sovereign in Israel,

Even he whose comings forth are from eternity, from the days of the everlasting period.”

As the noun translated “*comings forth*,” in the last clause, is derived from the verb in the preceding, and is as closely related to it, as the English noun *coming* is to the verb *to come*; the meaning of the noun will of course correspond, in a great measure, with that of the primitive word.

The noun, however, is no where used in Scripture, with reference to the birth or production of animated beings. In the *singular* number, it is applied to the *sun-rising*, (Ps. xix. 6. lxxv. 6,) to the *budding* of vegetables, (JOB xxxviii. 27,) the *springing* or *flowing* of water, (2 KINGS ii. 21. 2 CHRON. xxxii. 30. ISA. xli. 18. lviii. 11,) a *speech*, either of God, or of a human being, which is called *the issue* of the mouth, or lips, (NUM. xxx. 12. DEUT. viii. 3. xxiii. 23. Ps. lxxxix. 34. JER. xvii. 16,) a number of *horses* in motion, (1 KINGS x. 28. 2 CHRON. i. 16, *margin*,) and a *man's* leaving a place; (2 SAM. iii. 25.) and *lastly*, it is applied by a prophet *contemporary* with Micah, to JEHOVAH's manifestation of himself to his people. (HOSEA vi. 3.) In the *masculine plural* form, it is applied to *water-springs*, (Ps. cvii. 33, 35,) to the *entrances* of buildings, (EZEK. xlii. 11. xliii. 11. xliv. 5,) and the *journeyings* of Israel. (NUM. xxxiii. 2, *twice*.) It occurs also in EZEK. xii. 4, where the marginal reading is,—as the *goings forth of captivity*; and in that beautiful clause, *Thou makest the out-goings of the morning and evening to rejoice*. (Ps. lxxv. 8.) In the *feminine plural*, which is its form in MICAH v. 2, I do not find that it is used elsewhere.†

* *Scripture Testimony*, 3rd Edition, Vol. i. p. 417.

† The above are most, if not all the places where the word occurs. But in this and other cases, where a Hebrew Concordance would have been useful, I speak with some degree of uncertainty; as these examinations have been made by the help of the *indexes* in the *Concordance* to the Greek *Septuagint*, by *Trommius*, and the *Lexicon* to it by *Schleusner*.

If its interpretation there should be decided by the meaning of the noun in other places, HOSEA vi. 2, would immediately affix to it the sense of *Divine Manifestations*. And the reader may be informed, at this stage of the investigation, that the words denoting, in the *translation*, eternity, do not really present any valid objection to this interpretation of the word rendered *goings forth*, or by Dr. S. *comings forth*.

But it is evidently far more reasonable to seek the meaning of this noun in MICAH v. 2, from that of the verb whence it is immediately derived. Mr. Watson sanctions this method by remarking, in support of his interpreting this passage of *eternal filiation*, that the verb "is used in reference to birth frequently," as it certainly is in the preceding clause of the verse. He quotes GEN. xvii. 6. 2 KINGS xx. 18; and he might have added a dozen references more, which are given below.* But what are these among so many? The verb occurs in the Old Testament more than seven hundred times, and in a great variety of applications. The fact that amidst this variety, it is here and there used of *descent*, can no more fix the meaning of the Hebrew noun in MICAH v. 2, than the use of the English verb *come* in the same way, can fix that of the word *comings*. We say, (in Johnson's *thirty-fourth* meaning of COME,) "He *comes* of a good family,"—or "He *comes* of excellent parents." But when we speak of a person's *coming*, we do not mean his birth or descent, but something that corresponds with the more usual senses of the verb *to come*. There is nothing, therefore, in the use of the Hebrew verb in MICAH v. 2, and a few other passages, to affix to the word rendered *comings forth* any such idea as that of production from all eternity; to which its plural form, notwithstanding what Mr. W. says of its denoting eminency, must be a strong objection. It may be added, that it is an entirely different word that is translated *begotten* in Ps. ii. 7; and from *that* word comes the noun usually translated *generation* in the sense of *production*, as distinguished from its other senses, *the men alive at one time*, or *the age* in which they live.

The Person whose *comings forth* are mentioned in MICAH v. 2, is confessedly JEHOVAH; and if the *verb* is used in reference to Him in other places, there is evidently the strongest probability that the *noun* is used here in a sense corresponding with that of the verb in this connexion.

Now of such passages there are more than a dozen; one written by Micah himself,† and several more ancient than his time.‡ The passages

* GEN. x. 14. xv. 4. ** xxxv. 11. xlv. 26. EXOD. i. 5. 2 SAM. vii. 12. xvi. 11. 1 KINGS viii. 19. ** 1 CHRON. i. 12. ii. 53. 2 CHRON. vi. 9. NAHUM i. 11. Yet in several, the phrase is not *simply*—COME.—To these may be added six or eight more, of which JOB i. 21, is a specimen.

† MICAH i. 3.

‡ JUDGES iv. 14. 2 SAM. v. 24. PS. lx. 10. lxxviii. 7. cviii. 11.

(*Appeal*, &c. p. 297.)

referred to below are all I have found in which the verb is used with JEHOVAH as the subject of discourse. They refer without exception to His *manifestation* of Himself,—in two instances by *visible* appearances,* and in the rest by his almighty operations.† In no other sense is the *verb* used in reference to JEHOVAH; in this sense of *manifestation*, the *noun* also is applied to him in the only other place where it is used in such a connexion;‡ and these facts appear to me sufficient indications that it is to be so understood in MICAH v. 2.

Let it be admitted at present, for the sake of argument, that the words translated by Dr. S., “*from eternity, from the days of the everlasting period,*” do indeed signify that dateless infinite duration, which preceded the first day recorded by Moses. The Scripture does not leave us without strong intimations, if not an absolute disclosure of manifestations of the Second Divine Person, made in that antecedent period; and which so far as we admit the reference to that period in this verse, may explain the “*comings forth*” it mentions.

The holy angels, we are told, beheld and rejoiced in the creation of this visible universe.§ That glorious work was performed by the Second Person.|| They could not view the work without recognising the Almighty Operator. He was, therefore, gloriously manifested to them on that great occasion, which is to us the boundary between measured time, and the infinite beyond. And this fact, be it remembered, was well known long before MICAH wrote.

To the Second Person also is ascribed by Jude (v. 6) the judgment of “*the angels which kept not their first estate;*” in whose expulsion it can scarcely be doubted that He was active, that it took place some considerable time before the creation of man, or that He was then gloriously manifested to those who were steadfast in obedience. They too had been created, perhaps very long before, *by Him, and FOR HIM*;¶ that is, for his honour and service; which seems to imply that He was manifested to them, as afterward to our first parents, immediately after their creation: and there is considerable probability that other suns, and other globes,

* Ps. lxviii. 7. EZEK. x. 18. See also NUM. xxii. 32.

† JUDGES iv. 14. 2 SAM. v. 24. 1 CHRON. xiv. 15. Ps. lx. 10. lxxxi. 5. cviii. 11. ISA. xxvi. 21. xlii. 13. MICAH i. 3. HAB. iii. 13. ZECH. xiv. 3.

‡ See pp. 116, 117. § JOB. xxxviii. 7.

|| 1 CHRON. xvi. 26. &c. &c. JOHN i. 3. HEB. i. 10.

¶ COL. i. 16.

far distant from ours, had been formed by Him in their presence ; perhaps in a long succession of creations.

Thus interpreted of the Divine Son's ancient presidency over the angels, this clause has an appropriate correspondence with the preceding, which exhibits him as the Sovereign of Israel : and also with those passages of the Old Testament which represent him as Commander of the heavenly host.*—But the preceding are not the only manifestations to which the clause may be applied ; as will appear by examining the words in it denoting time.

It was admitted on the last page, *for the sake of argument*, that the words of time, in this clause, do really denote the infinite period which preceded the creation of light, as recorded by Moses. But this may well be doubted. The expression which from its position in the close may be supposed to be the strongest, "*from the DAYS of eternity*," provokes suspicion and inquiry. Days are distinct periods of time, measured by the revolutions of visible nature. Were there such in eternity?—In reference indeed to the eternity that is to come, the words "*years*"† and "*ages*"‡ are employed in Scripture, and once "*the day of eternity*,"§ as in some modern hymns,|| but never *days*. For the *antecedent* eternity, we have the phrase "*before the ages*,"¶ (translated in our publick version,—"*the world*,") before the revolutions that measure time, or the beginning of dependent nature. Thus also we have the words of Jehovah, "*Before the day was, I am he* ;"*** three times we find the phrase,—"*before the foun-*

* See pp. 87 (*for* 79), 88 (*for* 80) ; 85*, 86*.

† Ps. cii. 27. HEB. i. 12.

‡ EPH. iii. 21, and the passages containing in Greek, AIONAS, in English, *for ever*.

§ 2 PETER iii. 18 ; so translated by *Macknight*.

|| "Away with our sorrow and fear !
"Believers will soon be at home ;
"The city of saints shall appear,
"The day of eternity come :"—

Anonymous.

* * *

"No midnight shade, no clouded sun,
"But sacred, high, eternal noon.

"O long expected day begin !"

Doddridge's Hymns, No. 310.

¶ 1 COR. ii. 7. *Macknight*.

** ISA. xliii. 13. Heb. *from the day* ; which has been understood to mean—in duration reckoned backward FROM the first DAY.

ation of the world;"* and the unequivocal assertion of the absolute eternity of the Creator, is made in the simple phrase,—"*From everlasting to everlasting, thou [art] God.*"† Even in that remarkable paragraph of Scripture last considered,‡ where the eternity of the Divine Wisdom is displayed with an unparalleled copiousness of expression, the word *day* (or *days*) does not occur. In short, to speak of *days* prior to the "*first day*" recorded by Moses, seems to have been perfectly foreign to the Hebrew habits of thought.

It is familiarly known that neither of the nouns translated by Dr. Smith, in MICAH v. 2,—*eternity*,—*the everlasting period*, necessarily means infinite duration. Respecting the latter of them, his words (in another part) are as follows:—"It properly denotes *any period of very long duration*; and it is applied to different, but always great and observable portions of finite time, to a future immortality, and to a proper eternity."§ This word is used equally with reference to past and to future duration; whereas the other is *always retrospective*.

Dr. S. observes respecting these terms, "Each occurs in passages evidently intended to be the most solemn assertions of Infinite Duration, and the combination of the two furnishes the strongest expression for that purpose, of which the Hebrew language is capable."|| This remark would doubtless have great weight with me, if the only two passages I have found, (beside DEUT. xxxiii. 15, and PROV. viii. 22, 23, which are irrelevant and peculiar, and the text under discussion,) where both these words, in their retrospective use, occur together,¶ did not undeniably refer to a former period of Israelitish history, without one glance of thought at the ages before the creation. Whatever, therefore, may be the truth of Dr. Smith's remark, as to the capability of the Hebrew language, the *Scripture use* appears to be decidedly against the interpretation of the terms in MICAH v. 2, of absolute eternity,—the sense affixed to them by Mr. Watson, and many others.

The passages where the first of these terms occurs with reference to *time*, (for it is used also of *place*,) are not so numerous as to forbid the

* JOHN xvii. 24. EPH. i. 4. 1 PET. i. 20.

† Ps. xc. 2. See also Ps. xciii. 2. 1 CHRON. xxix. 10. &c.

‡ PROV. viii. 22—26. pp. 112—115.

§ *Scripture Testimony*, 3rd Edit. Vol. ii. p. 189.

|| Vol. i. p. 421.

¶ Ps. lxxvii. 5. ISA. li. 9; (p. 122. No. 13, 9,) to which may be added ISA. xlvi. 9, 10, where the two words are at a little distance.

attempt to exhibit them all to the reader. In our publick version, it is variously translated: and it would obviously be a help to the English student, if some one word could be used for it in every place. For this purpose none has occurred to me so convenient as *aforetime*, which though in some situations it may be far from elegant, will yet be tolerable. As it may (like *hereafter*) be used as a *noun* as well as an *adverb*, is necessarily *retrospective*, and admits of a *plural*, and of a *preposition* before it, it will on these accounts be a good substitute for the Hebrew word, (KeDeM), which has all these varieties.

The other word, (GnOLaM,) translated by Dr. Smith in MICAH v. 2. "*the everlasting period*," occasionally occurs in the following extracts, and will be conveniently represented in every place by the phrase—*unlimited-time*.*

The passages are arranged according to the distance of time included in the retrospect.—We find,

I. *Passages referring to a former part of the speaker's life.*

- 1.—JOB xxix. 2. Oh that I were as in months of *aforetime*,—
- 2.—Ps. cxix. 152. *Aforetime* I have known concerning thy testimonies,
That *for unlimited-time* thou hast founded them.

II. *Passages referring to SOME former period (or periods) of Israelitish history.*

- 3.—JER. xxx. 20. Their children also shall be as *aforetime*,—
- 4.—LAM. i. 7. Jerusalem remembered—
All her pleasant things that she had *from the days of aforetime*;—
- 5.— — v. 21. Renew our days as *aforetime*.

III. *The age of David surveyed from that of Ezra.*

- 6.—NEH. xii. 46. For in the days of David and Asaph *from aforetime* [there were] chief of the singers,—

IV. *The age of Moses surveyed from several subsequent periods.*

i. *From the time of Asa, 560 years after.*

- 7.—Ps. lxxviii. 2. I will utter memorable things† *down from‡ aforetime* :—

* For this any one of the phrases—*time-uncounted*, or—*countless-time*, or—*indefinite-period*, or—*remote-age*, may be substituted by the reader, if thought preferable.

† *Boothroyd*.

‡ The preposition here is not simply M, but MiNnI, perhaps a mere metrical variation. The meaning appears to be—*sayings which have come down from ancient times*.

ii. *From the age of Isaiah, 780 years after.*

8.—Ps. xlv. 1. Our fathers have told us,

The work thou wroughtest in their days,

In the *days of aforetime*.

9.—ISAIAH li. 9. Awake, awake, put on strength, O arm of Jehovah,
Awake, as [in] the *days of aforetime*, the generations of *unlimited-times*.

iii. *From the age of Jeremiah and Ezra, more than 900 years after.*

10.—LAM. ii. 17. He hath fulfilled his word that he had commanded *from*
the days of aforetime :—

11.—Ps. lxxiv. 2. Remember thy congregation

[Which] thou hast purchased *aforetime* ;—

12.————— 12. For [thou, O] God [art] our* King *from aforetime*,—

13.—Ps. lxxvii. 5. I have considered the *days from aforetime*,
The years of *unlimited-times*.

14.————— 11. I will remember the works of JAH,
Yea, I will remember *from aforetime* thy wonders.

V. *The Patriarchal age referred to, twelve centuries after.*

15.—MICAH vii. 20. Thou wilt perform the truth to Jacob, the mercy to Abraham,
Which thou hast sworn unto our fathers *from the days of aforetime*.

VI. *Ancient times referred to indefinitely.*

16.—DEUT. xxxiii. 15. And for the chief things of the mountains of *aforetime*,†
And for the precious things of the hills of *unlimited-time*,—

17.—Ps. cxliii. 5. I remember the days *from aforetime*,
I meditate on all thy works;—

18.—ISAIAH xix. 11. How say ye unto Pharaoh,
I am the son of the wise, the son of kings of *aforetime*?

19.—ISAIAH xxiii. 7. Is this your joyous [city], whose antiquity‡ is *from*
the days of aforetime ?

* *Boothroyd.*

† Compare JUDGES v. 21, where we have a derivative, slightly different, from the same root as the word rendered here *aforetime*. It probably means—*river of THE ANCIENTS*; i. e. frequented or celebrated by them.—Are the mountains mentioned in DEUT. xxxiii. 15, those which had been *most celebrated* among the descendants of Abraham for Divine manifestations to the Patriarchs? By the recollection of these the land was endeared to the Israelites; and *Shechem*, which was long honoured as the place of an ancient manifestation, (GEN. xii. 6. JOSH. xxiv. 25, 26,) was a part of the inheritance of *Ephraim* and *Joseph*, on whose descendants Moses was uttering his solemn benediction in the words above quoted. GEN. xlviii. 22. JOSH. xx. 7. xxiv. 32.

‡ The word here rendered *antiquity* is from the same stock as that uniformly translated *aforetime*, in these extracts. The phrase in the publick version, "*whose antiquity is of ancient days*," preserves a better resemblance, in this respect, of the original.

- 20.—ISAIAH xxxvii. 26. }
 21.—2 KINGS xix. 25. } Hast thou not heard long ago [how] I have done it;
 From the days of aforetime, that I have formed it?
 22.—ISAIAH xlv. 21. Who hath declared this *from aforetime*?
 23.— xlv. 10. Declaring from the beginning the end,
 And *from aforetime*, [the things] that are not [yet] done.

VII. *The Creation assumed as the point whence thought glances back into Eternity.*

- 24, 25.—PROV. viii. 22, 23. Jehovah possessed me [in] the beginning of his way,
Aforetime from (i. e. *before*) his works, [even] from (i. e. *before*) then;
 From *unlimited-time* I was anointed,*
 From the beginning, from *aforetimes of* (i. e. *ages before*) the earth.

We have now surveyed twenty-five places where this remarkable word occurs; in all which we see that the idea constantly suggested by it is *priority, precedence in time*, varying in the extent of the mind's retrospect, from a few months before, to many ages, or even infinite duration itself. Yet the reader will have noticed, that the idea of *eternity* is absolutely inadmissible in all but the last two places; and in these it is denoted, as appears, not so much by the force of this word singly, as by its position with reference to "*the beginning*," and the "*works*" of creation. That which was before these, must necessarily have been in eternity; yet for any thing that yet appears, it is possible that the Hebrew word (KeDeM) no more means by itself *eternity*, than does the English word *before*.

There still remain, unnoticed, three passages, and *only three*, (exclusive of MICAH v. 2,) in which this word relates to *time*: for those in which it refers to *place*, (as Ps. cxxxix. 5. *Thou hast beset me behind and BEFORE*; and a number where it means *the east*,) are entirely out of the question here; except as they may strengthen the present argument, by showing that the leading idea of the word is *PRIORITY*, in whatever sense.

Of the three remaining passages, the earliest is DEUT. xxxiii. 27.

- 26.—" [Thy] refuge [is] the God *of aforetime*,
 " And underneath [are] the arms *of unlimited-time*."

When this sublime text was written, not only Moses, but, I apprehend, every Israelite knew that Jehovah existed from eternity.† It is, therefore, *possible* that this may be the meaning here. That interpretation suits the subject spoken of, and the knowledge of the age; but

* Boothroyd, Holden, &c.

† Ps. xc. 2, & title.

this is not enough to prove that it is the real sense of the phrase—*God of aforetime*. There is nothing in this passage, as in Prov. viii. 22, 23, to denote that the creation is the date whence the priority is to be estimated. The word is used in the same inspired poem,* for priority to the time of the writer, in describing *mountains*,—objects not eternal. Does it, then, denote here—*ancient times*, or strictly, *infinite duration*?

It might not have been easy for me to arrive at any satisfactory solution of this question, if I had not been convinced by an examination of every passage where it occurs, that the Hebrew word for *God* in this text, (ELOHIM,) has a relative sense. It denotes the Supreme Being, not as He hath existed from eternity, but as He hath manifested himself to his people, and hath entered into covenant with them. In this sense† it was first introduced into the language of *Abraham* and his family, on the appointment of circumcision; it is the word universally employed in such phrases as—*your God, their God, &c.*; and it is on this *relative* sense of the word, in the declaration, *I am the God of Abraham, &c.*‡ that our Blessed Lord founded his argument for a future state; as Dr. Campbell and others have shown. It properly denotes Jehovah *as manifested* to his people; and its *plural* form signified originally, I believe, the plurality of his manifestations. But as those manifestations were so arranged as to produce the belief of a *plurality of Persons* in JEHOVAH, the word (ELOHIM,) came also to denote by its plural form, and its customary use in a very peculiar manner with verbs and other words in the singular, the union of distinct PERSONS in the ONE Uncreated Essence.

The use of the word in the beginning of GENESIS is not at variance with these positions. That book was written for the instruction, primarily, of Israel in the wilderness; among whom Jehovah was known by daily manifestations. The first verse of it, as addressed to them, had a significance of this kind; *In the beginning OUR GLORIOUSLY MANIFESTED PROTECTOR created the heavens and the earth.*‡—But it is impossible to pursue the subject further here. And when the reader considers that the word (ELOHIM) occurs in more than two thousand five hundred places of the Old Testament, all of which must be noticed, and numbers examined at length, in order to exhibit fully the evidence on which these remarks are founded, §—and that the process requires a very careful estimation of the

* DEUT. xxxiii. 15. (No. 16.)

† EXOD. iii. 6. MATT. xxii. 32, &c.

‡ The view of the Divine Being with which the Epistle to the Hebrews opens, is coincident in some degree with the primary meaning of this remarkable word; “*God, who at SUNDRY TIMES and in DIVERS MANNERS, spake in time past unto the fathers.*”

§ Though I cannot at present give the evidence, I may be allowed, perhaps, to express my opinion that the meaning of the word ELOHIM, here suggested,

religious knowledge attained, and the ideas current in the successive ages of antiquity,—he will not be surprised that the subject has not yet been laid before the publick; nor that, so far as the present writer is concerned, this is not likely to be done for years to come, if ever.

The question, however, is not one of mere curious philology, but of important influence on the explanation and the practical uses of the Scriptures. The words JEHOVAH and ELOHIM are two golden threads which run through the whole of the Old Testament; and the force of many important passages cannot be well apprehended, without a correct view of the meaning of the latter, as well as the former:—a benefit which the FATHER OF LIGHTS will doubtless, by whatever instrumentality, speedily restore to His Church.*

Assuming, then, that the word ELOHIM bears a relative sense, and denotes Jehovah as manifested repeatedly and variously, we find that the sense of *absolute eternity* is a far less natural interpretation of *aforetime* in DEUT. xxxiii. 27, than that of *antiquity*, meaning, probably, the *patriarchal ages*.

The import of the phrase appears to be, *The Deity anciently manifested*. And this, too, is more suitable to the context, and to the evident design of Moses (or rather, of the Holy Spirit speaking by him) than the abstract doctrine of the Divine eternity; which cannot by itself bring comfort to the mind. For this purpose, which is evidently that for which the text was written, the promises and covenants of Jehovah are necessary. The most signal of these were given in that former age; to which, therefore, it is probable the present passage refers. So understood, it strikingly agrees with sentiments delivered by Moses about the same time,† or previously,‡ and with many later scriptures.§

Moreover, the vast and solemn idea of the Divine eternity is introduced by Moses, agreeably to its nature, in connexion with subjects that promote more calm and elevated contemplation than is produced by the context of this passage; where the clouds and lightnings around the Divine Majesty,||

will furnish the true explanation of the use of that name, and JEHOVAH, in the book of Genesis: showing that the pretended evidence, from these words, of its being composed from two previous documents, is altogether futile.

* My reasons for this hope may be seen in the *Appeal in favour of Ecclesiastical Unity*; Part i. pp. 114—116.

† DEUT. xxxii. 7; 17, 18. iv. 1. vii. 8—12. &c. &c.

‡ EXOD. iii. 15. vi. 2—9. &c.

§ JUDGES ii. 12. v. 8. 2 CHRON. xx. 7. xxx. 6. ISA. xlviii. 3, 5, 16. li. 1, 2. lxiii. 7—9. &c. &c.

|| DEUT. xxxiii. 2, 26; See EXOD. xix.

(*Appeal*, &c. p. 305.)

his voice of thunder, the heat and stir of battle, and the destruction of Israel's enemies, fill the mind with scenes and passions that withdraw it from abstract meditation.

The patriarchal revelations, however, included that aspect of the Supreme Being, under which Abraham adored him as 'JEHOVAH, the God *of unlimited time*,'* or, as in our publick version, 'THE EVERLASTING GOD;' a title. I doubt not, importing in the fullest sense, His eternity. Hence the interpretation of the phrase, *God of aforetime*, in DEUT. xxxiii. 27, as meaning GOD OF THE PATRIARCHS, includes the idea of His eternity; which the mind, in its more thoughtful moods, would easily perceive. But the contemplation of Him simply as *eternal*, does *not include* his covenants and promises to the Patriarchs. The rule, therefore, not to narrow the sense of Scripture terms without necessity, sanctions the former interpretation.

These remarks do not apply, or only in a very inferiour degree, to the next of the three passages.

27.—PSALM lv. 19. God shall hear, and afflict them,
Even he that abideth *aforetime*.—OR—he that
inhabith† *aforetime*.

Here the word translated *God* is not ELOHIM, but EL, which has not properly a *relative* signification;‡ as is evident from its being used in

* GEN xxi. 33.

† The Hebrew word here, however, is not that which is so translated in ISA. lvii. 15; but that which is rendered *sitteth* in Ps. ii. 4, and *dwellest* in Ps. lxxx. 1.

‡ In a very few places, not more than twelve, I believe, in the whole Bible, the word EL occurs with the pronominal affix denoting—*of me*, or *my God*, ELI. These are, EXOD. xv. 2. Ps. xviii. 2. xxii. 1, 1, 10. lxiii. 1. lxxviii. 24. lxxxix. 26. cii. 24. cxviii. 28. cxl. 6; and ISA. xlv. 17, where the invocation is to a false God. But this word is *never* found with the pronouns *thy*, *his*, *our*, &c. And the places where it occurs with *my* are very few, in comparison of those in which the sense, *my God*, is expressed by the other word (ELOHIM) with the pronoun, *of me*: of which there are more than forty in a single book, the PSALMS.

As all the places where ELI occurs are in poetry, it is not easy to say, whether a regard to the metre may not have influenced the choice of the term. EL, it is universally acknowledged, denotes the Divine Being as *powerful* or *Omnipotent*: and where it is used relatively, it may denote the relation of the Creator and Preserver to his dependent worshipper, as the source of his being and energies: This use, however, seems quite *occasional*; like the phrase of Dr. Watts,

"My dear Almighty, and my God,
"How little art thou known," &c.
Hymns, B. II. h. 165.

situations, where such a meaning would be inapplicable; by Moses, for instance, in that sublime ascription,—“Even from *unlimited-time* unto *unlimited-time*, thou [art] God.”* In Ps. lv. 19, the context apparently does not supply any very certain grounds for deciding whether the interpretation of the clause rendered in our publick version,—“even he that abideth of old,” is to be,—He that sitteth [enthroned] from *ancient times*, or,—He that endureth [unchanged] from *eternity*. Perhaps the former, as implying a reference to judgments executed long before, on the enemies of Jehovah, is more agreeable to the design of the inspired writer.

The next of these four passages in date, is that on account of which all the rest have been introduced, and which is copied here for the sake of uniformity.

28.—MICAH v. 2. From thee shall [One] come forth in my presence, to be
Sovereign in Israel,
Whose comings forth [have been] *from aforetime*, from
the days of unlimited-time.

The remaining passage is,

29.—HABAKKUK i. 12. Art not thou *from aforetime*, Jehovah,
My God, mine Holy One? We shall not die.

Here the question is, whether the *existence* of Jehovah, or his *relation* to his people, is that which is said to have been from *aforetime*? If the former, then the word means here, *eternity*; if the latter, *antiquity*. And this appears on the whole more suitable to the connexion. His *covenants*, rather than the abstract truth of his *eternity*, supported their persuasion, *We shall not die*.

We have now examined all the places I have been able to find, which contain the Hebrew word rendered uniformly (though often inelegantly) in the preceding extracts—*aforetime*. The reader will perceive there is not one of them in which it necessarily, or even most naturally means *eternity*; and in twenty-three out of twenty nine, it cannot possibly have that meaning. It appears quite a mistake, therefore, (though one into which lexicons and commentators may easily lead a student,) to say that its ‘proper and usual meaning is a REAL ETERNITY.’ The most profound philologer must ascertain the signification of this word, as of others in the

* Ps. xc. 2. The preposition here is somewhat more emphatical than the one commonly employed; which suggested the use of *unto*.

Old Testament, by a careful comparison of the places where it occurs; a process which the reader may now perform for himself, since he has before him a sufficient number to guide his judgment, and perhaps all that exist.*

As the other word denoting time, in MICAH v. 2, (GnOLaM,) occurs in more than three hundred and eighty places, it is obviously impossible to examine it here with the same care as the last; nor is it at all necessary. The statement of Dr. Smith concerning its meaning, copied on p. 120, may be fully relied on, and is sufficient for the present purpose. And it will not be requisite to do more than exhibit the passages containing the exact phrase used in MICAH v. 2, or some extremely similar. These are,

30.—ISA. lxiii. 9. He bare them, and carried them all *the days of unlimited-time.*

31.————— 11. Then He remembered *the days of unlimited-time,* Moses
[and] his people,——

32.—AMOS ix. 11. In that day will I raise up the tabernacle of David that
is fallen,——

And I will build it as [in] *the days of unlimited-time.*

33.—MICAH v. 2. See p. 127. No. 28.

34.————— vii. 14. Feed thy people——

Let them feed [in] Bashan and Gilead, as [in] *the days of unlimited-time.*

35.—MALACHI iii. 4. Then shall the offering of Judah and Jerusalem be
pleasant unto Jehovah,

As [in] *the days of unlimited-time,* and as [in] the years of *former-ages.*†

Beside these passages, which contain the exact phraseology, there is another nearly identical, which being part of the song directed by Moses to be taught to the Israelites generally, may well be considered the chief authority for the meaning of the phrase. All the difference is, that in the passages already quoted the word *days* is *masculine*; in the following, by a poetick variety, it is *feminine*. This entirely unimportant variation may be sufficiently represented by the antique spelling, *dayes*.

36.—DEUT. xxxii. 7. Remember *the dayes of unlimited-time,*

Consider the years of generation and generation:—(i. e. of *one*
generation and another, or,—‘*many generations.*’)‡

* It is possible there may be one or two which I have not noticed, through the imperfect mode of searching for them, mentioned at the foot of p. 116.

† Between the Hebrew word rendered *aforetime* in the preceding extracts, and that rendered *former-ages* in this verse, there is the same relation, and as close a resemblance, as between *antique* and *antiquity*.

‡ This being the last of this series of Scriptures, in which the version is altered to make the order and turns of expression correspond as much as

To these may be added,

37.—Ps. lxxvii. 5. See p. 122, No. 13.

38.—Isa. li. 9. See p. 122, No. 9;

in the former of which passages, "*the years*"—and in the latter, "*the GENERATIONS of unlimited-times*," are evidently similar, and certainly not less comprehensive.

Here, then, we have *eight* passages resembling MICAH v. 2; and I know not that there are any others where the word (GnOLaM,) rendered here *unlimited-time*, occurs in a similar connexion. Now, what is the meaning of the phrases—the *days*—the *years*—the *generations*—of *unlimited-time*, in these eight passages? Plainly and undeniably, *not* eternity, but *former ages*: in five of the places, (Nos. 30, 31, 34, 37, 38,) that period of wonders, celebrated in the three annual festivals, the time of Moses, surveyed from the decline of the Jewish monarchy, or later; in one, (36) the ages after the flood, viewed from the time of Moses and subsequently; in another, (32) the age of David and Solomon; and in the remaining place, (35) either that age, or the more ancient one of Moses, with some that followed, viewed from the decline of Judah.* The Scripture use of the phrase, therefore, indicates that in the *ninth* passage, (33) MICAH v. 2, it denotes *not* eternity, at least, *not primarily*, but the *Patriarchal* and the *Mosaick* times in an especial manner, and probably also both subsequent periods, and the antierior ages; from which the mind might dart an inquiring glance, as through an opening mist, toward the wonders of the preceding eternity.

From their being used together as correspondent terms, in MICAH v. 2, and two other places, it appears that the word rendered *unlimited-time*, (GnOLaM,) has, when used retrospectively, nearly if not quite the same signification as the one (KeDeM) rendered *aforetime*. Hence the phrase, *days of unlimited-time* may receive illustration from the similar one, *days of aforetime*; which occurs in eight of the passages extracted on pp. 121—

possible with the original, I may remark here, that these extracts are not given with the slightest view to their being specimens of an improved translation for public use, (for in truth some of them are scarcely English,) but merely as convenient helps in the *present research*.

* Does the word under examination (GnOLaM) mean, in its application to the past, time beyond the ordinary memory of mortals, and which can be known only from writings, or other monuments? An old man may relate what he had seen in youth, or had heard from another then old; but beyond the compass of two long lives, tradition would become confused or scanty: and a people whose written memorials of the past, were concise and in few hands, might easily call all beyond that period, *remote* or *obscure ages*.

123, and means, in every instance, some one or more of the ages between the Deluge, and the times of the respective writers. In three, (No. 19—21,) it refers to *ancient times* indefinitely; in one, (15,) to the times of *Abraham* and *Jacob*; in two, (9, 10,) to the age of *Moses*; in one, (8,) to that of *Joshua*; and in one, (4,) to that of *David*, with the subsequent, and, possibly, preceding times. But in no case does it look so far back as to the *antediluvian* period, and still less, to *eternity*.*

We have found, then, that neither of the phrases used in MICAH v. 2, means, in other passages, *eternity*. In a very few, indeed, the former of them may, *perhaps*, have this meaning, but more probably has another; whereas in none of the places where the latter occurs, can it possibly bear this sense: although the single word rendered *unlimited-time*, in several places where it is unaccompanied by the term *days*, has the undoubted meaning of absolute eternity.

But it is said that the *combination* of the two phrases, as in MICAH v. 2, denotes, in the strongest manner, *eternity*. This allegation must be examined.

The reader has already observed the two leading words combined as closely as in MICAH v. 2, in the *ninth* and *thirteenth* of the preceding extracts. To these may be added, ISA. xlv. 9, 10, where the clause in the publick version, "*Remember the former things of old*,"—on the plan adopted in these pages, would be—*Remember the former things* FROM UNLIMITED-TIME,—the last term corresponding with *from aforetime* in the next verse, for which see p. 123, No. 23; and MALACHI iii. 4, copied on p. 128, No. 35, where the slight variation in form† cannot deprive it of weight in this argument.

Excepting four which are irrelevant, but are noted below,‡ I know not, at present, of any other passage where these two terms occur together. Thus in the only four places which resemble MICAH v. 2, the combined phrase does not mean *eternity*, but some antecedent and remote ages: it is reasonable, therefore, to infer that such is its meaning in that important passage.

The times intended in it, appear to be those in which Jehovah made the most signal displays of his power, and of his favour to the patriarchs

* Some additional confirmation, if any were needed, might be found in Ps. lxxvii. 5, and EZEK. xxxviii. 17, where the expressions are slightly different.

† See p. 128, note [†].

‡ Ps. cxix. 152. p. 121, No. 2.—DEUT. xxxiii. 15. p. 122, No. 16.—DEUT. xxxiii. 27. p. 123, No. 26.—PROV. viii. 22, 23. p. 123, No. 24, 25. In the *first* certainly, and in the *next two* probably, *unlimited-time* denotes the *future*. On the *fourth*, the reader will recollect the remarks in p. 123.

and their descendants, especially the days of Moses. And the result of our previous examination of the term rendered *comings forth*, entirely corroborates this conclusion.

Are we, then, totally to reject the interpretation proposed at p. 118, which refers the *comings forth* of Jehovah, in this passage, to the Second Person's heading the holy angels at the Mosaick Creation, and previously?—I apprehend not. It was well known that the angels attended the Divine Son when the Law was given, and when he appeared to Jacob and to Abraham. From these facts, thought would easily take wing, and contemplate Him as adored and obeyed by them in eternity. So that if the passage does not expressly contain, it yet readily suggested those ante-mundane glories of Israel's Almighty Sovereign.

It may not be easy, (and it is certainly not necessary) to assign the exact limit of the mind's retrospective glance, in the legitimate use of the word (KeDeM) *aforetime* in MICAH v. 2; but it would appear that the expression *days*, in the last member, *must* refer to periods since the creation. Whatever objects might be designed to come into view, when the mind dwells on this clause, those intended first to strike the intellectual eye were doubtless THE MANIFESTATIONS OF THE SON OF GOD TO THE PATRIARCHS, AND IN THE TIME OF MOSES.

The great doctrine taught in the passage was the identity of the Son of Mary, to be born in Bethlehem, with That Glorious Personage whose appearances *to the senses* of their fathers, were the solid foundations on which rested the whole superstructure of Jewish Scriptural Theology; as on the *similar* evidence of That Incarnate Person's *resurrection* rests, at present, the vast edifice of Christianity, to which the former was the magnificent vestibule. And thus the prediction of Micah is exactly coincident with the memorable confession of Peter, *That Jesus is the Christ, the Son of God*.*

The above interpretation of MICAH v. 2, I am happy to state, is not novel. The following is the opinion of *Piscator*, who died A.D. 1626. "*Comings forth* in this place, I understand, by comparing the following words, to mean, '*comings forth from God the Father*,'—that is, the '*comings forth of God the Son, who was sent by God the Father*,—to the '*holy Patriarchs, Adam, Noah, Abraham, and the rest, to whom he appeared and made himself known by familiar intercourse*.'"†

* Sections iii—v, of this Essay.

† "*Egressiones hic intelligo (ex collatione verborum sequentium) à Deo Patre [egressiones nimirum Dei Filii à Deo Patre missi] ad sanctos Patres,*

It is hoped, that both from the real importance of this text, and that which has on all hands been attributed to it, the reader will excuse the length of this investigation; which can scarcely be called a digression from the main argument of this Essay: for it suspends the review of past ages, at the very period when this prophecy was delivered; and exhibits one of the clearest sanctions of Scripture to its leading design, of promoting the ready and devout mental association of the Divine Son's ancient manifestations, with his history as Incarnate.

The disproportionate length of the discussion just closed, may be compensated by the brevity of the following notice of Prov. xxx. 4, which is the last proof Mr. Watson brings from the Old Testament, of his positions copied at p. 111, 112. With a dogmatism that would be ludicrous, if the subject were not sacred, he says, "Those who deny the Divine Sonship can never explain that text."* Yet Bishop Patrick has done this very well, *without one allusion* to that subject, in the following words; where the first sentence shows the connexion of this verse with the preceding.—
 "But had I a greater reach, or been better bred, it would have been impossible for me to give an account of the works of God; much less of God himself. For where is he among all the wise men, that ever went up into heaven, and came down again, to tell us the order, and the motion of the stars, and all the rest that is done there? Nay, who is it that can so much as give us the least account of the wind, but God alone—who hath it perfectly in his power, to make it cease and blow again, as he pleaseth? And, to come lower yet, who but he hath tied up the waves of the sea, that they should not exceed their bounds? Or who hath fixed the earth (on which thou dwellest, and therefore art better acquainted withal) within such limits, as it never breaks? By what name is he called, that can explain these things? Or, if thou knowest, tell me the name of his son, or of his family; that if he be dead we may inquire of them."†

This is *one* mode of interpreting the verse, without the smallest violence, in full harmony with the context, and with the rest of Scripture.

But there is *another*, which has perhaps equal probability. The verse may refer throughout to the Divine Being; the inquiry, *What is his name?* may mean, How mysterious and incomprehensible is His nature! The

Adamum, Noachum, Abrahamum, &c. quibus apparuit, & se familiari sermone patefecit."—*Poli Synopsis, in loco.*

* *Theological Institutes*, Vol. ii. p. 40, note. *Works*, Vol. x. p. 234.

† Bp. Patrick's 'Proverbs of Solomon paraphrased.'

mention of *His Son* may be in designed correspondence with the popular knowledge, subsequent to the publication of Ps. ii., of that Divine Person; and the question, *What is His Son's name?* may denote the equal mysteriousness of His nature. The inquiry, *Who hath ascended up into heaven, or descended?* may have some reference to the communications made by that Divine Angel from Jehovah to mortals;* and the general design of the passage may be to teach, that Divine Revelation, (made throughout by the Son,) was the only certain basis, and the impassable limit of man's knowledge of the Most High: an interpretation which also agrees with the context, and the rest of Scripture.

Of these two interpretations, I know not at present which to prefer: and the practical lesson in each case is nearly the same. But as the latter is the more favourable to Mr. Watson's use of the passage, it shall here be accounted the true one.

It recognises, then, the fact as popularly known, that in the Divine Essence, there was a plurality of Persons,† One of whom was called the *Son of Another*. Yet *why* so called, it does not say.

But how can this passage be made a *separate and independent* proof that in Jehovah there is a Son? And still more, how can it prove his *eternal generation*? Mr. Watson's production of it for this purpose, with so much ill-placed confidence, can only prove how much he was in want of arguments.

Both in his *Remarks*, and in his *Institutes*, Mr. Watson demonstrates, with great force, from the New Testament, that the title *Son of God* was used to denote a Divine Person, who is the Second in the Blessed Trinity. And in the latter work, he goes back to the origin of this term in the Second Psalm, though with a very imperfect knowledge of the ideas originally suggested by that divine composition when first published. He then quotes as proofs of the *eternal filiation*, two passages in which we have found no reference to the subject;‡ and closes the list with another, the inadequacy of which for his purpose has just been

* See *Novatian on the Trinity*, chap. xviii.; or the extract in the *Appendix* [C] to the *Appeal*, &c. p. 166.

† There is an argument in favour of this opinion, which neither *Mr. Watson* nor *Mr. Holden* (whom the former previously quotes with so much approbation) has noticed. The word "*the holy*," in the conclusion of *verse 3*, being in the *masculine plural*, may be understood of the *Divine Persons*, the Father and the Son, the HOLY ONES; and the same phrase in *PROV. ix. 10*, *must* in fairness be so understood. See *Dr. Smith's Scripture Testimony*, Vol. i. p. 467, and the whole former part of *Section 34*, of *B. ii. Ch. iv.* of that work.

‡ *PROV. viii. 22—24*, noticed here *pp. 112—115*; and *MICAH v. 2*, *pp. 115—132*.

(*Appeal*, &c. p. 313.)

exposed. These are all the passages he brings from the Old Testament: and if the reader will now peruse once more the announcement with which this quaternion was introduced, he will see how strong was Mr. Watson's desire to make out the best case for the doctrine he was defending, and how signally he has failed.

A few remarks on Mr. Watson's general course of reasoning on this subject, with a comment or two on particular passages, may now close our attention to the writings of that able and holy man; whose name will ever be deservedly venerated, and whose services to "our common Christianity," especially in missions, will long be felt in their results, where his name is unknown.

I. Such a set of ideas, as in the present Essay is deduced from the Holy Scriptures, seems never to have presented itself to the mind of Mr. Watson. The principles advocated here are not those which he states in order to refute. On the contrary, much of his reasoning is coincident with that of the preceding sections. Both of us maintain that *Son of God* is a title borne by the Redeemer in his Divine Nature, long before his incarnation: and that the attribution of it to Jesus of Nazareth, by any of the Jewish nation, was nothing short of an acknowledgment of his Divinity.

II. For want of knowing the *Scriptural* ideas which the Ancient Church connected with the title "Son," while he saw plainly that to them it must have had *some* apparent ground and meaning, Mr. W. adopts the notion derived from *Plato* and *Philo* by the Christian Fathers, of an *eternal generation*, as the *only possible* ground for this original application of the title.

III. When Mr. Watson argues, in several places, that *Son of God* is not an *official* designation,* he means evidently, that it is not grounded on the office which the Incarnate Redeemer sustained during his ministry on earth, or any which he now sustains in heaven. The important office discharged by the Second Divine Person in the days of the Patriarchs, of Moses, of David and Solomon, and of later Prophets, though not entirely unknown to Mr. Watson,† was very imperfectly conceived; (as hath been

* p. 111.—*Institutes* ii. pp. 32, 40—42, &c. 49, 50, 58. *Works*, x. 225, 235—237, &c. 245, 246, 256.

† *Institutes*, Part II. ch. xi. *Works*, Vol. x.—*Institutes*, ii. p. 26. *Works*, x. pp. 218, 219.—Mr. Watson, however, like many others, viewed the subject in detached portions, and founded his arguments on particular narrations and

the case with almost all divines;) and was plainly out of mind when he was arguing for *eternal generation*.

It is scarcely necessary to remark, that Mr. W. attributes* to the word *Christ* (or *Messiah*,) in the confession of Peter, and similar passages, the current meaning of *the predicted and expected Deliverer*; not that higher sense of *the Ancient Divine Governor of Israel*, which it is a principal object of this Essay to establish, but of which Mr. W. (like others) seems not to have had the most distant idea.

IV. *Any application of the terms Father, Son, begotten, to a purely spiritual existence, must necessarily be tropical, if not precisely what is meant by "metaphorical."* The words denote primarily the relations of beings with flesh and blood; and cannot be applied to the Deity, except in such a deflection from their original meaning as would be called figurative, if it had not been so long ago sanctioned from above, and so constantly in use. The Hebrew, Greek, and Latin words for *Spirit*, (the name of the Third Person,) and the terms *emanation, radiation, promanation, spiration, procession, &c.*, as used by Divines to denote the relations of the Second and Third Persons to the First, are all in the same predicament. On such subjects men cannot speak except in figures. The question is not, and cannot be, Are the titles of the Sacred Three *tropical words*, that is *figurative expressions*? but—*What is meant by the figures*? On this account, the distinction between *real* and *figurative*, made by Mr. Watson,† and Witsius, whom he quotes,‡ seems not to have a sufficient foundation.

expressions, without combining them into a general historical view of the Divine Mediator's ancient manifestations and government, such as is given by Dr. John Scott, in his *Christian Life, Part II. Vol. ii. ch. 7*; and more recently, in one of the useful works, if I remember right, of Mr. J. J. Gurney; where he traces, consecutively, the manifestations and works of the Divine Angel.

* *Remarks*, pp. 19, 23. *Works*, vii. pp. 18, 22. *Institutes*, ii. pp. 30, 32, 42, &c. *Works* x. pp. 222, 224, 237, &c.

† *Remarks*, p. 12. *Works*, vii. p. 12. *Institutes*, ii. pp. 45, 55. *Works*, x. pp. 240, 252.

‡ *Institutes*, ii. p. 34. *Works*, x. p. 228. If the phrase in JOHN v. 18, on which Witsius remarks, be rendered "*his proper Father*," the word *proper*, to answer to the sense of the Greek term, must be understood, NOT in the *seventh* of Dr. Johnson's meanings, "*Not figurative*," but in the *first*, "*Peculiar, not belonging to more, not common*." Jesus said that God was his Father, (as Grotius remarks) "not in common with the Jews, who called him "*Our Father*," but above all others."—"non communiter cum Judæis, qui de Deo dicebant, *Pater Noster*, sed supra cæteros." *Poli Synopsis, in loco. Dr. Smith's* version is,—"*his own Father*;" and so the word is rendered in JOHN i. 11. ROM. viii. 32.

V. The words *father* and *son*, in their ordinary use, especially in virtuous minds, very seldom indeed suggest the thought of a father's *physical causation* of his son, in comparison with the frequency with which they suggest the *social* relation between a parent and his child when produced. The infant is under the father's care and power, dependent on him for support and education, and the object of his tender and lasting affection. As he enters into active life, a son is expected to guard and promote his father's interests and reputation, and faithfully to administer his *estate*, if left in charge of it, or his *government*, if the father be a civil ruler, and the son be called to act for him: and both in possessions and in power, at the death of the father, his son is to be his successor. Of an hereditary monarch, especially, the eldest son's *legal* relation to him and his people, is the incessant object of their attention, in which the thought of his *physical production* is almost entirely forgotten.

All this admits of application, (though with reverence,) to the Divine Being. The Second Person was not called *Son*, until a monarchy, expected to be hereditary,* and in which the heir was peculiarly excellent, active, and popular,† had existed in Israel during a long reign: and though the dynasty of *Saul* and *Jonathan* was set aside, another was now established, with the express promise of its hereditary perpetuity.‡ These facts must be remembered in the inquiry, Whether when David published the Second Psalm, wherein the Divine Angel, or Representative of *JEHOVAH*, first declared himself "*THE SON*," it was designed that his worshippers should recur for explanation of the title to the *physical*, or to the *social* relation of human fathers and sons. And the latter will appear by far the more probable, when it is considered that the Psalm speaks throughout of *government*, represents *JEHOVAH* as *enthroned* in the heavens, and the Sovereign, (now declared "*THE SON*,") as maintaining His Father's authority and His own, in this lower province of their Empire. Along with the possession of the same nature, the announcement—"JEHOVAH hath said unto me, '*Thou art my Son; this day have I begotten thee*,'"§ was intended to intimate the closest and most unchangeable union with the *Heavenly Monarch* in mutual affection, in disposition and feeling, in interest and honour, in plans and operations:—a remark which might be confirmed by passages in the New Testament, on the mutual relations

* 1 SAM. xx. 31.

† 1 SAM. xiii. 3. xiv. 1—14, 45. xix. 2. &c. &c.

‡ 2 SAM. vii. 12—16. &c. The Jewish notions on this subject would also be influenced by the fact that *Solomon*, and some of his successors, ascended the throne in the father's lifetime.

§ Ps. ii. 7. pp. 90*—92*.

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of these Divine Persons.* Of old, They had the same chosen nation of worshippers, the same sanctuary and altar, the same prophets, sacred attendants, and subordinate rulers, the same glorious name, JEHOVAH, and the same infinite perfections. The difference between Them was, that the Son was more openly and freely manifested to mortals, and executed, not the highest, but the *second* part, in the government of Israel and the universe.

These are the ideas suggested by the title "SON," which were promised to the reader at p. 112; and they greatly abate the force of some of Mr. Watson's arguments. He asks, in effect, *What could the title mean but ONE ETERNALLY GENERATED?*† The preceding remarks may show what it meant.

The reader is earnestly requested to peruse with care the pages of Dr. Smith's Scripture Testimony, in which he treats of the term ONLY-BEGOTTEN. His plan of examining the two Testaments *separately*, and then comparing the results,‡ did not lead him to refer for its explanation to Ps. ii., as is done in pp. 107, 108, of this note; but his cautious and comprehensive research is powerfully corroborative of the present remarks. And this will have the more weight with some, from his being a favourer, (for a reverential fear seems to keep him from professing himself a *decided advocate*,) of the doctrine of *eternal filiation*.§ After stating all the places where the word translated *only-begotten* is used with respect to others, he says, "*These examples, applied to elucidate the sense of the term, in reference to the Saviour of mankind, furnish the ideas, that he possesses unrivalled excellence; that he is the Object of a peculiar and unparalleled divine love; and that he is the SON OF GOD in a sense absolutely HIS OWN, and which no other being can share with him.*"|| Again, in contradistinc-

* JOHN i. 18. iii. 35. v. 19, 20. xvii. 1. &c. &c.

† *Institutes*, ii. p. 58. *Works*, x. p. 255, 6. As this passage is the conclusion of Mr. Watson's elaborate argument, it is copied entire.—"If then, the title 'SON OF GOD,' as given to our Lord, is not used chiefly, probably not at all, with reference to his miraculous conception; if it is not an appellative of his human nature, occasionally applied to him when Divine acts and relations are spoken of, as any other human appellation, by metonymy, might be applied; if it is not given him simply because of his assuming our nature; if we find it so used, that it can be fully explained by no office with which he is invested, and by no event of his mediatorial undertaking; it then follows, that it is a title characteristick of his mode of existence in the Divine essence, and of the relation which exists between the first and second persons in the ever-blessed Trinity."

‡ *Vol.* iii. p. 378.

§ *Vol.* iii. p. 420, 1. See also p. 114.

|| *Scripture Testimony*, Vol. iii. p. 104.

tion to the “*children*”—“*born*”—“*of God*,” mentioned in JOHN i. 12, 13, he explains ONLY-BEGOTTEN in v. 14, thus,—“the Son of God in a sense absolutely *peculiar* to himself, *supreme* in dignity, and *unique* in nature.”*

Mr. Watson frequently adverts to the question, Whether *Son of God* is a *natural* or an *official* designation,—in such a way as implies that it cannot be *both together*.† Controversy, indeed, has often proceeded on this assumption. Some have maintained that the title denotes the relation in which the Second Person hath been to the First, *by nature*, from all eternity; others, what he is now by *appointment*: and each party, in affirming one of these positions, hath usually denied the other. But the title scripturally understood, appears to me to relate to BOTH *his nature*, and *his office*. In Ps. ii. he is called SON, *partly* for what he hath been *by nature*,—not indeed *relatively*, but *absolutely*,—from all eternity; that is—JEHOVAH; and *partly* because he was *manifested* in a long series of ages, in certain modes and degrees, to Israel, as their *Divine Governor*.‡—The present appears to be one of the many instances wherein human distinctions, not entirely useless, have yet been suffered greatly to obscure divine truths.

VI. Mr. Watson was evidently much perplexed by LUKE i. 35, and MARK xiii. 32. Of the former he says, in his *Remarks*, he “was not prepared to allow that *Jesus* § is called the *Son of God*, with sole reference to the human nature, or its miraculous conception. There is certainly there no contemplation of the human nature of *Jesus*, § in *contradistinction* to the divine.” Mr. W. says, There is *certainly* no such contemplation. Dr. J. Pye Smith says, on the contrary, There *certainly* is: || and if the

* *Scripture Testimony*, Vol. iii. p. 104.

† p. 111.—*Institutes*, ii. pp. 30, 32, 41, 42. *Works*, x. pp. 223, 225, 235, 236,

‡ pp. 90*—92*.

§ I have substituted *Jesus*, (from v. 31,) for *Christ*; which the less it is used as a proper name, will the more readily suggest the glorious *office* it denotes. *Works*, vii. p. 44. *Remarks*, p. 46.

The last sentence stands thus. “There is certainly there no contemplation of the human nature of Christ in *contradistinction* to the divine; but as it was in connexion with it from the moment of its creation.” Here, the two things contrasted as opposites, are not truly so. *Separation* would be the opposite of *connexion*; and that of *contradistinction* would be *joint contemplation*, *undistinguishing reference*, or something of that kind. Mr. W.’s words, “as it was in *connexion*,”—relate to the *existence* of our Lord’s human nature; *contradistinction*,” to the *thoughts* of others about it. BOTH the *connexion* and the *contradistinction*, are seen together, as Mr. W. has well shown, in ROM. i. 3, 4.

|| p. 31.—*Scripture Testimony*, 3rd Ed. Vol. ii. p. 50. 1st Ed. p. 47.

reader will fairly consider to whom, and under what circumstances, and in answer to what reply of the virgin, Gabriel uttered the words,—*Therefore also that Holy Thing which shall be born of thee, shall be called THE SON OF GOD*,—he will not, I think, have the least doubt that Dr. S. is right; and that all Mr. Watson's ingenious surmises and reasonings on this subject, in his *Remarks*,* and his *Institutes*,† show chiefly his devoted love of an hypothesis; especially as he observes with truth, that such interpretations were nowise necessary to his main argument.‡ Yet the words “*sole*,” in the above quotation, and “*exclusive*,” in a sentence within a page of it, copied here, *p.* 110, (instead of which terms, the word *primary*, or *principal*, would better express the sense which I would affirm,) betray his feeling of the difficulty.—In his *Institutes* he yields somewhat more. Having remarked that the terms of LUKE i. 35, may possibly “refer to the immediate production of the humanity by divine power, so that for this reason he is called ‘the Son of God,’” he adds, that this “might be allowed without excluding a higher and more emphatick reason for the appellation.”§ And yet, unless it be affirmed, (in contradiction to the usual language of Scripture,) that by “*the Highest*,” and “*God*,” in LUKE i. 32, 35, is meant, not the First Person, but the *Third*, it must be acknowledged that Mr. W. has declared, within three pages of this quotation, that it is impossible that Jesus should be called *Son of God* on the ground allowed here.|| His argument for this impossibility will be noticed presently.

MARK xiii. 32, Mr. Watson shuns altogether. He seems to admit, indeed, in his *Remarks*, that IF the words “*neither the Son*” be genuine, “the humanity is considered in *contradistinction* to the higher nature,” in the title as *there* used.¶ But Dr. Clarke had expressed a strong doubt of the authenticity of those words, though they are found in ALL the existing manuscripts; and as Mr. W. was then arguing against the views of that commentator, he escapes by that unreasonable doubt, from the obligation of noticing the passage further *at that time*; and in his *Institutes* never introduces it at all.—In the pages previously referred to, Dr. Smith admits and defends the interpretation of the word *Son* in that passage, of the *human* nature of the Blessed Redeemer.**

* *pp.* 7, 46, 47. *Works*, vii. *pp.* 7, 43, 44.

† *Vol.* ii. *pp.* 57, 58. *Works*, x. *p.* 255.

‡ *Remarks*, *pp.* 13, 14, 46. *Works*, vii. *pp.* 13, 43.

§ *Vol.* ii. *p.* 58. *Works*, x. *p.* 255.

|| *Institutes*, ii. *p.* 55. *Works*, x. *p.* 252.

¶ *Remarks*, *p.* 47. *Works*, vii. *pp.* 44, 45.

** *p.* 110.—*Scripture Testimony*, Vol. ii. *pp.* 330—334. It may be doubted, however, whether the “*day*” and “*hour*,” mentioned by the Lord in MARK

VII. The argument referred to a few lines before, must now be introduced. In his *Remarks*, Mr. Watson defends his position, That the First Person is the Father of the *Divine* Nature of our Lord, by arguing, that otherwise he could not be his Father at all: to prove which, he ventures the following assertion. "Of the *human nature* of Jesus, the first person is not the Father; for the sacred temple of our Lord's body was produced by the Holy Ghost, the third person."* In his *Institutes* he makes a similar remark, and concludes, "As far as natural relation is concerned, the first person can only have paternity with reference to the Divine nature of the Son."† Observe the strong words, '*can only*.'

This argument makes the distinction between the Divine Persons, greater than Scripture either requires or allows; and though it may not be Tritheism, advances a considerable way toward it. One would have thought that few reflecting christians could have been ignorant of the fact, that divine operations which in some texts are ascribed distinctly to the Spirit, are in others attributed to the Father; as the reader may see in the passages quoted below.‡ This is plainly the case as to the production of

xiii. 32, (and MATT. xxiv. 36,) denoted "the precise time when his prediction of the final ruin of the Jewish polity would be fulfilled." The true reference, as I apprehend, is intimated in the following note on the place by *Dr. Whitby*. "These words may refer, not to the destruction of Jerusalem, but, as the *Fathers* generally thought, to the immediate precedent words, *Heaven and earth shall pass away*, but of that day and hour when they shall pass away, none knoweth but the Father." The mark of a paragraph [¶] before v. 32, in the publick version, has probably misled many.

* p. 12. *Works*, vii. p. 12.

† Vol. ii. p. 55. *Works*, x. p. 252.

‡ The distinct force of the passages refered to, may be exhibited in the following tabular form.

	DIVINE WORKS		ASCRIBED TO THE	
			FATHER.	SPIRIT.
1. Creation,	ACTS iv. 24.		JOB xxvi. 13.	
	— xvii. 24.		— xxxiii. 4.	
2. Inspiration of the Old Testament,	ACTS iii. 21.		1 PETER i. 11.	
	HEB. i. 1.		2 PETER i. 21.	
3. Production of the Lord's body, ..			<i>See above.</i>	
4. Mission and Qualificaton of Jesus,	JOHN vi. 57.		LUKE iv. 18—21.	
	— vii. 16, 17.		JOHN iii. 34.	
			ISA. xlii. 1.	
5. Miracles of Jesus,	LUKE xi. 20.		MATT. xii. 28.	
	JOHN xiv. 10.			
			ACTS x. 38.	
6. Miraculous Gifts,	1 COR. i. 5.		ACTS x. 44—47.	
	— xii. 6, 28.		1 COR. xii. 11.	
7. Illumination of Apostles,	MATT. xi. 25.		JOHN xv. 26.	
	— xvi. 17.		— xvi. 13—15.	
			1 COR. ii. 10.	

(Continued on the next page.)

the Redeemer's human body. In MATT. i. 20, it is ascribed simply to the "*Holy Ghost*;" in LUKE i. 35, to Him, and also to "*the power of the Highest*;" and to the First Person simply, in GAL. iv. 4, and in HEB. x. 5—10; a passage from which Mr. W. afterward quotes, in this correct application, the words, "*A body hast thou prepared me.*"* A true *paternity*, therefore, in reference to the Lord's *human* nature, is doubtless to be ascribed to the First Person.

VIII. In the phraseology and arguments employed by Mr. Watson, in common with others, on this great subject, there appears a tendency to produce in our thoughts, an unscriptural separation between the *human* and the *divine* nature of our Adorable Redeemer. Mr. W. calls the title "SON," "a designation of his Divinity,"† and represents it as exactly coincident in meaning with the phrase, "*the Second Person in the Trinity*," as he existed from eternity. But this sense of the word "*Son*" is derived from theological systems, not from the Scripture. Wherever, indeed, it speaks of "*the Son*"‡ as he existed *before* his incarnation, the title cannot include his human nature, which he had not then assumed; and must denote, specifically and separately, his *divine* nature: yet not as it existed in that eternity where all human thought is lost, but as it was *manifested* to Israel. Along with his uncreated eternal existence in the Godhead, there were included in the meaning of "SON," those manifestations and deeds of power, on which was founded all the knowledge possessed of him by mortals. To the ancient church, the SON was—the *Person who had been thus manifested*.§ And since *manifestation* was formerly included,—why not now? His human nature, now resplendent in heaven, and *always*

The Table continued from the last page.

DIVINE WORKS	ASCRIBED TO THE FATHER.	TO THE SPIRIT.
8. Renewal of souls,	JAMES i. 18.	JOHN iii. 5—8.
9. Production and continuance of } Christian Virtues,	JOHN xvii. 11. JAMES i. 17.	ROM. viii. 13-16; 26, 27. GAL. v. 18; 22—25.
10. Consolation of Christians, ..	ROM. xv. 5. 2 COR. i. 3, 4.	ROM. xiv. 17. PHIL. ii. 1. ROM. xv. 13.

This Table might, no doubt, have been extended.

* *Remarks*, p. 45. *Works*, vii. p. 42.

† *Institutes*, ii. p. 47. *Works*, x. pp. 242, 243.

‡ Ps. ii. 7, as relating to what was then present; MATT. xxvi. 63. &c.
The instances are but few.

§ pp. 90*—92*; and Sections iii. vi. vii. throughout.
(*Appeal*, &c. p. 321.)

effulgent in *moral* glory, is the brightest and most permanent manifestation of that Mysterious and Eternal Person: and it evidently was not excluded from the meaning of the word "*Son*," in the important passages referred to below.* Probably it might be asserted, that there is not one place in Scripture, where he is denoted as he hath existed *since* his Incarnation, by the title "*Son*," from the sense of which his human nature is *excluded*; neither MATT. xxviii. 19, nor ROM. i. 3, 4, nor any other.—I need not repeat, (what it is one great object of this Essay to prove,) that in that title, His Divine Nature is *primarily* and *principally* regarded.

This unscriptural separation of the two natures in thought, strikingly appears in a remark of Mr. Watson's on the phrase, "*the BRIGHTNESS of his GLORY*," in HEB. i. 3. He says, "Certainly, this brightness, or effulgence from the Father is expressly spoken of the Son: but it cannot be affirmed of him with reference to his humanity:"†—If he had said 'with *exclusive* reference,' I should readily have assented. But that the Lord Jesus cannot be so called, with *any* reference to his humanity, is a sentiment, I think, very unscriptural. See JOHN i. 14. 1 JOHN i. 1—3. &c. &c. In my humble judgment, all the Platonick reveries of the Fathers about the sun and his rays, as applied to the illustration of this passage, will ere long vanish before the reference to the Old Testament,‡ modestly proposed by *Dr. Owen*, on this text.—See also *Stuart* on it, and *Excursus* iii., especially its last paragraph.

IX. Mr. Watson interprets of the Saviour's mode of existence in the Divine Essence from eternity, passages which taken with their connexion, are seen to relate to His commission as Mediator. Such is JOHN v. 26, which he affirms to be "incapable of interpretation," if his views be deni-

* MATT. iii. 17. JOHN i. 34. MATT. xiv. 33. xvi. 16. JOHN ix. 35—38. More might be quoted.

† *Institutes*, ii. p. 58. *Works*, x. p. 249. *Remarks*, p. 43. *Works*, vii. p. 41.

‡ Also, in the signification of the phrase, "*EXPRESS IMAGE OF HIS PERSON*," I apprehend there is a more distinct reference than has usually been thought, to the *Old Testament*, and to the exact resemblance between the manner in which each of the DIVINE PERSONS, FATHER and SON, is there *represented* and *declared*: each being called JEHOVAH, and having attributed to him all Divine perfections. The apostle, I think, refers throughout to the *Scripture*, rather than to the mysteries of eternity. In—"the brightness of his glory,"—to ALL the ancient visible manifestations, along with those after his Incarnation; yet not confining its meaning to what was visible. In—"the express image of his person,"—to his Divine Names, and the declarations of his Deity and attributes; such as EXOD. iii. 14. vi. 3. xxxiv. 6, 7. ISA. xlv. 21—25. &c. &c. &c. Of course, the latter clause is not conceived to include his *human* nature.

ed;* but which *Dr. Smith*, although a favourer of them, well interprets as follows. "The terms are plain, that *the same* spontaneous and independent life, which belongs to the Living God, the Father of spirits, belongs also to the Messiah. But the circumstance of this being '*given* to the Son,' and the connexion with the succeeding particular, lead to the belief that the reference is to our Lord's official prerogative, as Mediator and Saviour, of bestowing those spiritual blessings which constitute 'everlasting life.' The appointing of the Son of God to be the Messiah, is repeatedly expressed by the term *giving*."†—To my own mind, this explanation is perfectly satisfactory.

X. The reader of Mr. Watson's pages must guard against being influenced by the diversified modes in which he states the point he intends to prove. At the *conclusion* of the whole discussion, in his *Institutes*, he says, "Proved, then, as I think it irrefragably is by Scripture testimony, that the title "Son of God" contains a revelation of the Divinity of our Lord, as a person of the same *nature* and *essence* with the Father, we may proceed" &c.‡ His proposition is here framed in terms to which the writer of this Essay most fully and cordially assents. And this is all Mr. W. undertook to prove at the *commencement* of the discussion. §

But it does not follow, either that he attempts to prove no more than this, or that he proves all he attempts. Among his comments on Ps. ii. 7, he first introduces (as was stated in p. 112,) the idea of *eternal generation*.|| The notion steals into the argument without being formally introduced, as it was in the *Remarks*,¶ and without being noticed when the subject is dismissed. But in the course of his reasoning, the idea frequently appears, especially in quotations, and toward the close: and in some places he expresses it by the ordinary term *generation*;** which shows that no injustice is done in this Essay, by not usually adopting the less definite terms, "*eternal filiation*," and "*Divine Sonship*," which he seems to prefer. Yet he also repeatedly states the position he is de-

* *Institutes*, ii. pp. 60, 48. *Works*, x. pp. 258, 244.—*Remarks*, p. 43. *Works*, vii. p. 40.

† *Scripture Testimony*, Vol. ii. p. 72. See also *Stuart on the Romans*, (1836.) *Exc.* i., note, p. 561.

‡ Vol. ii. p. 67. *Works*, x. p. 266.

§ *Institutes*, ii. p. 28, 29. *Works*, x. p. 221.

|| *Institutes*, ii. p. 34. *Works*, x. p. 227.

¶ p. 5. *Works*, vii. p. 5.—The passage is copied at p. 106.

** *Institutes*, ii. pp. 39, 65, 66. *Works*, x. pp. 233, 264, 265.

fending in such words as may be thoroughly assented to by the writer of these pages. For instance; in the sentence which makes the transition from his Old Testament proofs, to those from the New, he says,—“the term ‘Son of God,’ as applied to Jesus, is, therefore, a title of absolute Divinity, importing his participation in the very nature and essence of God.”* To the words preceding what is here quoted, my objection has been given in the *fifth* of this series of remarks, p. 138.

This variation in the mode of stating the position to be proved, is not to be ascribed to any sophistical design in Mr. W.; but to the strength of the association in his mind, between the two positions, that the Saviour in his Divine Nature is called the Son, and that he was so called to denote that it was *eternally generated*. Yet this variableness, if the reader be not on his guard, may have the effect of sophistry.

XI. For the sake of brevity, several remarks will be thrown together in this division, in a form which will be easily understood on referring to Mr. Watson’s pages, but not without. Afterward, the series of observations intended to be intelligible without such reference, will be resumed.

Institutes, ii. p. 28. line. 37.†—“by denying his Deity as ‘the Son of God,’”—carries an implication more dark and severe than the case warrants.

P. 35. l. 42.‡—“begotten of himself TO-DAY; that is, from eternity to eternity.”—There is no such use of this term in Scripture. Compare Ps. xciv. 7. HEB. iv. 7.

P. 37. l. 19.§—“‘who, from all eternity, derived his existence and essence from the Father;’”—“Existence!!” Beware!

P. 45. l. 36.¶—“either his Divine or human nature.”—Not either *separately*, but both together; that is, his whole Person. See the *fifth* remark, and *Dr. Wardlaw’s* view, quoted p. 105.

P. 46. l. 18.¶¶ “The only plausible objection,” &c.—In reference to *creation* being ascribed to the Son, (as in HEB. i. 2.) this ‘plausible objection’ is a solid and useful argument.*—l. 15. Before ‘the Son’ was sent in the flesh, he had borne that title a thousand years.

P. 46. l. 35.††—“this argument supposes,” &c. Not when used as just now suggested.

* *Institutes*, ii. p. 41. *Works*, x. p. 235.

† *Works*, x. p. 221. line 13.

‡ p. 229. l. 17.

§ p. 231. l. 8.

¶ p. 241. l. 2.

¶¶ p. 241. l. 28.

** See also EPH. iii. 9, and *Stuart’s Excursus* i., appended to his *Commentary on the Hebrews*, (1834) pp. 534, 5, where he defends (I presume not to say with how much justice) the clause rejected by Griesbach; also *Excursus* ii. pp. 553, 554.

†† *Works*, x. p. 242. l. 7.

Institutes, ii. p. 47. l. 30, 31.*—"not—a single appellation," &c.—If the fact were so, the argument might not be of much real force. Yet let it be well considered whether "JAH" be not such an appellation.

P. 49. l. 23.†—"in reference solely," &c. The reference is here unwarrantably restricted.

P. 52. l. 11.‡ "It is by 'INHERITANCE,'" &c.—The apostle (HEB. i. 4.) speaks of Him as *incarnate*. The title was prepared for Him of old, in the Scriptures, by the Father. He had now obtained it.

P. 56. l. 35.§—"so called in anticipation," &c. This is only one of the reasons proposed in this Essay.

P. 57. l. 3. || "or to the ACTION of incarnation," &c. A fourth particular should have been added—"or to the state of being incarnated." As this is not done, Mr. W.'s argument is not conclusive against those who adopt the hypothesis he is opposing: which, it need scarcely be repeated, is not what is advocated in this Essay.

P. 57. l. 10—13. ¶—"not because"—"but as it is expressly stated," &c. The ground of the title mentioned in l. 11, and what "is expressly stated," are perfectly compatible, if not identical. Did Mr. W. insinuate, that the former is contrary to the *express statement* of Scripture?

P. 58. l. 14.** "It was an act of the Son alone," &c.—Too bold. The Father and the Spirit prepared his humanity. See pp. 140, 1. The argument from HEB. ii. 14, is founded on the *English* turn of expression misunderstood. The Greek word occurs *five* times in 1 COR. where it is rendered, *be partaker*; ix. 10, 12. x. 17, 21, 30; *three* times in HEB. where it is rendered *took part*, ii. 14, *useth*, v. 13, *pertaineth to*, vii. 13; and nowhere else in the N. T. It never means *assume*, or one single act of any kind.

P. 66. l. 32.†† ISA. liii. 8, is wrong applied. Dr. Watts committed the same mistake. *Hymns*, B. i. h. 2. st. 3. The Hebrew word confines the meaning to be as Dr. Boothroyd gives it, *The men of his generation who can describe?* i. e. Who can tell their singular character and enormous wickedness?

P. 66. l. 33 to 42.‡‡ "Cyril of Jerusalem" &c.—Admirable caution! May it be more carefully observed!

These remarks, though so briefly given, will, I think, be found intelligible on inspecting the pages referred to, and be approved, I hope, by the candid reader.

* *Works*, x. p. 243. line 6—8.

† p. 245. l. 14.

‡ p. 248. l. 11.

§ p. 253. l. 35.

|| p. 254. l. 7.

¶ p. 254. l. 15.

** p. 255. l. 24.

†† p. 265. l. 29.

‡‡ p. 265. l. 30.

XII. Mr. Watson recommends his views of the eternal natural relations of the Sacred Three, for their tendency to preserve the belief of the Divine Unity.* To this, there are two answers. *First*; God hath provided much better than the Platonizing Christians for the preservation of that great truth, by various methods, in Scripture; some of which the early *Fathers* could not appreciate, through their ignorance of Hebrew. Mr. Watson, too, appears to have had a very faint impression of their value and force; otherwise he would not have admitted into his pages such expressions as, "*Jesus Christ THE Jehovah of the Old Testament*,"† "the visible Jehovah,"‡ who is "a Being distinct from the Father,"§ "two Jehovahs,"|| "a second Jehovah."¶ These expressions are not consistent with the scriptural use of that glorious word, chosen by the Deity himself, to represent his mysterious Essence, and to guard the doctrine of his Unity. DEUT. vi. 4,** xxviii. 58. EXOD. iii. 14, 15. vi. 3. *Secondly*; whatever help some minds may derive from the hypothesis adopted by Mr. Watson, Dr. Smith, and many more, on others it would have quite a contrary effect: for proof of which it is sufficient to refer to *Stuart on the Romans*, *Excursus* i., and on the *Hebrews*, *Exc.* iii. *close*.

XIII. Mr. Watson intimates†† that the rejection of his views, leaves us unable to distinguish the Divine Persons from each other, in thought, except by their economical relations, and their different manifestations. It may be said, 'He who is the Second Person, might have been First, and have sent Him who is now the Father, unless Mr. Watson's doctrine be true.'—What if we should humbly confess, that though there *may be*, from eternity, differences of *some* kind between the Divine Persons that are *natural*, and *not economical*, we know not what those differences are? What if we should own, that though there may be a reason why the First

* *Institutes*, ii. p. 60. *Works*, x. p. 257.

† *Institutes*, Part II. title of ch. xi.—*Vol.* ii. p. 30. *Works*, x. p. 223. The expression is faulty in two respects. It seems to imply that wherever Jehovah is mentioned in the O. T. the SON is intended, (which however was not Mr. Watson's belief,—see *Vol.* i. p. 552. *Works*, x. p. 171,) and that there is some other Jehovah. *Dr. Burton* also uses this objectionable mode of expression, in his *Testimonies*, &c. 1826. pp. 8, 33, 47.

‡ *Institutes*, i. p. 523. ii. p. 1, &c. *Works*, x. pp. 136, 189. &c.

§ *Institutes*, ii. p. 1. *Works*, x. p. 189.

|| *Institutes*, i. p. 523. *Works*, x. p. 137.

¶ *Institutes*, ii. p. 73. *Works*, x. p. 274. ** p. 85 (for 77).

†† *Institutes*, ii. pp. 59—61. *Works*, x. pp. 257—259.

Person is *First*, and the Second is *Second*, we know not what that reason is? Where would be the harm of this?—I freely confess, I have long thought it would be no harm, but a very great good, if men could be withdrawn from attempting to penetrate these secrets of the Eternal Essence. To use the words of Dr. Smith, when commenting on a passage of Justin Martyr, "What man who reasons and feels as becomes a creature, does not tremble in the contemplation of this "Infinite Unknown," these unfathomable "depths of God;" and would not rather adore in lowly reverence, than presume to scrutinize where created faculties have no power?"*—It is with what the Sacred Three are *to us*, and to each other in the government and salvation *of men*, that we have to do; and by their distinct parts therein are they to be distinguished in our thoughts. What more is necessary or attainable on earth?

Yet if any can, by profound meditation,† really attain more, let not their views be urged on others, as the certain sense of Scripture. Nor let those who fear such lofty speculations, too positively condemn them as sinful; especially if the persons be eminently holy. One man may rise higher than another; and thoughts may be too elevated to be conveyed to those who are strangers to them, by words. As a few of the ablest and holiest of the Israelites, probably caught some glimpses of truths peculiarly christian, by expecting *something analogous* to the religious constitution of their own time; so at present, I would neither affirm nor deny it to be possible, to one contemplating devoutly the Scripture declaration of the Son, as Mediator, to anticipate faintly some revelations *to be made* in the future state, concerning the *mode* of his subsistence in the Godhead from eternity.

But these soaring conjectures should never be made articles for general belief. And, possibly, the utter renunciation of them for this purpose, may be a part of what is foretold in that sublime clause of the prediction describing the view His Church is shortly to gain of him,—"*HE HAD A NAME WRITTEN, THAT NO MAN KNEW, BUT HE HIMSELF.*"‡

XII. Mr. Watson appeals repeatedly to human authority, to the sentiments of "the orthodox in all ages:"§—which suggests the following observations.

* *Scripture Testimony*, Vol. iii. p. 114.

† Such as Dr. Smith has given a short specimen of, in his *Scripture Testimony*, Vol. iii. p. 420, 1.

‡ REV. xix. 12. *Appeal in favour of Ecclesiastical Unity*, pp. 115, 116.

§ *Institutes*, ii. pp. 59; 28, 44, 58, 65. *Works*, x. pp. 257; 221, 239, 240, 256, 264.

1. If those to whom he refers, had been the ablest of uninspired mortals, and the holiest that ever lived, their opinions would scarcely deserve *all* the regard he *seems* to ask for them, in some places; to which may be contrasted several solemn texts of Scripture,* the well-known declaration of Chillingworth, containing, "The Bible only is the religion of Protestants,"† and Mr. Watson's own remark, that "The sure rock is the testimony of God."‡

2. During HALF the "ages" between the apostles' and our own,—who were the orthodox? Were they the ignorant priests—such as he that muttered "*Mumpsimus*" instead of "*Sumpsimus*?"—or the disputatious schoolmen,§—the upholders of the tyrannous Popedom, the ambitious devotees of a communion doomed in Scripture as apostate?—Or were they the persecuted bodies of genuine Christians, known by the names of *Cathari* and *Waldenses*, among whom alone the unbroken continuance of a *spiritual* Church can be proved?—Yet if these latter be the "orthodox," I may state that in such of their remaining documents as I have seen, though the doctrine of the Trinity is frequently asserted,|| that of *eternal generation* is never mentioned. Nor is it in the *Augsburg Confession*, at least as published by the *Unitas Fratrum*,¶ nor in the larger *Exposition* of their doctrine by *Spangenberg*,** and both on the Continent and in Britain,

* DEUT. iv. 2. PROV. xxx. 6. MATT. xxiii. 8—10. REV. xxii. 18, 19. &c.

† *Chap.* vi. 56.

‡ *Institutes*, ii. p. 66. *Works*, x. p. 265.

§ Whose irreverent logomachy Mr. Watson *very mildly* reproves, *Institutes*, ii. p. 66. *Works*, x. p. 265.

|| See the *Appendices* to "*Blair's History of the Waldenses*," (1833.) *Vol.* i. pp. 474, 475, 503, 523. *Vol.* ii. pp. 565, 596, 604, 609. Important passages on the Saviour's Person, occur at p. 494 of *Vol.* i., and p. 571 of *Vol.* ii.

One mention of the Trinity, which might seem on a hasty glance, to clash with the above statement, I give entire. The Confession is dated, A.D. 1508, and 1535. "Furthermore they teach, that God is known by faith in the Scriptures. One in the Substance of the Divinity, but Three in the Persons, namely, Father, Son, and Holy Spirit. A distinction exists in regard to the Persons; but in regard to Essence and Substance, co-equality and indistinction. But the Catholick faith, and the consent, decrees, and sanction of the Council of Nice, and of other councils with this one, and the Confession or Creed of Athanasius, do clearly testify that thing." *Vol.* ii. p. 568. Here, it must be remarked, they say, NOT that they believe *all that is in the creeds*, but that there is in the creeds *all that they believe* on this subject.

The dates of the documents referred to, range between A.D. 1100 and 1655. The age of some was discussed in the *Christian Observer*, 1836, in a series of papers, of which it may be right to apprise the reader.

¶ Appended to their "*Liturgic Hymns*," London, 1793.

** Bath, 1796. §. 84.—The *Unitas Fratrum*, be it remembered, are the genuine successors of the *Waldenses of Austria*; and their mode of viewing the

numbers of pious Trinitarians have not believed it.* Mr. W.'s expressions, if they apply to *that* dogma, are much too general.

3. Mr. Watson speaks of the sentiments of the Church,—of the general stream of those who have ever been accounted *orthodox* writers,—as if they had been *uniform*: which certainly has not been the case on the point of the Divine generation. The lover of Scriptural truth, indeed, is gratified by finding that they all acknowledged the *existence* of the Second and the Third Divine Persons *from eternity*, in the Supreme Essence. They all held, too, that the Second *is the Second*, and not the First, in

Trinity probably corresponds with that of their predecessors. And in commenting on a work of high authority in the Wesleyan body, it may be proper to mention, that from the *Unitas Fratrum*, Mr. Wesley himself first learned the doctrines which gave him evangelical comfort, as well as the outlines of his discipline.

The section in *Spangenberg's "Exposition of Christian Doctrine"* just referred to, consists chiefly of the following texts; Ps. cx. I. ISA. lxiii. 10. MATT. iii. 16, 17. xxviii. 19. JOHN xiv. 16. 1 COR. xii. 4—6. 2 COR. xiii. 14. 1 PETER i. 1, 2. 1 JOHN v. 7.—The paragraph which follows these texts is so excellent, that (as the book is not commonly met with,) it is here presented to the reader.

"In all these passages the subjects spoken of are the Father, and the Son, and the Holy Ghost. We should receive that which the scripture says on this head, as is fitting, in faith, and in all humility. To enter with our speculations into the depths of the Deity, and into the incomprehensible Eternity, of which nothing has been revealed to us, is not only fruitless and foolish, but even dangerous; (for we are as little capable of compassing it, as a child is to discharge the whole ocean with its hand into a hole which it has made in the sand.) Consequently it would be better in our opinion to leave such things as belong to the depths of the Godhead untouched, than to endeavour to define what the Holy Scripture hath not defined. Hence we see evidently, that God hath one only Son, and him he hath delivered up for us; and there is one only Spirit, which hath not been created, but proceedeth from the Father, and is through Christ sent unto us."—*Spangenberg's Exposition of Christian Doctrine*. § 84. p. 139.

* See pp. 104, 105.—*Baxter* has inserted in his *Methodus Theologiae Christianae*, the following statement concerning a celebrated continental reformer. "*Musculus* (a man of the greatest judgment and sincerity,) teaches nothing [on the Trinity] beyond a few certain truths, and leaves out the mode of generation as inscrutable."—"modum generandi ut inscrutabilem dimittit." P. i. cap. 2. (1681) p. 112. In the preceding page he remarks, "*Luther* has written almost nothing [on this subject], except the naked assertion of the Unity and Trinity." *Query*. Did these divines, or their admirers, believe the dogma in question?

I almost fear to refer to the writings of the able, candid, and pious *Dr. Watts*, on the subject of the Trinity, because they display a restless inquisitiveness and license of speculation, which is justly accounted by devout Christians in general, and not least by those of *his own sect*, so hazardous, that *that part* of his works has long been consigned to a sort of regretful oblivion. Yet his sincere devotion, and love of evangelical sentiments, are apparent throughout; and many valuable thoughts and important truths may be culled from his pages, by a reader sufficiently instructed and guarded. None should consult

virtue of what is peculiar to Him by *nature*. But as to his *generation*, or *filiation*, the doctrine of the Fathers in those which Mr. Watson calls "the first and purest times of the primitive church," was not that which is affirmed in the *second* of the Thirty-nine Articles, and which Mr. W. defends. During the first three centuries, most of the orthodox divines did not hold the *Eternal* Sonship.

The following is the Decree of the celebrated Council of Nice, held A.D. 325; which not being very generally known, I present to my readers entire.* In the greater part of it, the words are exactly the same as were afterward used in the *Constantinopolitan Creed*, (framed 381,) which is often, by mistake, called the *Nicene*, and is constantly read at the communion table in the English churches. To show the correspondence of the two documents, the exact phraseology of that translation is employed in the following.

"We believe in one God, the Father Almighty, Maker of all things visible and invisible:

"And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father, that is, of the substance of his Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both those in heaven, and those on earth: who for us men and for our salvation came down, and was incarnate, was made man, suffered, and the third day rose again, ascended into heaven, [and] shall come to judge the quick and the dead:

them without perusing first, his "*Solemn Address to the great and ever-blessed God, on a review of what he had written in the Trinitarian Controversy*," which is published as the last article in his *Works*. It would be well if this were read by every one who attempts to gain a view of the eternal *natural* relations of the Sacred Three.

On any question of *fact*, however, I apprehend none will dispute the testimony of *Dr. Watts*; and both here, and in a following page, it may be convenient to cite it. He states, "There are many zealous Trinitarians, and learned writers in our day, who suppose no derivation of one Person from another in pure Godhead, lest it infer some inferiority in the Person derived." *Works*, (Leeds, 8vo.) Vol. v. p. 94. note. A similar statement, extending to "several ages," occurs at p. 234. See also p. 96, note.

Since the preceding lines of this note were given to the printer, I have been deeply interested by learning the unhappy effect of a part of *Dr. Watts's* writings here referred to, on the ardent and vigorous mind of *Mr. Watson*. His case is highly instructive and admonitory. *Watson's Works*, Vol. i. (*Life by Jackson*,) p. 47.

* The original may be seen in the introduction to *Bp. Bull's* "*Defensio Fidei Nicænæ*," and in *Forbes's* "*Instructiones Historico-Theologicæ*," L. i. c. 4. where the *Constantinopolitan*, and other ancient creeds also appear.

"And [we believe] in the Holy Ghost.

"And those who say that *there was a time when the Son of God was not, and that he had no existence before he was [generated or] begotten, and that he was made out of nothing, or who affirm that he is of a different hypostasis or substance, or that he was created, or is liable to change or alteration,—* these doth the Catholick and Apostolick Church anathematize."

The last sentence of this decree will probably surprise some of my readers; and lest they should think I have mistaken the sense, or committed a forgery, I have copied the words in Italicks from a statement of its contents, by the Rev. Dr. Nares, an Oxford Professor.* The word which he renders "*generated or begotten*," is the same that is translated by the latter word in the clauses, "*begotten of his Father*," "*begotten, not made*," occurring both in this and the Constantinopolitan creed; and therefore must be taken to refer to the same event. Here then we have three hundred and sixteen out of the three hundred and eighteen bishops, assembled by the emperor Constantine at Nice, pronouncing it a damnable heresy to say that the Son of God "*had no existence before his generation*." Yet if his generation were *from eternity*, he could not have existence before it. What now becomes of Mr. Watson's appeal to "*the faith of the church of Christ in the earliest times*?"†

The truth is, the early fathers meant by *generation* something very different from what it means in Mr. Watson's pages. That acute investigator of their writings, *Bishop Bull*, ingenuously confesses, "*I used often to wonder what the Arians could mean by that saying, The Son had no existence before he was generated. It plainly could not refer to Christ's being born of the blessed Virgin; for the Arians never denied that the Son of God was in being before Mary; nay, they always readily confessed that he existed before the world was made. Wherefore they speak of a generation of the Son, which preceded the creation of this universe. Still, however, what is the meaning of this saying, The Son was not, or had no existence before he was generated of the Father, previously to the world's being made?—I have not the least doubt that this dogma of the Arians was framed with reference to the opinion of those Catholicks, who taught that the Son, a little while before the world was made, came forth in a certain inexplicable manner to create all things; and that with respect to this procession also, he is called in Scripture 'THE SON OF GOD,' and 'THE*

* *Appendix to "Discourses on the Three Creeds, &c., preached before the University of Oxford."* (1819.) p. 263.

† *Institutes*, ii. p. 28. *Works*, x. p. 221.

FIRSTBORN." But [it was the meaning of those Catholicicks,] not that he then first began to exist; but that he had always been with the Father, as His LOGOS, [*Word, or Wisdom,*] and therefore was the co-eternal Offspring of His Paternal Mind. As many of the fathers who were at the Council of Nice, had eagerly embraced this explanation of the doctrine, and the rest knew perfectly well that it bore a catholicick sense, they all consented with one mouth to condemn the Arians."*

If it would not extend this discussion beyond all proper bounds, I could willingly extract much more on this subject from the writings of that venerable prelate; especially his statements of the *two* generations of the Redeemer prior to his incarnation, (which is accounted the *third*,) as held by *Athanasius*; the *second* being that which has just been mentioned, and the *first* that which is said to have been from all eternity.† The reader will have noticed, however, that of these two, the *second* is the *only one* mentioned in the *Nicene* decree; or, so far as appears from the documents themselves, in either the *Constantinopolitan* creed, or that which is called *Athanasian*: for in neither, is there any such phrase as *begotten from all eternity*, but in the former, "*begotten of his Father before all worlds*," and in the latter, in one place, "*before the worlds*," and in another, simply the word "*begotten*,"‡ Also in the several passages of Bishop Bull's treatise, entitled, *The Judgment (or "Opinion") of the*

* *Bp. Bull's Defensio Fidei Nicænæ, Sec. iii. cap. ix. §. 2.*

† See particularly *Bp. Bull's Defensio Fidei N., Sec. II. cap. viii. §. 5. Sec. III. c. ii. §. 2.—c. v. §. 8.—c. vii. §. 1, 2, and the latter part of §. 5.—c. viii. §. 1, 2, 7. c. ix. throughout, particularly, §. 12; and his Breves Animadversiones in Tractatum Gilb. Clerke; annotata in p. 117. This last passage, which may be seen in English, in *Bp. Bull's Discourses, Vol. iii. (1713) pp. 983, 984*, may be compared with what *Mr. Watson* says in his *Institutes*, ii. p. 65. l. 28,—"*the ancients scrupled not*," &c. *Works*, x. p. 264. l. 24. The part of *Dr. Waterland's "Defence of Queries,"* to which *Mr. W.* there refers, I presume is under *Query viii.**

‡ *Dr. Waterland*, indeed, after expressing his opinion that the phrases, "*before time*," "*before the ages*," "*before all ages*," or "*worlds*," when applied by the Catholicicks *before* and *after* the Council of Nice, to the Divine Son's existence, meant from all eternity, which may readily be granted, adds, "*Thus also we are to understand before all worlds, in the Constantinopolitan Creed.*" (*Defence of Queries*, viii. 1720. p. 139.) But did this very careful divine mean, that the hundred and fifty bishops who met at Constantinople, A.D. 381, used the phrase in that sense, when they declared that the Son was "*begotten of his Father before all worlds*"? If they did,—then the word "*begotten*" has a meaning in their creed different from what it bears throughout the *Nicene* decree, or at least in its close. A discrepance there is somewhere; and for the present, I leave it to those who have a greater interest in the subject to inquire where. Such points are worthy of attention as matters of history, illustrating the progress of religious knowledge in the world. But they are not of the slightest importance for the regulation of our faith; which must be built on the SCRIPTURE ALONE.

Catholic Church for the first three Centuries, on the Necessity of believing that our Lord Jesus Christ is truly God, where he states the faith of the early Christians in the Lord's *Divine generation*, he never calls it *eternal*, or asserts that it was then believed to have had *no beginning*, and *no end*; (which last idea must also be included in the meaning of *eternal*;) but speaks of the *generation** as having taken place, and of the Son's existing *as Son*,† "*before the worlds*," or "*before all ages*." The phrases appear to have been cautiously chosen, to include both the author's own belief, and that of the primitive ages, concerning the *filiation* of Him who for us became incarnate. He speaks, indeed, of "the Son's *eternal Godhead*,"‡ as anciently accounted an essential article of faith; but the only place in the treatise, I believe, where He is spoken of as an "*Eternal Son*," is in a quotation near the close, from *Episcopi*, against whose views he was writing. §—A new translation of this valuable work having been published in 1825,|| it is accessible to English readers.

Such may also be referred to another important volume, for some confirmation of the preceding statements. *Dr. Edward Burton*, in his "*Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*," has exhibited in the originals, and in English, often with valuable illustrations, three hundred and sixty-five passages on that point. His desire to place in the strongest light possible, the evidence for the early belief of the doctrine of *eternal generation*, appears from his making no allusion in any remark of his own, until after his 348th "testimony," to that which was anciently called the *second*,¶ and by modern divines, the *ante-mundane* generation, or procession, of the *Logos*, or *WORD OF GOD*; and from his seizing opportunities in the course of his work, for showing that *eternal generation* is implied in a few passages. He also omits the sentences of *Justin Martyr*, on which *Dr. Waterland* founds the remark copied on the next page, referring to that divine "for an able exposition of the doctrine" of this earliest of the fathers after the Apostolick age.** And none of the sentences from *Athenagoras*, *Tatian*, *Theophilus of Antioch*, and others, from which *Bp. Bull* has so fully proved their belief of this *ante-mundane* generation,†† appear in *Dr. Burton's* pages.

* Beginning of the *Preface*; close of the *Introduction*, and of c. i. §. 6.

† C. i. §. 14.—c. ii. §. 1, 14.

‡ C. i. §. 7,—"*æternâ Filii Divinitate*"—

§ *Appendix* to chap. vii. beginning of §. 2.

|| By the *Rev. T. Rankin*.

¶ See the last two pages. It is mentioned by *Dr. B.* at pp. 418, 436.

** p. 31.

†† In the parts referred to p. 152, note [†].

Now among all these "testimonies to the *divinity* of Christ," there is not one explicit assertion of his *eternal filiation*. Yet seven or eight passages touch upon the subject. It is first cautiously hinted by Origen in a string of queries;* then argued from allusions to the sun, or a fire, and its radiance; or confidently *implied* in statements of the eternity of the Father and the Son *in that relation*.† I have not yet found, however, that any before *Athanasius* ever openly asserted that "the generation of the Son by the Father was without beginning and everlasting."‡ On the contrary, a number of testimonies entirely (and probably, *wisely*) omitted by Dr. B., might be produced, in addition to some which he has given from *Tertullian* and *Lactantius*, distinctly asserting the *ante-mundane* filiation. Dr. Waterland had good reason to wind up his account of the *Ante-Nicene* theology, with the remark, "An explicit profession of *eternal generation* might have been dispensed with."§ He adds a proviso, however, for which, as well as for a fuller account of the views of those times, the reader must be referred to his pages. The subject will necessarily reappear in a following section of this Essay.

Dr. Waterland's statement, promised on the last page, is as follows.—Having previously named "*Justin, Athenagoras, Theophilus, Tatian, Ter-*

* No. 206. *Treffry on the Eternal Sonship*, p. 447. 61.

† The 'testimonies' in which the *eternity* of the *filial relation* is argued or asserted, are No. 206, 254, 262, 300, 301, 302, (308,) 363.—The *existence* of the Son, without its being said—as *Son*, is asserted to have been from eternity in the following. No. 47, 48, 57, 304, 316, 318, 324-5 (after 324), 325. It is also spoken of as *before the worlds*, or the *creation*, in these. No. 10, 15, 37, 42, 43, 196.—In others, again, he is said to have been BEGOTTEN *before the worlds*, as in No. 28, 33, 133, 236, 325, 327, 330, and in some passages from *Lactantius*, after No. 348. In others, his *divine generation* or *procession* is mentioned, without any reference to its date. No. 59, 98, 172, 253, 254, 290, 294, 308, 324-5, 337, 352, 354. In most, if not all these last two sets of passages, his *ante-mundane* procession is denoted.—The term "*Only-begotten*" occurs in No. 90, 254, 314, 315, and, I think, several more. "*First-born*" is met with in No. 23, 201, and on the following pages, 313, 315, 390; probably in more places. This last term was held by *Athanasius* and others, to refer distinctly, if not *exclusively*, to the *Ante-mundane* procession. See *Bp. Bull's Defensio Fidei Nic. Sect. iii. c. ix. §. 9.*—Many of the passages here referred to, are contained in the *Seventh Chapter* of *Mr. Treffry's "Inquiry into the doctrine of the Eternal Sonship,"* along with several that assert the *ante-mundane* generation. (p. 428, &c. No. 15, 18, 21, 32, 44, &c.) These extracts will be noticed again in the sequel of this Essay.

‡ *Expositio Fidei*, near the beginning.

§ *Vindication of Christ's Divinity*, under *Query viii.*, near the end. (1720. p. 161.) Under this *Query*, is inserted a pretty ample statement of the theology of *Justin Martyr*, and the other *Ante-Nicene* writers, pp. 130—163; the same, I apprehend, that *Dr. Burton* commends as "*an able exposition.*" p. 153.

tullian, and *Hippolytus*," as "the authors who make the generation temporary,* and speak not expressly of any other,"—referring to them afterward, he says, "*Justin Martyr*, seems to have spoke the sense of all, in saying, 'That the Logos co-existed with the Father before the creatures; and was then begotten, when the Father at first created and put into beautiful order the frame of things.' The *Emperor Constantine* afterwards expresses the same thought, something more fully and distinctly, thus. 'He,†—who was *always* in the Father, was *begotten*, or rather *proceeded forth*, for the orderly and ornamental methodizing of the creation.'" I am not aware that any sentence can be adduced of higher authority than this, to show the meaning of the word "*begotten*" throughout the *Nicene* decree: for *Constantine* acted as 'moderator' or chairman in the Council, and discharged that office in the most active and efficient manner.‡—It will also be remembered that *Dr. Waterland* is an author whom *Mr. Watson* quotes (and very justly) with distinguished approbation.§

Yet as the name of *Dr. Watts* is more generally known, it may be of use to add the following coincident account, by that pious and candid, but too inquisitive divine.|| "The ancient fathers," above referred to, "do not suppose this Eternal Logos to be an eternal Son; but that he became a Son by a certain generation, prolation, or filiation, * * * some time before the world was created."—"They suppose that there was then a generation, or a voluntary divine action put forth, whereby the Logos existed in a new state, and became the Son of God; and that it is in this sense that he is called in Scripture, "*The beginning of the creation of God*," and, "*The First-born of every creature*."¶

This subject was not introduced to revive the belief of these notions

* *Vindication*, &c. Qu. viii. p. 145. The word *temporary*, as appears from p. 130, defines the *ante-mundane* generation, as contradistinguished from what is called *eternal*.

† *Dr. W.* has, "The Son, who was *always*," &c. But in the greek sentence as given in his margin, there is only the pronoun *He*.—*Vind.*, p. 156.

‡ *Euseb. de Vita Constant.* L. iii. c. 13. *Milner's Church History*, Cent. IV. c. 3. Vol. ii. p. 62.

§ *Theological Institutes*, Vol. ii. pp. 65, 143. *Works*, x. pp. 264, 357.

|| See note [*] on p. 149, 150.

¶ *REV.* iii. 14. *COL.* i. 15. *Watts's Works*, (*Leeds*), Vol. v. p. 165.—On p. 169, *Dr. W.* has given a quotation from *Athanasius*, which he has translated thus: "He who had an existence before, was afterward begotten into a Son." But as the *place* is not mentioned, and the first three or four attempts to find it by the *index*, in the works of that great author, were not successful, I leave it to the researches of my readers.

of the most ancient fathers; for the apparent slightness of any *scriptural* evidence in their favour will be pointed out hereafter; but to prove that the current sentiments of "the orthodox" on these matters have been far from *uniform*. The *only generation* of the Divine Son which *Mr. Watson* has advocated, or even *mentioned*, is that which is said to be *eternal* and *necessary*. The *only generation* of the Logos which *Justin Martyr*, or any of the writers reputed orthodox for a century after, has expressly spoken of *as such*,—the sole ground of his being called, as to his divinity, *the Son*,—the *only generation* mentioned in the ancient creeds, is that called here the *ante-mundane*, which *Mr. Watson* never names.—So much for the uniformity of "the orthodox."

While the compositor was at work on *page 154*, no small pleasure and hope were excited in me, by the arrival of "*An Inquiry into the doctrine of the Eternal Sonship of our Lord Jesus Christ; by Richard Treffry, Jun.*"*—And within twenty-four hours, I had the pain of hearing that the talented author has been removed by death, at the age of thirty-three.—The solemn and regretful feeling produced by this sudden intelligence, half disposed me to omit the notice of any errors into which I may conceive he has fallen; expressing only that lively gratification which the perusal of the *preface*, and of the *last chapter*, and a glance at some other parts, had already given me. But remembering that in "the inheritance of the saints in light," he wishes now more ardently than ever, for the prevalence of truth in the dark world he has left,—and wishes it with profound subordination of all personal feeling, to the holy and absorbing desire of our Sovereign's glory,—I have returned, in the hope of promoting that object, to the intention of taking some more minute, yet brief and respectful notice of this seasonable publication.

Its opportune arrival enables me to add a confirmation of the statement concerning the Augsburg Confession, in *p. 148*,† and of the remarks in *p. 154*, on the Ante-Nicene fathers, founded on a review of *Dr. Burton's "Testimonies."* One quotation only have I noticed in *Mr. Treffry's* pages, at variance with those remarks. *Dionysius*, bishop of *Alexandria*, who flourished in the middle of the Third Century, is reported by *Athanasius*, (who lived in the Fourth,) to have written, according to *Mr. T.'s* translation, "Christ was always The Word, and Wisdom, and Power; for the production of these was co-eternal with the existence of God, nor was the

* Newly published by *John Mason*, 14, *City Road*.

† *Treffry*, *p. 495*. *Mr. T.* also gives a translation of the *Nicene anathema*, *p. 481*, but with the word "*born*," instead of *Dr. Nares's* more correct version, copied at *p. 151*.

Son subsequently begotten. Yet was not the Son of himself, but had existence of the Father."* This extract appeared to require the alteration of a statement on p. 154, until on turning to the original passage, it was found that the words "*nor was the Son subsequently begotten*," are a sufficiently exact translation of the *latin version*, but not of the corresponding greek; in which there is neither of the words usually rendered *Son* and *begotten*, but instead of them both, *one* rather uncommon term.

The most literal version of the whole passage that has occurred to me, is the following. "Christ was always the Word, and Wisdom, and Power: for God did not, being [formerly] barren† of these, afterward procreate‡ [them]; but [the kind of subordination we affirm is] that the Son is not of himself, but derives existence from the Father."§—The *idea* of *eternal* generation is doubtless implied here; but it had not yet advanced so far as to divert from their established reference to the *ante-mundane* procession, the current terms, *Son*, *generation*, and *begotten*, when used of the Divine Essence.

Mr. Treffry remarks, "The views of NOVATIAN were not so low as *Arianism*,—but they seem to have fallen short of the truth."|| The same remark might be made concerning ALL the *contemporary* and *preceding* writers, I believe; and with the honourable exception of *Irenæus*, with *equal* truth and force. This subject must be resumed in a future section. The estimation in which *Waterland* and *Milner* held Novatian, will appear from the places referred to below.¶ In judgment and intellectual vigour he was far superiour to *Justin Martyr*, whom Mr. T. very properly defends.

His readers will admire the care with which Mr. T. has drawn up his summary of the opinions of the Ante-Nicene fathers; and will notice the absence of such phrases as—*from eternity the Son*, *eternal generation*, &c., instead of which we have the correct phrase, "*before all worlds*."***

As these remarks on Mr. Treffry's highly respectable volume relate to

* Treffry, p. 451. No. 71. † *agonos*. ‡ *epaidopoiēsato*.

§ *Athanasii Opera*, (Coloniæ, 1686,) Tom. i. p. 559.—Bp. Bull remarks that the latin interpreter of this father, has often obscured his sense. *Def. Fid. N. Sec. iv. c. 4. §. 6.*

|| p. 457. The edition Mr. T. used has specious notes, in which the editor vainly strives to prove his author an Arian.

¶ *Waterland's Vindication*, &c. Qu. ii. p. 35, 36, 41. Qu. viii. p. 146. *Milner's Church History*, Cent. III. c. 9, near the close; c. 11, near the middle. He says, "It is certain from some writings of Novatian extant, that" he "was sound in the doctrine of the Trinity." Vol. i. p. 421. His "treatise on the Trinity, is one of the most regular and most accurate which is to be found among the ancients." p. 452. See also *Appendix [C] to the Appeal*, &c. pp. 163, 164.

** Treffry, p. 462.

(*Appeal*, &c. p. 337.)

the subject immediately in hand, they are inserted here. Another observation or two may be added before the conclusion of this enormous *Note*.—For a moment, we return to *Mr. Watson*.

XIII. The *last* remark to be made on that able and pious, but frequently erring author, is, That there appears not to be any sufficient ground for the following statement concerning ancient times.—“Nor is it to be regarded as a matter of indifference, whether we admit the eternal filiation of our Lord, provided we acknowledge his Divinity. It is granted, that some divines, truly decided on this point, have rejected the Divine Sonship. But in this they have gone contrary to the judgment of the Churches of Christ in all ages; and they would certainly have been ranked among hereticks in the first and purest times of the primitive Church, as Bishop Bull has largely and most satisfactorily shown in his ‘Judgment of the Catholick Church.’ Nor would their professions of faith in the Divinity of Christ have secured them from the suspicion of being allies, in some sort, of the common enemies of the faith, nor have been sufficient to guard them from the anathemas with which the fathers so carefully guarded the sacred doctrine of Scripture respecting the person of our Lord.”*

It has already been shown that the opinions of the fathers were not uniform; and that *Bp. Bull’s* treatise contains no proof of the ancient belief—nor, of course, of any importance attached to the belief—of ETERNAL filiation. It refers throughout to the *ante-mundane* filiation, which we have no evidence that Mr. W. held; and was written, as the learned author repeatedly states,† against the assertion, that persons DENYING THE DIVINITY of the Lord Jesus would in the early times, have been received as Christian brethren by the General Church. Neither *Mr. Watson*, nor *Dr. Clarke* fitted the measure of orthodoxy then prevalent; and very possibly the latter might have fared better than the former. Dr. C. believed the title *Son of God* to be grounded on one of the two filiations on which the Ante-Nicene fathers grounded it: Mr. W. believed that it referred to neither. But from being accounted hereticks, each, I apprehend, would have been effectually protected by his firm belief that *Jesus* was both truly MAN, and also THE PERSON who had been visibly manifested of old to Israel, as LORD and GOD; the faith of both being proved genuine, by their readiness to labour and to suffer for His name.

It is not supposed, however, that the views of Dr. Adam Clarke were on the whole more scriptural, or less objectionable, than Mr. Watson’s.

* *Theological Institutes*, ii. pp. 58, 59. *Works*, x. p. 256.

† See chap. i. §. 1, the first paragraph, and the close;—chap. ii. close of 4, 15, and close of 18;—chap. iii. 9. &c.

The contrary has always appeared to me to be the fact; and the service to real religion performed by the latter, in staying, especially in his own connexion, the progress of unhallowed speculation, to have been highly valuable, though not free from serious defects. He "served his own generation," by defending some important points in a manner suited to the exigency: but a temporary defence cannot, without injury to truth, be made a permanent standard.

The printer has waited until the "*Inquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ*," by the late Reverend and lamented *Richard Treffry Jun.*, has been carefully perused throughout. While so engaged, the writer has enjoyed the singular gratification of finding that a book written professedly in support of the dogma controverted here, consists chiefly of facts, arguments, and even conclusions, in which he fully coincides. Mr. T. has made *Eternal Sonship* conspicuous in his title; and it is several times transiently mentioned in the course of his able work; but almost all the arguments go only to prove a Sonship *prior* and *superiour* to that which has been ascribed to the Lord in his human nature, on the ground of its miraculous production; or to his whole person, on the ground of offices discharged *since his incarnation*. A Sonship in his pre-existent state and divine nature, having been established by arguments from the New Testament, most of which the present writer accounts irrefragable, Mr. T. overlooks without one glance, all preceding manifestations of the Second Person to mankind; assuming, apparently without feeling that it needed any proof, that if the Sonship be *prior* and *superiour*, it must be *from* all eternity, and *to* all eternity.* The difficulty of this doctrine he frankly acknowledges;† but argues very cogently that IF REVEALED, it ought, notwithstanding the apparent difficulty, to be firmly believed. That it *is* revealed, he argues from the terms "SON," "ONLY-BEGOTTEN," &c., in the New Testament; referring for proof that these terms denote a generation in pure deity, to the sense in which *Philo Judæus*,‡ and the ancient Christian fathers §

* Treffry, pp. 181, 243, &c.

† Treffry, pp. 253, 302.

‡ Treffry, pp. 54, 59, 63—71; 231. Mr. T.'s conclusions on this last page are very poorly supported. One passage of Philo (and *there*, there is a various reading) mentions "the *Eternal Logos*." *Logos* and *Son* denote the same Divine Person. Therefore "he was also, as designated by the most venerable Christian antiquity, *The Eternal Son*,"—No instance, however, of his being so designated by the most *early* "Christian antiquity," is referred to here; nor is any given in Mr. T.'s *Seventh Chapter*. It is evident from the statements of *Drs. Waterland* and *Watts*, on p. 155, that the acknowledgment of His eternity in the *one* relation, did not in those times imply the eternity of the *other*.

§ Treffry, pp. 490, 491; and *Chapter vii.* (pp. 408—494) throughout.

used these or similar expressions. Almost all the notice he takes of the Old Testament is confined to eight pages,* occupied chiefly by comments, similar to Mr. Watson's, on GEN. i. 26—28. PROV. viii. 22—26. MICAH v. 2.; beside an able note on Ps. ii. 7,† and part of another on Ps. xcvi. 7,‡ which are considered *only as quoted by apostles*, not at all as they stand in the ancient scriptures, in connexion with previous and contemporary events and records.—What attention is due to Philo and the fathers, may be intimated in subsequent sections.

It is but just, however, to remark here, that what Mr. T. seems to have relied on their authority to prove, namely the *eternity* of the Divine filiation, he has mentioned only seldom, and briefly.§ In his pages there is little or nothing of that variableness in stating the point contended for, which pervades the arguments of Mr. Watson in his *Institutes*.||

Mr. T.'s minutely exact index of the scriptures he has discussed or quoted, will enable the reader who desires to compare his work with the present, to turn to the corresponding passages. The perusal of his volume has not produced a wish to retract any of the comments or arguments in this Essay.

It is remarked, not without pleasure, that of the two kinds of reasoning against the doctrine of *eternal generation*, which Mr. Treffry contends, (perhaps a little beyond what is fair,)¶ should *never* be used by the same persons, only one has been employed in this Essay. Though I am utterly incapable of *proving* that this doctrine may possibly be true, that possibility has all along been admitted; because I cannot, at present, satisfactorily to myself, prove the contrary. The only question discussed in these pages has been, *Is it REVEALED?*

The reader will participate the high gratification produced by the last sentence of the following extract.

“The official distinctions supposed to be expressed under the terms, Father, Son, and Holy Spirit, are either arbitrary, or founded in nature.

* Treffry, pp. 157—164.

† Note (M), pp. 296—304.

‡ Note (N), pp. 307, 308.

§ Treffry, pp. 123, 231, 238, 243, &c.

|| pp. 143, 144.

¶ pp. 21; 369.—In pp. 325, 337, Mr. T. argues concerning a common interpretation of a difficult clause in HEB. ix. 14, *first*, that it is not the sense of the passage; and *then*, that it is incompatible with ascertained truths. I doubt whether either of these positions can be maintained; but as Mr. T. believed them both to be true,—was he wrong in *uniting* them, in this order? I think not.

If arbitrary, it is conceivable that they might be different from what they are; as, for example, the first person in the Trinity might be the Son; the second, the Holy Ghost; and the third, the Father. How far attachment to an hypothesis may carry a speculative mind, it is impossible to say; yet it is not easy to suppose that a consistent and devout Trinitarian could adopt an opinion so nearly bordering on impiety.

"We will assume, therefore, that the official distinctions in the God-head are not the result of arbitrary appointment, but are founded upon a necessity in the divine nature; and that, of consequence, they could not be other than they are. In this case, the first person in the Trinity is styled the Father, because in his nature there is something suitable to the official dignity supposed to be included under this title. The second of the divine Subsistences is the Son, because in his eternal essence there is some peculiarity appropriate to the office which, under this character, he is thought to sustain. The economical relation between the first and second persons of the Trinity is founded upon some quality in each, to which the titles Father and Son are suitable. In other words, there exists between them a natural and eternal relation, which bears some analogy to paternity and sonship.

"But this is substantially the doctrine which we are concerned to maintain; and this being granted, the controversy is at an end; since we contend for nothing but the existence of such an analogy."*

That there *may* be such natural distinctions, I have more than once acknowledged.† The leaning of my mind is to the expectation that eternity will disclose something of this kind. I shrink with awe from admitting for a moment the irreverent thought, that the official distinctions might have been otherwise distributed. It is sufficient for me, to know that these exist as the Bible hath declared them. But that the distribution is certainly founded on *natural* peculiarities of the Eternal Three, I cannot see to be revealed at present; and therefore I dare not affirm it.—My dear brethren of the Wesleyan connexion,—and none are more dear to me than are some of your community,‡—let not this hesitation § to say quite so

* *Treffry*, pp. 385, 386.

† pp. 111, 115, 146, 147.

‡ With much pleasure I record, that at one period of my life, when Christian sympathy, fellowship in reading and in prayer, pious and intelligent conversation, sound advice, and the most genuine friendship, were especially necessary to promote my recovery from a state of nervous debility, to which study and intense thought had reduced me, these were mercifully supplied in the person of a Wesleyan minister, (the son of one who travelled several years in the lifetime of Mr. Wesley,) whose name I do not mention, because I cannot now ask his permission; but whose value as a friend will ever be remembered with gratitude to himself, and to our common Master.

§ Some bold reasoners may, perhaps, be surprised that I do not yield at
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much as many of you have said, prevent that cordial recognition of substantial agreement, which your brother now in light so evidently desired! "Few things," said he, (and the saying is memorable,) "Few things would be more desirable than unanimity upon this question; and the only unanimity which can avail us, is to be attained by careful and dispassionate investigation."*

The last remark may suitably introduce the mention of a point or two of difference between Mr. T.'s work, and the present.

The word *Christ* or *Messiah* he always uses, like Mr. Watson, and nearly all others, to denote the Redeemer's office *since* his human birth;† and *never* with reference to his pre-existent dignity and government of Israel. The difference between the two titles *Christ*, and *Son of God*, is thus supposed to be far greater than in these pages; which materially affects Mr. T.'s remarks on the demoniacal confessions,‡ and some other parts of his work.

Toward the close§ of his very excellent comments on the Epistle to the Hebrews, he argues, that no Jew who knew the facts of the condemnation and resurrection of Jesus, could regard him as the Messiah, without also believing him to be the Son of God; which is fully implied in a former page of this Essay.|| But in the previous portion of those comments, he assumes only that the persons addressed believed Jesus to be *the Messiah*, the Expected Deliverer;¶ and represents the apostle's train of instructions and arguments, as consistent with the supposition that they had not learned, and were now to be taught, that He was *THE SON*.** Instead of this, they evidently admitted Him to be the Son;†† but needed to be taught the *superlative dignity* That Title implied.‡‡ Mr. T. having

once to the force of Mr. T.'s 'dilemma' extracted above. But I do not at present see why any man should confine either himself or others within such an alternative. What right has a half-blind puny creature, to say confidently of JEHOVAH,—It must either be this way, or that way; or, If not *so*, then it is *thus*?—If true science will not speculate so concerning a pebble, may we thus pry into the ETERNAL, in whose presence we are thinking?—Mr. T. usually speaks in a more reverential manner concerning the Deity.

* *Treffry*, p. 7.—See also the paragraph on p. 379, beginning, "The time will arrive,—so at least it is lawful to hope,—when upon this subject, all Christians will be of one mind." &c. &c.

† *Treffry*, p. 108, 146, 169. &c. &c.

‡ *Treffry*, pp. 147, 153.

§ *Treffry*, p. 346.

|| pp. 54, 55.

¶ *Treffry*, p. 278.

** *Treffry*, pp. 278—329.

†† This is *assumed*, in *HEB.* i. 2, without any formal proof either there, or elsewhere in the epistle.

‡‡ pp. 34, 35.

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founded his interpretation of the word "SON" on the popular Jewish theology,* rather than on the Scriptures, could not quite consistently admit the popular ignorance of the Son's glory. He seems therefore to have been led into some inconsistency in another direction; though his care in stating his arguments has prevented this from being very apparent.

On LUKE i. 35, his reasonings,† though longer than Mr. Watson's, and slightly different, are not more satisfactory: and, with amiable candour, he acknowledges the difficulty of MARK xiii. 32.‡ This last comment affords me an opportunity of adding below, a limitation of a statement made in a former page, concerning Mr. Watson. §

There are several other inferior points of difference between these pages and Mr. T.'s. Possibly a few of those points, and more of agreement, may be briefly intimated in the sequel. It is, however, of little use to exhibit the minor discrepancies, when there is one so great and important, as the almost total neglect of the Old Testament, in this argument, by Mr. T., and the large reliance which is placed on it here.

A close is therefore put to these remarks, by an earnest recommendation of his well written volume, to the readers of these pages; as a work, on the whole, admirably conclusive against the views (so far as the present writer knows them) which he was opposing; and, in perhaps nine parts out of ten, confirmatory of those which are advocated, often on very different evidence, in the present Essay. Happy will it be for the cause of truth, for the controvertists themselves, and for their fellow-christians, if future discussions on this or kindred subjects, be conducted

* *Treffry*, pp. 54, 59, 71, &c.

† *Treffry*, pp. 127—138.

‡ *Treffry*, p. 185.

§ In p. 139, it is remarked that Mr. W. never introduces this passage in his *Institutes*. The meaning was, as probably most readers will understand, It is not mentioned in the part of that work then under consideration,—that which treats of the title "*Son of God*." In another part, it is introduced, (*Vol. ii. pp. 92—95; Works. x. pp. 296—300,*) and two interpretations are given; the latter, which Mr. W. seems to prefer, being that which is referred to here, pp. 110, 139, as *Dr. Smith's*, and which is also ably stated by *Dr. Waterland. Eight Sermons, &c. vii.*—On p. 92, Mr. W. makes the following assertion concerning MARK xiii. 32. "The genuineness of the clause, '*neither the Son,*' has been disputed, and is not inserted by Griesbach in his text;"—The incorrectness of the composition may induce one to think Mr. W. wrote in haste, and from memory. In the edition of *Griesbach*, printed in *London, 1818*, by the *Taylors*, and in *Baxter's Polyglott* copy, the clause stands in the text, marked as disputed by some, indeed, but as *certainly authentick*. I cannot imagine there is any edition of Griesbach in which the clause is omitted: but if any such should be found, I shall be glad to notify it, for Mr. W.'s justification. Should not the editors of his works correct his mistake in a note?

in the spirit, and with the ability and *care*, of the late *Mr. Richard Treffry*.

* * The above protracted Note, showing what relation the views in this Essay, have to some others, very ably advocated, and widely entertained, being now concluded, the historical review, interrupted at *page 102*, will be resumed.

SECTION IX. *Manifestations of the Son of God to Prophets.*

WE have seen in the preceding section, the close of such manifestations of Jehovah under the Old Testament, as were visible to the human eye. But, as before the Ark was captured, provision was made for an increase of its honours,* so before these strictly visible appearances were withdrawn, another mode of manifesting the Divine Son, which may be called in a modified sense *visible*, was brought into more full and efficacious use. Scenes surpassing all that mortal eyes ever beheld, were impressed miraculously on the minds of prophets, and recorded under the guidance of the Spirit that revealed them, in unperishable words.

A well known and most memorable instance, we have in the vision† wherein Isaiah received the commission under which he acted, during
Sublime manifestation to Isaiah. the far greater part, if not the whole, of his prophetick career. To his mind was presented the interior of the sanctuary, as if actually beheld. On an elevated throne sits the Divine Sovereign,‡ in robes whose effulgence fills the temple, and receives the adoration of seraphs. The building shakes; and the prophet cries in alarm, *Wo is me!—for mine eyes have seen the King, JEHOVAH of hosts.* At length the Sovereign himself speaks; *Whom shall I send, and who will go for Us?* Isaiah presents himself for the service, and is commissioned.

Thus when the Shekinah was about to retire from the Temple, (or

* *pp. 91, 92, (for 83, 84).*

† ISA. vi.

‡ *v. 1. "Lord" [ADONAI]. v. 5. "King."*

had actually retired,)* an Object of contemplation was presented to pious minds, more sublime than mortal vision could endure. That the Person so gloriously revealed was the Son of God, is plain, both from the evidence in the Old Testament adduced in preceding sections, to which more might be added, and from the express ascription of the inspired apostle, *These things said Esaias, when he SAW HIS GLORY, and spake of HIM.*† From the moment when Isaiah published the record of it, that superlative majesty was acknowledged by the whole Jewish church, and afterward by the Christian, to belong to the Only-begotten Son of God.

As this prophet was destined to predict the marvellous humiliation of the Son, in his incarnation, ministry, and sacrifice; by which his distinctness from the Father is more fully declared; and as those predictions were to express the thoughts of these Two Persons concerning each other, and their solemn intercourse on the great affair of man's redemption; it was peculiarly proper that Isaiah's commission, (like that of Moses in the Sinai Covenant,‡) should emanate ostensibly from the First Person, along with the Second. Accordingly, Their union in giving the prophet his commission is indicated by the plural pronoun in the clause,—*Who will go for Us?*§ The Ever-invisible Father joined with the Son, in sending the bearer of those sublime and evangelical revelations.

Without entering further into the contents or the structure of Isaiah's prophecies, (concerning which some general remarks were made in the Appeal,)|| the special circumstance to be noticed in this place, is his use of the Divine name JAH, which occurs in three different passages. In two of them, the word *Jehovah* follows it immediately, in apposition; a convincing proof that it is not merely an abbreviated or a poetick form of that word, but a distinct name, borne indeed by the same Person, and like it inapplicable to any creature whatever. The first of the clauses referred to, stands in the publick version, *The LORD JEHOVAH [is] my strength and [my] song*;¶ in the original, *JAH JEHOVAH*; the other is, *In the LORD JEHOVAH is everlasting strength*.** That both these passages have a special reference (I say

* pp. 100, 101.

† JOHN xii. 41.

‡ pp. 79—83 (for 71—75).

§ ISA. vi. 8.

|| pp. 90—93.

¶ ISA. xii. 2.

** ISA. xxvi. 4.

(Appeal, &c. p. 345.)

not *exclusive*) to the Son of God, may be proved by other arguments, beside the use of this remarkable name, and will probably be generally admitted.

That such a reference inseparably accompanied the name *Jah*, appears from the third passage, which is unique in its character, and *Views of* occurs in the poem composed by Hezekiah on his recovery from dangerous sickness. In that calamity his lamentation was, *I shall not see the LORD, [even] the LORD, in the land of the living.** The original word for LORD in both these instances, is the name under discussion; and the passage might be rendered, *I shall not see JAH, [no! not] JAH!! in the land of the living!—JAH* when incarnate told his disciples, *Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.†* These frequent desires, however, passed unrecorded, except in the present instance. The absence of the Shekinah,‡ and the splendid predictions recently delivered by Isaiah, *A virgin shall conceive, and bear a son, and shall call his name IMMANUEL;§—Unto us a child is born,—and his name shall be called—THE MIGHTY GOD;||—*or perhaps other portions of Isaiah's prophecies,¶ combining their effect with Hezekiah's marvellous deliverance from Sennacherib,** had excited in the royal reformer†† an eager expectation that JAH himself would speedily appear, in a new and more gracious manner, assuming more openly than ever the government of Israel. That expectation, indeed, *as to time*, was erroneous; like some entertained by the apostles before the Lord ascended,‡‡ and by the infant (but fervent) believers at Thessalonica;§§ and it was painfully damped by the unambiguous prediction of the Babylonian captivity, addressed soon after to Hezekiah.|||| But *as to substance*, it was well founded and correct. When seven centuries had rolled away, JAH was indeed beheld “in the land of the living.”¶¶

* ISA. xxxviii. 11.

† MATT. xiii. 17.

‡ p. 101.

§ ISA. vii. 14.

|| ISA. ix. 6.

¶ Such as ISA. ii. 1—5. xi. xii. &c.—The memorable prediction in MICAH v. 2, (examined pp. 115—132,) is of the same age.

** ISA. xxxvi. xxxvii.

†† See the *Appeal*, pp. 69—76.

‡‡ LUKE xix. 11. ACTS i. 6.

§§ 2 THESS. ii. 2, 3.

|||| ISA. xxxix. 5—7.

¶¶ On the name JAH, see the Note at the end of this Section.

Corresponding in some measure with the more distinct exhibition by Isaiah, of the person, work, and glory of Him who is Second in JEHOVAH, the Divine Spirit is more frequently and *Third Distinctly mentioned,* especially in connexion vine Person.* with the Incarnate Messiah,† and with the evident attribution of personality;‡ as when the Son declares, *And now the Lord JEHOVAH hath sent me, and his Spirit.*§ Thus the permanent revelation of the Trinity, begun by signs of plurality in *Abraham's* time, and remarkably advanced in the days of *Jacob*, of *Moses*, and of *David*, was brought to that degree of clearness which prepared the publick mind of Israel for its further development in the gospel.

The prophetick ministry of Ezekiel was a century and a half after that of Isaiah. Its locality was not in Jerusalem, or Palestine, but amidst the scenes of eastern magnificence, *Times and prophecies of Ezekiel.* in the neighbourhood of victorious Baby-
lon.|| Also the character of the age, and the circumstances of Judah were widely different. Under the pious Hezekiah, there was an unprecedented revival of religion, the political power of his own kingdom was augmented, and the remains of the ten tribes came under his influence; while the miraculous defeat of Sennacherib, and the brilliant and evangelical predictions of Isaiah, then newly published, shed over that age the light of Jehovah's favour, and invigorated the hopes of Israel.¶ On the other hand, in Ezekiel's time, idolatry and the worst evils had fully corrupted Judah, where all was verging fast to ruin.** Along with many of his countrymen, that prophet was in captivity near Babylon;†† while the conquering arms of Nebuchadnezzar were spreading terror and calamity over every land that resisted them.‡‡

As the age differed greatly from that of Isaiah, so do the contents of Ezekiel's prophecies. Here we see much less of evangelical light

* ISA. xliv. 3. lix. 21. &c. † ISA. xi. 2. xlii. 1. lxi. 1.

‡ ISA. xl. 13. lix. 19. lxiii. 10, 11, 14.

§ ISA. xlviii. 16. The words as given above, are in the exact order of the Hebrew.

|| EZEK. i. 1, 3. &c.

¶ 2 KINGS xviii.—xx. 2 CHRON. xxix.—xxxii. &c.

** JER. xxiv. EZEK. viii. &c. †† EZEK. i. 1, 3. viii. 1. xi. 24, 25. &c.

‡‡ JER. xxv. 8—29. xxvii. 1—12. &c.

and promise, no such indications as Isaiah gives of the personal distinctions in the Godhead, or of the future humiliation of the Messiah, nor even any approach to those absorbing views of the Eternal Creator's serene and infinite majesty, contrasted with the nothingness of all other beings, in displaying which Isaiah* excels perhaps every other inspired writer. Ezekiel has a sublimity of his own, different from that of Isaiah, as the black and dreadful thunder-storm differs from the arched firmament in its brightness. The writings of Ezekiel contain chiefly exposures of enormous wickedness, and denunciations of speedy vengeance on

Ezekiel's commission

Judah and the neighbouring countries.

from the Son of God.

In this book the Deity appears chiefly in the character of *Judge*; and since it was a truth well known of old, that *the Father—hath committed all judgment unto the Son*,† it might on that ground be maintained, that Ezekiel's commission and prophecies emanated from the Second Person: to which I know not that it can be any valid objection, (though the strongest I have found,) that in a passage or two, the Lord JEHOVAH says of the future Messiah, as to his human nature, *David my servant [shall be] king over them*, and, *My servant David [shall be] their prince for ever*.‡

This view is supported by the circumstance that when the Deity mentions his having anciently engaged by oath to bestow blessings on Israel, the mode of swearing avowed is one that acknowledges a Superiour;—*I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, &c.*§—also *I lifted up my hand unto them in the wilderness, &c.*|| In these clauses, too, it is observable that the places and occasions mentioned, are distinctly those in which the Mosaick history proves the manifestations were made by the Divine Angel.¶

* ISA. xl. 12—28. li. 6. liv. 10. &c.

† JOHN v. 22.—GEN. xviii. 20—33. &c. PS. ii. 12. L. 2. lxviii. 21. &c.

‡ EZEK. xxxvii. 24, 25. xxxiv. 23, 24.

§ EZEK. xx. 5, 6; 28. Compare EXOD. vi. 8, where the marginal reading for "*swear*" is "*lift up my hand*." That among men it was a customary (as it is a most significant) form of *swearing*, appears from GEN. xiv. 22.—Compare also DAN. xii. 7. REV. x. 5, 6.

|| EZEK. xx. 15; 23. NUM. xiv. 20—23. DEUT. xxxii. 40. See p. 60, note [¶].

¶ ¶ pp. 68; 77, 84, 85 (for 69, 76, 77).

With all this, agrees the current use in this book, of the title, *The Lord God*, or, *Jehovah the Sovereign*, in Hebrew, ADONAI JEHOVAH, which is employed in EZEKIEL with far greater frequency and uniformity,* than in any other part of Holy Scripture; and though occasionally applied, in other books, to the Father,† was first given,‡ and seems throughout more particularly appropriated to the Son.§

The above are some of the marks occurring in the course of Ezekiel's prophecies, by which their character, as a series of revelations from the Son of God, may be established.

But this is most emphatically taught by the vision with which the book opens. Without dwelling now on the amazing grandeur of of what Ezekiel beheld, under inspira- *Sublime manifestation*
tion of the highest kind, and without *of the Son, to Ezekiel.*
discussing the meaning of the four wheels of the Divine chariot, or of the four countenances of the cherubim, it may be sufficient to hint, that they seem to relate to the four great monarchies under which Israel was successively to be in servitude and protection, until the reign of the Messiah should arrive.|| The heads of those upright

* This phrase occurs *two hundred and eighteen* times, I believe, in the book of Ezekiel *alone*; and in all the rest of the Old Testament, not *ninety* times: in several of which places, too, the full title is "Lord God of hosts."

† The following are perhaps the only clear cases; ISA. xlviii. 16. L. 4, 5, 7, 9. lxi. 1; in all which the *Son of God* is the speaker. See *Scott's Commentary* on those passages. Perhaps AMOS vi. 8, should be added.

‡ See GEN. xv. 2, 8. pp. 57, 59, note [††]. DEUT. iii. 24. p. 85 (for 77). JOSH. vii. 7. pp. 15, 87 (for 79). JUDGES vi. 22. xvi. 28. p. 90 (for 82). 2 SAM. vii. 18, 19, *twice*, 20, 28, 29. In v. 22, of this last named chapter, David evidently addressed *not either* of the Divine Persons distinctly, but "JEHOVAH Elohim," in all the glorious comprehension of the title, so far as he knew it; the latter word being probably used with intentional reference to the plurality indicated by the Divine manifestations. See p. 124. The question, whether in using the title "*Lord Jehovah*," David especially addressed the *Son of God* is, perhaps, not easy to be decided, nor of any importance. On the affirmative side might be urged, the previous Scripture use, the *place* of his worship, before the Ark, (see pp. 86*, 87*), and his use of the title "Lord" in other inspired compositions; as Ps. ii. 4. p. 22, note [¶], lxviii. 11, 17, 19, 22, 26, 32. cx. 1, 5. In all these places the Hebrew word is ADONAI, though many English bibles have [LORD].

§ See p. 15, and notes [†, §]; also ISA. xl. 10. MICAH i. 2. Perhaps it may be proved, on further examination, that 'ADONAI JEHOVAH' always means the *Son of God*, except when *He himself* is the speaker.

|| This succession of four monarchies occupies a large space in the writings of the contemporary prophet *Daniel*; it might therefore be naturally expected

cherubim supported a crystal "*firmament*," or dome of overpowering resplendency; and above the *firmament*—was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne, was THE LIKENESS AS THE APPEARANCE OF A MAN above upon it. &c. &c.* All antecedent, and all subsequent scriptures concur to prove, that this was a manifestation of the Son of God; not seen as in a better age by Isaiah, on a stationary throne in his Temple,† but in those times of commotion and ruin, on a rapid war chariot, so sublime in its conception, that Milton could find no nobler equipage for the Almighty Son in heaven, when going forth to expel the rebel angels. He calls it, however,

"The chariot of paternal Deity,"‡

which certainly it is not in Ezekiel.

to have some place in those of *Ezekiel*. The countenances of the CHERUBIM were those of a lion, an ox, a man, and an eagle; which are placed differently in the descriptions, perhaps, according to the point from which they were viewed. (EZEK. i. 10. x. 14. REV. iv. 7.) A lion is evidently an appropriate emblem of the monarchy of Nebuchadnezzar, and is so used in DAN. vii. 4.—The union of the two powers of Media and Persia in the monarchy of Cyrus, and the services rendered by it to Israel, seem to be represented by the two horns, and the useful strength of the ox. Compare DAN. viii. 3, and EZRA, NEHEMIAH, &c.—The favourable treatment, and the equality with his native subjects, the Macedonians, given by Alexander to the Jews, together with the advanced civilization of the Greeks, seem to entitle the third monarchy to be represented by the human countenance; a similar method being used to denote the milder behaviour of the Babylonian dynasty. DAN. vii. 4. 2 KINGS xxv. 27—30. *Josephus, Antiquities, B. XI. chap. viii. 5.*—Against APION, B. ii. 4.—The rapidity and destructive character of the Roman military operations, and their well known standard, show the striking propriety of denoting that power by the eagle.

Yet if these remarks be true, it may not follow that the ordinary explanation of the figures in EZEKIEL, as emblematical of angelick beings, is erroneous. Angels were known as the subordinate ministers of Divine Providence in the government of empires; and they seem to be represented here, under the characters of the human dynasties, whose movements they controlled, according to the Supreme Will, in preparation for their Sovereign's entrance on the earth, as a human babe.

The same emblems appear in the book of REVELATION, but for a different purpose. There they evidently represent a part of the human souls redeemed from former generations. The *Israelitish* and the *Christian* churches have their appropriate representatives in the *twenty-four elders*: but the four living creatures seem to represent the souls never united to either, who feared their Creator on earth, or who were taken to heaven in infancy; of both which classes the number was probably very large. Representing originally the angels who managed the principal governments of the gentile world, they were now used to denote the souls redeemed from its whole extent, to be the companions of angels in glory.

Some of the thoughts in this note I have seen in print twelve years ago, in a work on Prophecy, by a Mr. Brown, of London; to which I regret that I cannot at this moment refer more particularly.

* EZEK. i. 26—28.

† ISA. vi. p. 164.

‡ *Paradise Lost*, B. vi. l. 750.

As the succession of empires, and the whole course of God's government of this world, hath ever been, and is still to be conducted, as one vast series of preparations for the full triumph of the Messiah's kingdom, it was with admirable propriety that figures significant of the four greatest monarchies, adorned the chariot of his approach; over which he is seen elevated far above every power in earth or heaven, and controlling all things for his glory.

That vision, so minutely described, and so awfully magnificent, was well suited to advance the reverence for Israel's Divine King, in captives surrounded by spacious palaces, gorgeous temples, and all the pomp of eastern idolatry. And to this hour, that vision assists our contemplation of the Divine Son's providential government over all the kingdoms of antiquity, his amazing condescension in stooping to be incarnate, and to die a sacrifice, the reality of his present dominion, and the glory in which He will 'come to be our Judge.'

This essay has already extended so far beyond its anticipated limits, that I abstain from noticing those expressions of Jeremiah, or of other prophets,* which show that *Other indications that to them also were made visible manifestations of Jehovah, by the Second Person; but yet, with the exception of one to Daniel,† less sublime than those we have been considering.*

From a circumstance related by the last named prophet, it may appear, that along with the doctrine of One Almighty Creator, that of a Divine Son, had been divulged among the heathen, and had excited their attention. The splendour of the temple at Jerusalem, containing no image of the Deity, but consecrated at first by the Son's visible presence, must have led to the propagation of this doctrine. And probably Nebuchadnezzar had this in view, when he said of the celestial personage he had seen walking with the three confessors in the fiery furnace, "*The form of the fourth is like the Son of God.*"‡

And that the Son was not forgotten by His own people when captives in Babylon, is evident, among other proofs, from the *hundred*

* JER. i. 9. AMOS vii. 7, 8. ix. 1.

† DAN. vii. 9—14; on which see *Dr. Smith's* important remarks in his *Scripture Testimony*, Vol. i. pp. 412—414. This vision would naturally be understood as predicting the distant future, rather than as exhibiting an Object for present adoration.

‡ DAN. iii. 25, 28.

and second Psalm, then composed; the close of which is expressly stated by an inspired apostle, to have been addressed "to the Son." * Though *that part* contains nothing peculiar to the Second Person, on which Paul and the Hebrew christians may seem to have grounded this application, enough for this purpose appears in the course of it. The subject, Jerusalem, † the city of the Son's former presence, the allusion to his earthly palace, the sanctuary, ‡ and to its festivals and worship, § the expectation of his appearance, || and of the creation of a new people, ¶ and particularly the use of the name JAH, ** are marks by which, it appears to me, the Psalm might easily be known, on its first publication, and afterward, to refer throughout to the Almighty Son, as the Person directly adored.

After the return of a remnant of the Jews to Jerusalem, we find the prophet Zechariah favoured repeatedly with revelations made by angels. In some instances, his celestial visitant is plainly a created spirit; †† in others, this may be doubtful; ‡‡ and in one, §§ if not more, ||| he was evidently the Son of God; yet appearing in far less majesty than to Isaiah and Ezekiel; and along with the title *Angel*, resuming that inferior degree of splendour, or that appearance entirely human, which he bore in the time of the Judges. Perhaps this diminution

Popular impression of the of His manifested glory was de-
Son's glory diminished. signed, in connexion with the re-
 duced condition of the people, and other circumstances, to produce such a reduction of the popular impressions of the Second Person's majesty, as made it less difficult to anticipate his incarnation. We have already seen that a very obscure and diminished notion of His glory, was all that Peter and the other apostles had, when they first acknowledged Jesus to be the Son of God: ¶¶ and to this, the peculiar light in which He is placed in Zechariah's prophecies might contribute.

* Ps. cii. 25—27. HEB. i. 8, 10, &c.

† Ps. cii. 13, 16, 21.

‡ Ps. cii. 14.

§ v. 21, 22.

|| v. 16.

¶ v. 18; 15, 22.

** v. 18.—On this Divine name, see the Note appended to this Section.

†† ZECH. ii. 3. vi. 4, 5.

‡‡ ZECH. iv. 1, 4, &c.

§§ ZECH. iii. 1, 2.

||| ZECH. i. 11—14. &c. See *Scott's Commentary*.

¶¶ pp. 34, 35.

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In the publick worship of the Jews, after their return from captivity, it does not appear that there was any renewal of attention to the Divine Son. In the re-constructed *Publick religion* Temple, its inner apartment (his presence *after the captivity*. chamber) was empty; the Shekinah appeared not, the Ark itself was no more,* and the people, especially the aged, were painfully conscious of the inferiority of the new edifice to the former.† There were promises, indeed, of his more condescending manifestation *as incarnate*, and that he should come to Jerusalem, not borne on cherubim, but *lowly, and riding upon an ass*,‡—renewing daily that familiar intercourse which once he had vouchsafed to Abraham.§ But the predictions recently penned by Daniel, informed them that these glories were at the distance of nearly five long centuries,|| during which great political changes must evolve;¶ and that when the times so ardently desired by Hezekiah and others** should at length have arrived, overwhelming calamities must quickly follow.†† It was a remote and clouded prospect, into the evangelical import of which, apostolick declarations forbid us to suppose that the contemporaries of Ezra could fully enter.‡‡

Accordingly, we find that in the retrospective prayer preserved in NEHEMIAH ix., as in that of Solomon at the consecration of the Temple, the Divine Unity is throughout adored. The ancient manifestation mentioned in it the most distinctly,§§ is that at Sinai, where the presence of Him who is Supreme in Jehovah was fully recognised at the time;||| whereas those before and after are mentioned more slightly,¶¶ without much allusion to that personal distinctness of their Author, the Divine Angel, which was known at the time,*** and commemorated afterward in Scripture.††† Also the titles "*God*

* *Prideaux's Connexion*, Part I. B. iii.

† EZRA iii. 10—13.

‡ ZECH. ix. 9. pp. 98, 99, note [¶].

§ GEN. xviii. Novatian, c. xviii. *Appendix to Appeal*, [C], p. 168.

|| DAN ix. 24—27.

¶ DAN. ii. vii. &c. &c.

** p. 166.

†† DAN. ix. 26, 27. &c.

‡‡ EPH. iii. 5. 1 PETER i. 10—12.

§§ NEH. ix. 13.

||| pp. 79—84 (for 71—76).

¶¶ NEH ix. 9—12; 15, 19, 20. In v. 15, observe the marginal reading, and compare p. 60, note [¶], 168, notes [§, ||].

*** pp. 68—78 (for 70); 83—85 (for 75—77).

††† 2 SAM. vii. 23, on which see *Smith's Scr. Test.* Vol. i. p. 467; and compare 1 CHRON. xvii. 21, (written *after the captivity*), where the same mark of plurality is not found.

(*Appeal*, &c. p. 353.)

of heaven,"* and "the great God,"† came into common use; while the sacred name JEHOVAH was less frequently employed.‡—The name JAH appears in a few psalms which have been ascribed, on no certain grounds, to Jews returned from captivity.§

In agreement with the characters of Zechariah's volume, is the mention of the Messiah, near a century later, by Malachi, who

Malachi. predicted His advent thus: *The Sovereign, whom ye seek, shall suddenly come to his temple, even the MESSENGER (or ANGEL) of the covenant, whom ye delight in: behold, he shall come, saith JEHOVAH of hosts.||*

Respecting this last title it may be remarked, (as shown before,) that it was first used with reference to the Ark and the Divine Person manifested there.¶ In ZECHARIAH it is plainly applied both to the Second Person, and the First: for within the compass of two verses, there are evidently two Persons called *Jehovah of hosts*: one who is sent, and is the speaker, and the other who sent Him.** In MALACHI, again, that title, as in the passage above quoted, is applied to the Divine Father, perhaps exclusively.††

This may be a specimen of that constant aim to glorify the Father,‡‡ which appears throughout the conduct of the Son, the Revealer of *General plan of the* Deity to man. He began by manifesting *Divine manifestations.* himself to the bodily senses, and made the revelations more spiritual and comprehensive as men were able to receive them; ever attributing a superiority over what *they knew* of Himself, to Him that sent Him. When their knowledge of the Father, gained by contemplating the Son, was sufficiently established and enlarged, to be of use in learning the gospel when it should be introduced, the Son ceased to expand the manifestation of His own

* EZRA i. 2. v. 12. vi. 9, 10. vii. 12, &c. NEH. i. 4, 5. &c.

† EZRA v. 8. NEH. ix. 32.

‡ Compare 2 SAM. vi. 9, with 1 CHRON. xiii. 12; and many other passages having the same kind of correspondence.

§ PS. (LXXVII.) cxvi. cxvii. cxxx. cxlvi. cxlvii. cxlviii. See *Bp. Patrick*, &c.

|| MAL. iii. 1. ¶ p. 88 (*for* 80). ** ZECH. ii. 8, 9, and *Scott's* note.

†† MAL. i. 6, 8, 9, 10, 11, 13, 14. ii. 2, 4, 7, 8, 12, 16. iii. 1, 5, 7, 10, 11, 12, 14, 17. iv. 1, 3.

‡‡ JOHN xvii. 4.

glory, referred divine titles and honours that had been given to himself henceforth to the Father, in his later interviews appeared divested of his former grandeur, and strongly directed expectation to the time when he should dwell as man with men. The climax of his ancient glory having been completed in the time of Ezekiel and Daniel, there was commenced an *anti-climax*, which closed at Calvary.

It was explained in a preceding page,* how the period from *Joshua* to *David* was a protracted struggle between Revealed Truth, and the idolatrous religions of neighbouring nations. The time from *Solomon* to *Cyrus* was another period of aggression and resistance, in which mightier empires and grander systems of idolatry contended against Israel, and Israel's God, for the homage of mankind. The true theology triumphed in David's time by the nation's highest prosperity; in Daniel's, by its deepest adversity. While their temple was in ruins, and themselves captives in Babylon, the pious Jews beheld with delight and awe, the supremacy of Jehovah demonstrated, in spite of what the world accounted its mightiest gods. These exiles rejoiced to hear *Nebuchadnezzar* and *Cyrus* alike acknowledge that supremacy in their public edicts, and triumphed in the accumulated proof that idols were mere vanities, and JEHOVAH *The results in preparation for the Gospel.* the ONLY LIVING AND TRUE GOD. After this, the nation relapsed no more into idolatry; by their wide dispersions, the knowledge of the ONE CREATOR was propagated among the heathen; and thus preparations were going on, during the five centuries that intervened, for the appearance of Him who was to mediate, in the New Covenant, between THAT GOD and mankind.

NOTE TO SECTION IX.

On the Name JAH, as belonging to the Second Person.

(Referred to in *foot notes* on pp. 166, 172.)

In the course of the last four sections, repeated mention has been made of the name JAH; and some proof has been adduced of its application to the Second Divine Person, in the times of *Moses*,† *David*,‡ *Isaiah*,§ and *Daniel*.|| It is designed in this Note, to point out *all* the places

* pp. 89—91 (*for* 81—83).

† pp. 78—86 (*for* 70—78).

‡ pp. 92 (*for* 84), 85*, 87*—90*.

§ pp. 165, 166.

|| p. 172.

where it occurs; and to show more fully the grounds on which it is here advanced, as a proposition supported by a large amount of Scriptural evidence, that this name denotes the Divine Nature of the Son of God; or, in other words, the Second Person of the Trinity, as existing in the Godhead from eternity.

It may be proper to mention, that in the present Note, as indeed throughout this whole Essay, except in the two or three places, where some deviation is intimated, the *Masoretick* text has been used. *Dr. Boothroyd*, indeed, in his *Family Bible*, (1818,) has said on *Exod. xv. 2*, "The name in the Hebrew is *Jah*, which I suspect to be an error in the few places where it occurs, as either MSS. or versions read *Jehovah*." But there appears to have been no sufficient ground for this remark. I have examined *all* the passages, and their various readings, in the Hebrew Bible edited by *Doederlein* and *Meisner*, (*Leipsic*, 1793,) and the following is the result. In *Exod. xv. 2*, the word *Jah* is wanting in ten MSS., and in *Exod. xvii. 16*, eighteen have it joined to the preceding word. In *ISAIAH xii. 2*, two MSS. omit *Jah*, and seventeen others omit *JEHOVAH*. The largest of these numbers, however, bears but a small proportion to the numbers of MSS. examined. And if I have rightly interpreted the statement of a friend who, twelve years ago, examined for me *Mr. Yeates's* account of the Indian copy of the Pentateuch, brought by *Dr. Buchanan* from *Malayala*, the name *Jah* stands there in both the places in *Exodus*, as in the *Masoretick* text; which is a strong confirmation. Beside the above various readings, many MSS. entirely omit the word *HALLELU-JAH* at the beginning of *Ps. cxi., cxii.*

Now, these are all the variations that appear to me of the slightest importance, in reference to the subject of this Note. Of the remaining forty-five places where *Jah* occurs, in the greater number there is no various reading whatever; in about half a dozen, one single MS. has some diversity; and in a solitary instance, (*Isa. xxxviii. 11.*) the number amounts to four. *Dr. Boothroyd's* suspicion therefore receives not any countenance from the MSS.; and what support it could have from the "versions" is not easily seen. They (at least, *the oldest*) instead of both *Jehovah* and *Jah*, use the word *Lord*; as it is well known is done in the English Bible. How it can be proved from *them*, therefore, that the ancient translators had *Jehovah* in their Hebrew MSS., where we now have *Jah*, I cannot conceive.

These names are derived from the same root, a verb meaning TO BE; and they equally denote independent EXISTENCE, as asserted in *Exod. iii. 14*, and other places. Like *Jehovah*, *Jah* is never applied to any *false* deity, nor to any creature; but is, equally with the former name, incommunicable. By

some it has been thought a mere contraction, or metrical abbreviation of it. But against this there are two strong reasons. *First*; It is introduced in Ps. lxviii. 4, with a solemnity perfectly inconsistent with its being a mere abbreviation of another name: *Extol him that rideth upon the heavens by his name JAH*,—and again in verse 18,—*that JAH ELOHIM might dwell [among them].** *Secondly*; In two very remarkable passages, ISA. xii. 2. xxvi. 4, these two names occur *together*; the first therefore cannot be a mere abbreviation of the second.

The following is a List, supposed to be complete, of all the places where the Divine name "JAH" occurs.

EXOD. xv. 2. xvii. 16, *margin*,—"throne of JAH."—See p. 78 (for 70,) and note [**].

PSALM lxviii. 4, 18, p. 87*, 89*; lxxvii. 11. p. 122; lxxxix. 8, "a strong LORD"†—xciv. 7. 12. cii. 18. p. 172. cxv. 17, 18,—"bless the LORD." cxviii. 5, *twice*, 14, 17, 18, 19, p. 89*, 90*. cxix. 4. pp. 90*, 93. cxxx. 3. "If thou, LORD,"—‡

cxxxv. 3, "Praise the LORD,"—*Heb.* HALLELU-JAH. cxxxv. 4. cl. 6. "praise the LORD." SOL. SONG viii. 6,—"a most vehement flame." *Heb.* —flame of JAH. §

ISAIAH xii. 2. }
——— xxvi. 4. } ——"JAH JEHOVAH"——

ISA. xxxviii. 11, *twice*, p. 166.

In addition to the above, the word HALLELU-JAH *begins and ends* the following Psalms. 106, 113, 135, 146, 147, 148, 149, 150. It *begins* Ps. 111, 112; and it *ends* Ps. 104, 105, 115, 116, 117.

* Even *Dr. Boothroyd*, who elsewhere improperly, as I conceive, substitutes *Jehovah* for *Jah*, preserves the latter name in these remarkable verses; though in his note on v. 4, he introduces the hypothesis of "poetick abbreviation," instead of his former one of "errour."

† Of this verse, *Dr. Boothroyd's* better version (with *Jah* restored) is as follows;

JEHOVAH, God of hosts, who is like Thee?
Powerful art thou, O JAH,
And thy truth surroundeth Thee.

His arrangement of these lines, ill supports his notion that *Jah* is a "poetick abbreviation."

‡ The name *Jehovah* does not occur in this verse; though in the latter half, for—Lord—we often see—LORD—: yet many MSS. have here *Jehovah*.

§ ShaLHeBeTh JaH. See *Parkhurst's* remarks on this word, (among the *pluriliterals*), in his *Lexicon*. *Dr. Boothroyd*, professing here to give "the sense," rather than a literal version, has,

"Its flames are flames of fire,
"And as the lightning of the heavens,"

Beside the above *fifty* places, where the word occurs distinctly as a Divine Name, it is found in composition with other words, in a multitude of human names, and even in the names of places. Some of these instances have been noticed at *pp.* 86, 87 (*for* 78, 79); 92 (*for* 84), 85*.

The arguments for the appropriation of this name to the Divine Son, with the facts supporting each, are as follows.

I. In a great majority of instances, it is evident, from the composition in which the name is found, from the Scripture history, or from both, that the Object of thought denoted by it was that Divine Person.

That this is the case in the two passages in *Exodus*, and the two in *Ps.* lxxviii. has been proved, though not so fully as might be done, yet sufficiently for the present purpose.*—*Ps.* cxviii. is acknowledged universally, I believe, to have been written by David; it is probable, after the facts recorded in *2 SAM.* vii., of course after *Ps.* lxxviii; and the name *Jah* must be interpreted in the same way as in the prior compositions. Therefore in the six places in *Ps.* cxviii., it denotes *THE SON*. This is especially evident in *v.* 14, which being an exact copy of *Exod.* xv. 2, though it celebrates *new* deliverances, must naturally be interpreted of *the same Deliverer*.

Both the title, and the sentiments, of *Ps.* cxxii., show that it was penned by David, in whose time the sacred festivals it mentions in *v.* 4, were first held at Jerusalem. In these, all the nation assembled to do homage to their Divine Sovereign, whose presence specially accompanied the Ark. That Sovereign is evidently the Person called *JAH*, in the words—*whither the tribes go up, the tribes of JAH*,—the same that is called in *Ps.* ii., the *ANointed ONE*, and the *KING*;† and in *Ps.* cx., *David's Lord* or *Sovereign*. *p.* 51.

It appears from *1 CHRON.* xvi., wherein is recited a part of *Ps.* cv., that it was first composed for the solemn worship offered before the Ark in Zion. It is the *second* of the Psalms containing the word *HALLELU-JAH*, as they stand in the book, and probably the *first* in the order of composition; *Ps.* civ. being placed before it, apparently because the subject being the creation, and God's *universal* providence, it naturally precedes the three following, on his treatment of his chosen people. The word *HALLELU-JAH* therefore came into use immediately after the Ark was placed in Zion; and *JAH* is the Divine Person there specially adored. That word occurs in fourteen Psalms, in addition to the hundred and fifth, all evidently written *after* the Ark was placed in Zion. Some of them treat

* *pp.* 68—78 (*for* 70); 87*, 24, 25.

† *pp.* 11, 20, 22, 91 (*for* 83), &c.

of such subjects, and are so expressed, that but for this mark, there could not perhaps be discerned in them any particular reference to the Divine Son; whereas in others it is very evident. Of the former class we have Ps. 104, 111, 112, 113, 115, 116, 117, 148, 150; of the latter we have the following five, along with each of which are mentioned the verses where this reference is more especially apparent. Ps. cvi. 7, 14, 21, 26. cxxxv. 8, 21. cxlvi. 10. cxlvii. 2, 12. cxlix. 2.

The last remarks might be extended to the five Psalms not yet noticed, containing the name under consideration. Of Ps. cii., the marks of the original reference to the Divine Son have been noticed at page 172; and the conclusion here is secured from error by the verdict of an inspired apostle. (HEB. i. 8, 10.) In Ps. lxxvii., the recital in v. 13—20, of those instances of Divine manifestation and power which are elsewhere distinctly ascribed to THE SON, confirms his peculiar right to the Name in the clause introducing that recital, *I will remember the works of JAH*; and a similar remark may be made on Ps. lxxxix. 9, 10, as following v. 8. Here also v. 7, 18, &c. may contain some further intimations that the Second Person was specially (not exclusively) adored in that interesting poem.

The only remaining Psalms are the 94th and 130th, in which the marks of reference to the Divine Son are less obvious, but yet may be traced. Both these odes speak of special Divine punishments; (Ps. xciv. 1, 2, 12, 23. cxxx. 1, 3.) and it might be shown, *I suspect*, by a comparison of passages much too extensive to be entered upon here, that in the Ancient Church, as in the Christian, it was well known that "*the Father—hath committed all judgment unto the Son.*" (JOHN v. 22. p. 168.) Also the use of the word ADONAI three times in Ps. cxxx., will, I apprehend, confirm the opinion that the Son is there specially adored, whenever the whole Scripture use of that word shall have been subjected to a sufficient examination.

In SOLOMON'S SONG, viii. 6, *the flame of JAH* seems, according to Dr. Boothroyd's version, to mean the *lightning*, which is ascribed to the Divine Angel in EXOD. ix. 23. (xiv. 24.) NUM. xx. 16. Ps. lxxvii. 18.—Or is the allusion to the pillar of fire? or to the flame that devoured the sacrifices? (LEV. ix. 24. 2 CHRON. vii. 1. &c.) If so, the reference to the Second Person is still more express.

Passing to ISAIAH, the latest book of the Old Testament in which *Jah* occurs, we find it twice in a single clause; the reference of which to the Divine Son was pointed out on page 166. In ISA. xii. 2, as in Ps. cxviii. 14, several words correspond literally with EXOD. xv. 2; the same meaning therefore should be given to *Jah* in all the three places. Its situation in the prophecy, and the nature of the things predicted in ISA. xii., may furnish additional reasons; which may apply, in some measure, to ISA. xxvi. 4; where also the plain allusions to the city Jerusalem and its fes-

tivals, in *vv.* 1, 2, may be further grounds for interpreting *Jah* of the Second Divine Person.

All the *fifty* places where this important name occurs, have now been examined; and if we except *nine* of the Psalms, where the only sign of special reference to the Son is the word *Hallelu-Jah*, and *two* others in which the marks are less distinct than in the rest, including in all, *nineteen places* where *Jah* occurs; in all the other *thirty-one*, there is evidence of considerable strength that the name *Jah* denotes directly and specially the Second Person of the Adorable Trinity; not as *expected to come* in a future age, (except in the four places in ISAIAH, and in Ps. cii. 18,) but as *then*, or in *past times*, PRESENT with his chosen nation. And in the nineteen places where this is less evident, there is yet an observable probability, which future research may more fully detect.

II. The next argument is, That in none of the Psalms where JAH occurs, is there any expression that can prevent the whole of each from being considered, as either directly addressed to the Son of God, or as celebrating his glory: nor is there any thing in the other books containing this name, or in the Scripture at large, to prevent its being considered as peculiar to the Second Person.

If there had been in any of the Psalms, strong indications of *two* Divine Persons, as in Ps. ii. & cx., and the Superiour Person had been called JAH; or if the language addressed in worship to JAH in the Old Testament, had been quoted in the New, as uttered by Jesus to his Father, —as Ps. xxii. 1, & lxix. 9, are quoted in MATT. xxvii. 46, & ROM. xv. 3; or if in promises of support to be given to the future incarnate Messiah, as in ISA. xlii. 6, 8. xlix. 5—8, the Promiser had been called JAH; or if the Messiah had been predicted, as in DEUT. xviii. 19, *pp.* 80,1 (*for* 72,3), as to speak by command and in the name of JAH; or if the Almighty Angel mentioned in Ps. xxxiv. 7. xxxv. 5, had been called *the Angel of JAH*; or if, in short, from any circumstance it had appeared that the name *Jah* is given to the First Person, as distinctly as is the name *Jehovah* in Ps. ii., cx.; ISA. xlix. 1, 5; &c. &c.—then the preceding arguments would have been greatly weakened, if not destroyed. But as nothing of this kind appears, they are left in unabated force.

That a *paternal* relation is mentioned in Ps. lxxviii. 5. lxxxix. 26, can be no objection to the application of those compositions *throughout* to the Son; since it was He who first declared this Divine relation by speaking of it as *His own*. EXOD. iv. 22, 23. *pp.* 85,6 (*for* 77,8.) See also HEB. ii. 13.

It is not, however, in every case an *exclusive* application to the Son

that is asserted. It may be that the Father along with the Son, or that the Whole Godhead is adored in Ps. cxiii. 5, and the first clause of Ps. lxxxix. 8, [see *p.* 177, *note* [†], 28, 35, 36; and possibly elsewhere. Yet even in these places, the Son is the more prominently in view, as the Revealer of his Mysterious, and more retired and inaccessible Superiour.

Here it may occur to some readers, that in discussions concerning the title, THE WORD, (in JOHN i. 1, &c.) frequent mention has been made of the use, in the Chaldee Targums, of the phrase *Memra* (or *Word*) of JAH; in a personal sense. Hence it may be supposed that in those paraphrases, *Jah* is used as the name of the First Person. If the fact were so, the objection might be of little weight, against the arguments here adduced *from Scripture*. But this it is not necessary to urge, since *the fact* is different. Dr. Smith gives the Chaldee phrase in our characters, thus, "*The Memra of Jeja*," and adds, "an abbreviation of *Jehovah*; but as its appearance and sound are uncouth, I venture to use, instead of it, the Hebrew abbreviation, *Jah*, to which we are accustomed in the authorized version of the Bible."* It would be well, I apprehend, if this use of *Jah* were discontinued.

It may be observed as a corollary, that some of the marks which have been noticed, to prove that the Psalms containing the name *Jah* relate especially to the Son, will show that this is true also of several other Psalms, in which that name is not found; for example, Ps. 46, 47, 48. See *pp.* 8, 17, 26.

III. In this investigation, some weight may be due, (probably more than can be ascertained here,) to the fact, that the Divine name *Jah* is found in many human names, formed by combining it with a great variety of words; as, Benaiah, 1 CHRON. iv. 36, *Son of JAH*, Hezekiah, 2 KINGS xviii. 14, 15, *Strength of JAH*.

It is probable that ninety-five out of a hundred readers, will readily admit this fact, on the authority of *Calmet's Dictionary*, *Cruden's Concordance*, and other works. But since it has been disputed,†—for what is not

* Scripture Testimony, Vol. i. *p.* 514, *note*.

† This has been done in *pp.* 20, 21, of a recent work, bearing marks of great industry and research, but too much license of speculation; *Reflections on the Genealogy of Jesus Christ: by Daniel Benham. London: Cochran. 1836. Large 4to.* Could the very worthy author be induced to renounce his hypothesis that E.L. &c. in human names do *not* denote the Deity, but are merely marks of distinction,—and to make the Concordances of Scripture Names, which he has prepared, with immense labour, in five folio, and three octavo manu-
(*Appeal*, &c. *p.* 361.)

disputed?—and as those who question the fact, may be exactly the persons to make the best use of it, if proved, this will now be attempted. The argument proceeds by the following steps.

1. In three names of men, and two of places, in most familiar and constant use, the last syllable, EL, plainly means *God*: for by itself it was in common use in this sense; and each of those five names was given under such circumstances, and with the expression of such recorded sentiments, as make it impossible to doubt, that it was intended as a perpetual memorial of the Almighty, and his gracious interference. These names are, Ishmael, *God shall hear*, GEN. xvi. 11, Bethel, *House of God*, xxviii. 19, Israel, *Prince with God*, &c. xxxii. 28,* Peniel or Penuel, *Face of God*, xxxii. 30, 31, Samuel, *Asked of God*, 1 SAM. i. 20.

2. Since no other meaning is attributed in Scripture (so far as I recollect) to this same last syllable, in any of the numerous names wherein it occurs, it is concluded, that in all of them it must denote the Deity, unless the other part of the name be such as to forbid the supposition; of which, however, I am not aware of a single instance.

It is obviously impossible to go through the list of such names; but as a specimen of the whole, those which in their English form begin with the letter A are subjoined.—Abdiel, *Servant of God*, Abiel, *My Father God*, Abimael, *My father comes from God*, Adbeel, *Cloud of God*, Adiel, *Witness of God*, Adriel, *Flock of God*, Ammiel, *People of God*, Ariel, *Light of God*, Asahel, *Creature of God*, Aziel, *My strength [is] God*, Azriel, *Help of God*.—The bare reading of them is sufficient to show, that the appropriateness of the sentiment in each, confirms the interpretation of the last syllable. And if *one* name of the Deity was thus familiarly employed in human names,—why might not another?

3. It is certain from 2 SAM. xii. 24, 25, that in the special name given by God to Solomon, JEDIDIAH, meaning, *Beloved by JAH*, the latter part is indeed that Divine name; for the reason is thus assigned: JEHOVAH loved him. And he sent by the hand of Nathan the prophet, and he called his name Jedidiah, because of JEHOVAH. In similar names, therefore, the termination—IAH, or—JAH, has the same meaning.

4. This is confirmed by the striking correspondence in form and sense in script volumes, (p. vi.) contributory to the researches pointed out here, and elsewhere in this Essay, (pp. 86, 87 (for 78, 79); 92 (for 84), 85*; 93, notes,) I should esteem it a valuable step in the elucidation of Scripture.

* See p. 62, and note [**].

timent, of some of the names ending in EL, with others in IAH or JAH, as exhibited in the following Table.

1 Adiel, GnaDIEL,*	1 CHRON. iv. 36, <i>Witness of God,</i>	Adaijah, GnaDaIaH,	NEH. xi. 12, <i>Witness of JAH.</i>
2 Asahel, GnaSaHEL,	2 SAM. ii. 18, &c. <i>Creature of God,</i>	Asaijah, GnaSaIaH,	2 CHRON. xxxiv. 20, <i>Creature of JAH.</i>
3 Azriel, GnaZRIEL,	1 CHRON. v. 24. <i>Help of God.</i>	Azarijah, GnaZaRIaH,	1 CHRON. vi. 9. (<i>Heb.</i> v. 35.) <i>Help of JAH.</i>
4 Ezekiel, JeCheZKEL,	EZEK. i. 3. xxiv. 24. <i>Strength of God.</i>	Hezekiah, ChiZ(e)KIaH,	2 KINGS xviii. 14, 15. <i>Strength of JAH.</i>
5 Hananeel, ChaNaN(e)EL,	JER. xxxi. 38. ZECH. xiv. 10. <i>Grace of God.</i>	Hananiah, ChaNaNIaH,	JER. xxviii. 1, &c. xxxvii. 13. <i>Grace of JAH.</i>
6 Jahaziel, JaChazIEL,	1 CHRON. xii. 4. xvi. 6. <i>Vision of God.</i>	Jahaziah, JaChZeIaH,	EZRA x. 15. <i>Vision of JAH.</i>
7 Jediah, JeDIInGnaEL,	1 CHRON. xi. 45. <i>Knowledge of God.</i>	Jedaiah, JeDanGJaH,	1 CHRON. xxiv. 7. EZRA. ii. 36. <i>Knowledge of JAH.</i>
8 Jehiel, JeChIEL,	1 CHRON. xv. 20. <i>God liveth.</i>	Jehiah, JeChIJaH,	1 CHRON. xv. 24. <i>JAH liveth.</i>
9 Michael, MICaEL,	NUM. xiii. 13. <i>Who is like God?</i>	Michaiah, MICaIaH,	NEHEM. xii. 35. <i>Who is like JAH?</i>
10 Uriel, (A)URIEL,	1 CHRON. vi. 24. (<i>Heb.</i> 9.) <i>Light of God.</i>	Urijah, (A)URJaH,	2 KINGS xvi. 10, 11. <i>Light of JAH.</i>

In the above Table, the corresponding names were borne by different individuals. If a clear case could be adduced (and there may possibly be

* It may be of use to explain that here, and elsewhere, the Hebrew *letters* are represented by *capitals*; so that there are always as many letters in the Hebrew word, as there are capitals here. Where *one* letter of our alphabet is insufficient to represent the Hebrew sound, a small *Roman* letter is added; as Sh, nG. Where a Hebrew letter is not sounded, the corresponding Roman capital stands within a parenthesis; as (A). The force of the *points* is uniformly indicated by small *Italic* letters.

several in Scripture,) of the *same man* bearing two names, differing only in that the last syllable of the one is EL, and of the other JAH or IAH, the argument would perhaps be strengthened; and if the opinion advanced by Dr. Benson, as that of others also, concerning the identity of *Nathanael* and *Matthias* be correct, that is a case in point. (See the note on p. 39.) It would also prove that the meaning of the termination IAH, or in Greek, IAS, was popularly understood in the time of the apostles, to be a divine name; as it is plain EL was, from the word EMMANU-EL, in MATT. i. 23. I fear, however, the identity of *Matthias* and *Nathanael* must be left as only a probable conjecture.

One case, however, is very remarkable. Two "porters" or "door-keepers," whom perhaps we should rather call *warders*, were appointed to the premises where the Ark was stationed by David in Zion. One of these was *Obed-edom*, (1 CHRON. xv. 18, (21,) 24,) in whose house it had remained three months after the death of Uzzah, and whose family had been remarkably blessed during its stay; (2 SAM. vi. 6—12.) the other is mentioned, first as *Jeiel*, (JenGnIEL,) which means, "*God hath taken or driven away*," or "*hath subverted*," and then as *Jehiah*, (JeChiJaII,) which is, JAH *liveth*. His name may have been changed at the time of his receiving this appointment, or shortly after. The mournful sentiment expressed in the former, might be very suitable in the calamitous periods of Samuel's life, and Saul's, when it was given; but was very inappropriate when the favour of JAH was beaming full upon his people. A contrast somewhat similar, of a pleasing sentiment to a mournful one, in two names of the same person, we have in Ben-oni, *Son of my sorrow*, and Ben-jamin, *Son of the right hand*. The sentiment expressed by the latter name of Obed-edom's colleague, was already familiar by the name of *another* of the attendants on the Ark, Jehiel, mentioned (8) in the foregoing table; and it can as little be doubted, I think, that IAH as well as EL in these names denoted the Deity, as that in both the two names, *Benoni* and *Benjamin*, the first syllable means *Son*.*

If it should now be objected, that this argument, if it prove any thing, must, when connected with the previous reasonings, prove more than has been stated,—namely that EL as well as JAH specially means the Son of God,—I reply, This may be perfectly true of EL whenever it is found in

* English readers will be interested by the mention of a fact, (with which every Hebrew student is familiar,) showing both the reverence of the Jews for this Divine Name, and their *readiness to recognise it*, wherever the two letters of it are seen together. In their *numeral power*, the letter J stands for 10, and H for 5; *fifteen*, therefore, would be JH. But as this, in the unpointed Hebrew, would be the Divine name, it is never used; but instead, the two letters *Teth* and *Vau*, meaning 9 and 6, are written or printed together, TV, to denote 15 as may be seen in the common bibles.

human names. It is certainly true in texts speaking of the Deity, when it is followed immediately by SHADDAT, and in the word EMMANUEL; and it may also hold good in some instances where it stands separately.* But such passages as Ps. xxii. 1. xc. 2, (to say nothing of its applications to false deities,) prove that it was not appropriated to the Second Person with the same constancy as JAH.†—See p. 123, note [‡].

As in the case of EL, the meaning ascribed to IAH or JAH in human names, is confirmed by the appropriateness of the sentiment conveyed by each. Those beginning in English with the letter A, are the following. Abijah, *Jah is my Father*, Adaiah, (1) *Witness of Jah*, Adonijah, *My Lord is Jah*, Ahaziah, *Possession of Jah*, Ahiah and Ahijah, *Brother of Jah*, Amariah, *Word (or Speech) of Jah*, Amaziah, *Strength of Jah*, Ananias, *originally Anan-IAH, Cloud of Jah*, ‡ (Antothiah, *Songs of Jah*, Arich, *Light of Jah*), Asaiah, (2) *Creature of Jah*, Athaliah, *Time of (or for) Jah*, Azaliah, *Delivered by Jah*, Azaniah, *Ear of Jah*, Azariah, (3) *Help of Jah*, Azaziah, *Strength of Jah*.—To each of these names included in the Table on page 363, its number there is affixed. The reader will perceive that, as in the former case, the propriety of the sentiments verifies the conclusion that they contain a Divine name.

The fact that the termination—IAH or—JAH, in human names, was really one of the two incommunicable names of the Deity, has now been proved, if not with all the evidence of which the subject is capable, yet with enough, perhaps, for the present purpose: and we proceed to further stages of the argument.

5. The most sacred name, JEHOVAH, was never thus used in the composition of human names.—It is, indeed, combined with other words in the names, (1) JEHOVAH-JIREH, *The LORD will see, or—provide*; GEN. xxii. 14; (2) JEHOVAH-NISSI, *The LORD my banner*; EXOD. xvii. 15; (3) JEHOVAH-SHALOM, *The LORD [send] peace*; JUDGES vi. 24; (4) JEHOVAH-TZIDKENU, *The LORD our righteousness*; JER. xxiii. 5, 6. xxxiii. 15, 16; and (5) JEHO-

* NUM. xii. 13. xvi. 22. xxiii. 22, 23. xxiv. 8. &c. PS. L. 1. lxxiii. 11, 17. &c.

† Somewhat in the same way, the word LORD in thousands of places in the English version of the O. T., and in some of the N. T., stands as the substitute for *Jehovah*, and often means particularly, *the Father*; yet the same word "Lord" is commonly employed throughout the N. T. as a personal title of the Son.

‡ Such is the explanation of this name in *Calmet*, and *Cruden*. But a comparison of JER. xxviii. 1, in *Hebrew*, *Syriack*, and *Greek*, with ACTS ix. 10, in the two latter languages, induces me rather to account *Ananias* the same name as *Hananiah*, meaning *Grace of Jah*.

VAH-SHAMMAH, *The LORD is there*. EZEK. xlviii. 35. The first three are names of altars, the fourth of the Messiah, and the fifth of his Church; all are sacred appellations, never brought into familiar use, like the ordinary names of mortals. And these, I believe, are *the only* names of which the word *Jehovah* is a part.

If any students of the Hebrew Scriptures should imagine that the letter VAV, sometimes written at the end of many of the names above quoted, and of similar ones, is the third letter of the word *JeHoVaH*, it may be of use to remind them, that it is differently pointed, and has generally been considered as a short form of the pronoun HU(A),* *He*, or *Himself*, appended to the sacred name *JaH*. A similar explanation is given of the occurrence of the same letter, pointed as O, in such names as JEHOSEPHAT, *Jah himself is Judge*. In the case of most or all those names, *Calmet*, who had no theory concerning the word *Jah* to support, mentions *it* as their principal constituent part; never *Jehovah*. And this view appears amply confirmed by the variations of the name borne by the son and successor of *Jehoram*, king of Judah, and father of *Joash*; which were these.

Original form, Jehoahaz, JeH-O-AChaz, 2 CHRON. xxi. 17.

Changed on his }
accession to } Ahaziah, AChaz-IaH-U, 2 KINGS viii. 25. &c. 2 CHR. xxii. 1.

Also written, — AChaz-IaH, 2 KINGS ix. 16, 23, 27, 29.

If the reader will bear in mind that the O and the U in these names are the *same* letter differently pointed, he will see that the second name is formed by transposing the two halves of the first. They equally mean, *The possession of Jah himself*. The comparative unimportance of the pronoun U, is shown by its repeated omission: in 2 KINGS, ix. 23, the name is written the first time *with* it, the second *without* it. It added a degree of emphasis to the sentiment contained in the name; but that appears to have been all: and the conclusion remains good, that the word *Jehovah* was not employed in human names.†

* So far I have the pleasure of agreeing with *Mr. Benham*. *Reflections on the Genealogy of Christ*, § 41, 42.

† A similar case to this of *Ahaziah*, presents itself in the royal grandson of *Josiah*, who bore the following names; in which it is convenient to represent the Hebrew letter *Caph*, by K.

1 Jehoiachin, JeH-O-IaKIN, 2 KINGS xxiv. 8, 12, xxv. 27. 2 CHR. xxxvi. 8, 9.
JER. lii. 31.

2 ——— JeH-O-IaKIN, JER. lii. 31.

3 Jeconiah, JeKoN-IaH-U, JER. xxiv. 1.

4 ——— JeKoN-IaH, 1 CHRON. iii. 16, 17. JER. (xxvii. 20.) xxviii. 4.

5 Coniah, KoN-IaH-U, JER. xxxvii. 1. xxii. 24, 28.

In its *first* and *second* forms it means, *JAH will give stability*; in the remainder, *Stability of JAH*.

6. Let the facts now collected be applied in the argument. There are in the Hebrew Scriptures, *two* incommunicable names of the Deity; and only two. There are also revealed in those venerable records, Two Divine Persons, as Objects of distinct adoration. One of these Persons never visibly appeared to mortals; but held his court in the celestial sanctuary, "the high and holy place," "dwelling in the light which no man can approach unto."* The other had his sanctuary upon earth, among his chosen nation, where he appeared in Divine but not unapproachable majesty; and had repeatedly condescended yet lower to commune with mortals, *as a man*.†—One of the incommunicable names was reserved for the solemnities of worship, or, at least, for the reverent mention of the Deity Himself; the other was familiarly heard in the names of neighbours and of children.—It is readily seen, that the former of these names was *therefore* the more suitable to represent the Superiour Person, not however excluding the Other, who often bore it; and the name *Jah* to denote Him who condescended to this intercourse with mortals.

7. Further evidence may be derived from the particular sentiments conveyed by those human names. They represent the Deity under a variety of aspects and relations. In many cases, no doubt, these are such as may be ascribed with evident, (perhaps with *equal*) propriety to the Supreme Father; as BENAIAH, *Son of the LORD*, JEHOASH, *Fire of the LORD*. But in other cases, this is impossible; as in AHIJAH, *Brother of the LORD*,‡ and ANANIAS, according to Calmet, *Cloud of the LORD*; which last, like ADBEEL, (GEN. XXV. 13,) *may possibly* refer to some clouds from which the Divine Angel spoke to Hagar and others, from the skies; GEN. xvi. 7. xxi. 17; or to that in which He conducted Israel through the wilderness.

Such are the imperfect hints I am able to give, of evidence in the Scripture genealogies, that the Divine name *Jah* specially denotes the Son of God. The subject is worthy of a much more extended examination than can at present (or probably ever) be undertaken by myself; and it would give me much pleasure to find this line of research pursued by others, with diligence, sobriety, and a constant attention to the *times* in which each name was given. Such regard to these antique memorials of important sentiments, appears justified by the use the apostle makes of the name of *Melchisedec, King of Salem*; quoted in HEB. vii. 2, from GEN. xiv. 18.

* ISA. lvii. 15. 1 TIM. vi. 16.

† GEN. xviii. xxxii. 24. p. 242. &c.

‡ See p. 92 (for 84), note [¶].

IV. Further evidence on the main question, may be derived from the sacred and endeared name *JESUS*; which has undergone the following mutations.

It was originally *OSHEA*, (*HOSheanG*,)* meaning *Saviour*, and was first borne by the celebrated son of Nun, NUM. xiii. 8, 16, and long after by the prophet *Hosea*, whose name in Hebrew is exactly the same; as is that of *Hoshea*, the last king of Israel, (2 KINGS, xvii. 1, &c.) that of a chieftain of Ephraim, in the time of *David*, (1 CHRON. xxvii. 20.) and others. NEH. x. 23. During the first, or at most, the second year after Israel's leaving Egypt, the name of Oshea was changed to "*Jehoshua*", (*JeHOSHuanG*,)* and such it continued for more than a thousand years; though in our English Bibles it is spelled in this way only twice; NUM. xiii. 16, and 1 CHRON. vii. 27;† and in the other places *Joshua*. The earliest change appears after the return from Babylon; when the same person, the high priest, is called *Jeshua* in EZRA and NEHEMIAH, and by the contemporary prophets Haggai and Zechariah, written *Jehoshua*. Both his name and his father's, as they stand in the original Scriptures, and in the Publick Version, are seen here.

1 *Late Hebrew*, JeShUanG BeN-JOtZaDaK, EZRA iii. 2, 8. NEH. xii. 26.

2 *Chaldee*, JeShUanG BaR-JOtZaDaK, EZRA v. 2.

3 *P. V. for 1, 2*, Jeshua, the son of Jozadak, see 1, 2.

4 *Old Hebrew*, JeHOSHuanG BeN-JeHOtZaDaK, HAG. i. 1, 12, 14. ii. 2, 4.
ZECH. vi. 11. iii. 1, 3, 9.

5 *P. V. for 4*, Joshua, the son of Josedech, see 4.

6 *More properly*, Jehoshua, the son of Jehozadak, NUM. xiii. 16. 1 CHR. vi. 15.

The meaning of the father's name is, *Jah is just*, or more fully, *Jah himself is the Just One*. By comparing the first line with the second, which is taken from the *Chaldee* part of the book of EZRA, it will be seen that there is not the least difference in the names, but only in the word for *son*; whereas in the fourth line, both names differ from the former by containing in full the Divine name *Jah*. It would appear that in transacting civil affairs, and in intercourse with foreigners, the shorter form was preferred; on more solemn occasions, the more significant.—The son of Nun, too, is called *Jeshua* (*JeShUanG*) in NEH. viii. 17.

* *p.* 86 (*for* 78).—The last letter (*Ain*) has no corresponding sound in our language. It has, however, been frequently represented by *gh*, *ngn*, or *ng*, according to its position in the beginning, middle, or end of a word. That course is usually adopted in these pages; the *G* alone being printed large, to denote that the two or three characters stand for only *one* letter in the Hebrew.

† In this last place, the modern editions have "*Jehoshuah*," the older ones, *e. g.* *Folio*, 1613, *Quarto*, 1612, "*Jehoshua*." In Hebrew, the spelling here is just the same as in all the other places.

The circumstance that two modes of writing and pronouncing the names of the high priest and his father were in constant use, could not fail to call attention to that Divine name, the greater or less distinctness of which made all the difference. And perhaps the names *Jehohanan*, and *Jehonathan*, in the next race, instead of *Johanan*, and *Jonathan* of the same or preceding times, may be a further proof of revived attention to the sacred name whence these were derived. NEH. xii. 13, 18.

Though the O in JeHOShuanG, and the U in JeShUanG, are the same letter, only differently pointed, its *situation* in the latter shows that it cannot well be considered as representing the O of the former, but rather the vowel point indicated by the Italick *u*. Henceforth it became more conspicuous: and from the shortest form found in Scripture, JeShUanG, (also used in the Syriack version of the O. and N. T.,) the name was yet further abbreviated in the writings of the Babylonian Jews, and in the Talmudical Hebrew,* by striking off the difficult letter (*ain*) represented by nG; which made it JeShU, closely corresponding with the Greek form I-Ee-SOUS, which is used throughout the Septuagint version of the O. T., twice in the N. T. for the son of Nun, (ACTS vii. 45, HEB. iv. 8,) and uniformly, as the personal name of the Blessed Redeemer.

These mutations, brought under one point of view, are as follows.

<i>Original,</i>	HOSheanG,	Oshea or Hosea,	<i>A Saviour.</i>
<i>Old Hebrew,</i>	JeHOShuanG,	Jehoshua,	<i>Jah [is] the Saviour.</i>
<i>Chaldee,</i>	JeShUanG,	Jeshua,	<i>The same.</i>
<i>Talmudical,</i>	JeShU,	(Jesu),	<i>The same.</i>
<i>Greek,</i>	I-Ee-SOUS,	JESUS,	<i>JAH, the Saviour.</i>

It should be remarked, that the word never reverted to its original form. *Hosea* was considered quite a different name. Neither the prophet nor any other of that name, was ever called *Joshua*; nor was any that bore the latter in any of its forms, ever called *Hosea*.† The letter prefixed

* *Schaaf's* Syriack Lexicon, under JaShanG.—Note by *Grotius*, in *Poole's Synopsis*, on MATT. i. 21.

† Where the Hebrew letter *Jod* beginning a word, is merely a sort of ornamental indication of its being a proper name, it is sometimes left out; as in the names *Jeconiah* or *Coniah*, p. 186,†, *Jaaziel* or *Aziel*, 1 CHRON. xv. 18, 20, *Izri* or *Zeri*, 1 CHRON. xxv. 11, 3, and I think, others: or it is changed into another letter; as in the name, *Jesharelah* or *Asarelah*, 1 CHRON. xxv. 14, 2. Its *permanence* in the name under consideration, and in all others where it is followed by *He*, H, making the Divine name JaH, corresponds with its high significancy in such situations.

It may not be absurd, nor altogether useless to inquire, whether there was not originally some reference to the Divine name, in cases where the *Jod* prefixed is merely ornamental, or *formative*. In the childhood of mankind, may it not have been accounted an honour to bear a name having the same initial as that of the Creator?

(*Appal*, &c. p. 369.)

by Moses was permanent; and whatever meaning it had in the original change, remains inherent, though half concealed, in the latest form of the name.

As borne by the son of Nun, the name *Jehoshua* meant, *The Lord IS the Saviour*, and turned off the homage of Israel from their human leader in the contest with Amalek, to their Divine Deliverer. A similar reference to the Divine Being attended the name as borne by others, and even by the Messiah himself, among the multitudes who regarded him as only a *man*. But the case was widely different when they came to adore Jesus, as himself the Divinity whose grace and power the name commemorated. They now used it, not as the appellation merely of his human nature, but of his whole person; and instead of being as before, a sort of instructive proposition concerning One regarded as infinitely superiour to him who bore the name, it became a direct title of the Incarnate Deity. Though we may hesitate to account it a *proof* of the Saviour's divinity, it should be, as plainly intended, a constant *memorial* of that great doctrine.

In this familiar word, the Divine name *Jah* evidently denotes the Second Person. The angel gave to Joseph this direction: *Thou shalt call his name JESUS: for he shall save his people from their sins*. The word *save*, in this clause, evidently denotes *that part* in our salvation which is performed by the *Son* of God. The word *Saviour* in this name, *Jesus*, plainly refers to the same; not to what belongs specially to the Father, or to the Spirit, but to the *SON*: the reason for his bearing a name including in its meaning, *Saviour*, being this; "FOR HE shall save his people from their sins." (MATT. i. 21.) *Jesus*, or in full, *Jehoshua*, is one name; the former part must have as distinctly a personal reference as the latter; and as the closing part refers exclusively to the Son of God, so must the commencing syllable, *in this situation*.

This would be true, even if there were no other argument for the application of the name *Jah* personally to the Son; and if there were plain proofs that like *Jehovah*, it denoted often the whole Trinity, or the Supreme Father. In that case, *Jah* in the name *Jesus*, would have been like *EL* in the word *IMMANU-EL*, or *Jehovah* in the title *JEHOVAH-TZIDKENU*, *The Lord our Righteousness*.

But the case is not so. It has been shown that in every place where *Jah* occurs, there is evidence more or less distinct and full, that it denotes the Son of God: and hence the fact that it does so in this most common of the Redeemer's names, is of the more weight in the argument.

As by some it may be doubted, because criticks of the highest reputa-

tion have overlooked it, that the name *Jesus* does indeed contain the Divine name *Jah*; it may be of use to fortify that part of the argument by a few additional considerations.

1. If this be acknowledged, then Isaiah's prediction that the Messiah should be called IMMANUEL, will appear more exactly and amply fulfilled. This word contains a Divine name: and if this be also true of *Jesus*, and the name contained in it be one which, as hath been proved, was often interchanged with EL in human names, the correspondence of the event with the prediction is more striking and complete, than if the word *Jesus* be taken to mean *Saviour*, without the express mention of the Deity.

2. MATTHEW strongly implies, if not asserts, that the name *Jesus* fulfilled the prediction of the name *Emmanuel*. The address of the angel to Joseph, related *ch. i. 20, 21*, includes *three* particulars,—Mary's miraculous pregnancy, the approaching birth of a son, and his name, *Jesus*. It is immediately added, "Now all this was done"—to fulfil a prediction consisting in like manner of *three* particulars, the supernatural conception, the birth, and the name. Thus the prediction of *one* name, is said to have been fulfilled by what secured to the child *the other*. That the *import* is to be regarded, rather than the *form* of the predicted name, is evident from its being said, "*they shall call his name* EMMANUEL, *which being* INTERPRETED *is, God with us;*" that is,—*on our side*, befriending and delivering us; as well as—*in our nature*. In their import, the former part of *Emmanu-EL*, and the latter part of *Je-sus*, sufficiently correspond. But to make the parallelism complete, it is requisite that the remaining portions should also correspond: and as EL in the one denotes the Deity, so must the first syllable of *Jesus*.

3. The position of the Divine name *Jah* in the *beginning* of *Jehoshua*, was, in some degree, a deviation from the existing custom, when Moses changed the name of the son of Nun; which was probably done, and was certainly recorded, by express Divine direction. In the *close* of human names, *Jah* had already appeared several times;* and if the sole design had been to remind the host of Israel of the true Author of their victory over Amalek, it might have been done by adding the Divine name in the *close* of *Oshea*, making *Hoshaiah*, (NEH. xii. 32.) or with a slight alteration, *Isaiah*. Instead of this, the name *Jah*, possibly for the *first* time,† was

* pp. 86, 87 (for 78, 79).

† *Jahleel* and *Jahzeel* in GEN. xlv. 14, 24, have the Hebrew letter represented by Ch; not H, the letter in *Jah*.—In writing note [**] on p. 86 (for 78), in haste, and with the mind too exclusively intent on finding names ending in *Jah*, a mistake was made in one line, which any child that can read may find out

prefixed: which to contemporaries would appear more solemn and emphatical; while it also prepared for use in a distant age, an appropriate name for the Incarnate Messiah. For in the other names, the syllable *Jah* at the close, could not have been recognised as the proper and Divine name of Him who bore the compound appellation, as it now may be, in the *beginning* of *Jehoshua*, or *Jesus*.

4. The superiour prominence of the name *Jah* in such human names as it commenced, was probably the reason why they were so abbreviated, in later times, as half to conceal it. It was the practice of the Jews, sanctioned in some measure by the Scripture itself,* to make their use of the incommunicable names of the Deity less frequent, as their intercourse increased with foreigners, who had little reverence for them. Thus instead of the word *Jehovah*, the Greek translators of the O. T. used KYRIOS; as the English, LORD. And in human names, *Jeshua* and *Jozadak* were substituted, in the time of Cyrus, for *Jehoshua* and JEHO-zadak; which yet were preserved in use by prophets and genealogists;† and names of the same character were freely employed in *Judea*, in the next age. See pp. 188, 189. But this cautionary concealment of the Divine name at the beginning of human names, should no more lead us to overlook its import, or to deny its existence there, than the substitution of "LORD" for "JEHOVAH," should induce us to neglect the peculiar expressiveness, or the power in argument, of that glorious word.

As in the Saviour's person when on earth, his divinity was in a great measure concealed, but afterward declared; so in his name *Jesus* inheres an incommunicable name of Deity, unnoticed for a while perhaps by many, (as in later times,) but at length universally acknowledged and revered.

5. The name appointed by the angel Gabriel, for the forerunner and

and correct, from the line but one above it. Both the letters of *JaH* stand together in *JeHUDaH*, or *Judah*, (GEN. xxix. 35. &c.) at the *beginning*. The *He*, *H*, may be the sign of the Hebrew conjugations *Hiphil* or *Hophal*, and the *Jod*, *J*, merely formative, as in *Isaac*, *Jacob*, *Israel*. Again, these two letters in *JeHUDaH*, may be the Divine name *Jah*, of which *Parkhurst* expresses himself very certain; (*Lexicon*, under *JaDaH*, IV.) and then it follows, that the meaning is not merely *Praise*, as our translators have given it in the margin of GEN. xxix. 35, but *Praise of JAH*, or *JAH be praised*; and that the Almighty Angel who, at Bethel, had promised his presence to Jacob, and to whom his domestick blessings were ascribed, was already called JAH. For the present I leave this question, without attempting a decision; observing only that whichever way it be settled, any force there may be in the above remarks concerning *Jehoshua*, will not be destroyed by a *single* name, borne by one so eminent as the ancestor of the regal tribe. See GEN. xlix. 8—10.

* See p. 174, and note [†].

† 1 CHRON vi. 15. vii. 27.

herald of the Messiah, also began with the Divine name *Jah*; which would call attention to its existence in the word *Jesus*, where it lay more concealed. *John* is a contraction of *Johanan* or, in its complete form, *Jehohanan* ;* for these are the same name. A noted son of Eliashib, in the days of Nehemiah, is called in NEH. xii. 23, JOChaNaN, in EZRA x. 6, JeHOChaNaN, meaning, *Grace of Jah*, or, *Jah himself sheweth mercy*. Even *Grotius*, who overlooked the existence of the Divine name in the word *Jesus*, acknowledges it in *John*.*

This name had a peculiar propriety when JAH was showing his grace by becoming incarnate. But as the grace of the Father was also seen, *John's* name cannot, perhaps, be quoted as a separate proof of the personal reference of *Jah*. It is introduced here only to show that attention was in those days called to the fact of the Divine name existing in the commencement of some remarkable human names; and it is not probable, that while recognised in the name of the herald, it should be overlooked in that of the Sovereign himself.—The sentiment expressed in *Jehohanan*, (in the Greek Testament, *I-o-an-nes*,) might equally have been conveyed by *Hananiah*.

6. It may be a very slight argument, but yet worth mentioning, that the import of the latter part of the word *Jesus*, or *Jehoshua*, appears to have been well known. It is nearly related to HOSANNA, which comes from the same root, with a particle added, and means, *Save now!* or *Oh save!* It occurs nearly in this form in Ps. cxviii. 25, whence it was probably taken by those who used it in their acclamations on the Lord's publick entry into Jerusalem. As the people appear to have understood what was meant by the latter part of the name *Je-sus*, this infers some probability that they understood its commencement also; though unaware, as yet, that JAH himself was incarnate in the Son of David.

7. An argument of greater and more evident force, may be derived from some situations of peculiar grandeur in which the name *Jesus* stands singly. Such are PHIL. ii. 10. REV. xxii. 16. The former passage, with the context, *Dr. Smith* translates thus. "*Wherefore also God hath highly exalted him, and hath bestowed upon him THE NAME which is above every name: that in the name of JESUS every knee may bow, of heavenly, and earthly, and infernal beings; and that every tongue may confess that Jesus Christ is the Lord, unto the glory of God the Father.*" Scripture Testimony, Vol. iii. p. 230. "*THE NAME which is above every name,*" he explains to be "the renewed manifestation of His Divine Perfections and Majesty, to holy

* See *Poole's Synopsis* on LUKE i. 13.

intelligences;" (p. 231;) which was not *merely* "renewed," but *enlarged* by his recent work of salvation, illustrating more than ever that glorious grace and condescension, which was the prominent object in the apostle's thoughts. Dr. Macknight contends that the *name above every name* was *Jesus*, as meaning, *The Saviour*, and confirmed to him in a solemn manner by the Father, after his ascension. These views are combined, by recognising in the word *Jesus*, a Divine incommunicable name. And if Dr. Macknight's opinion should be rejected, it is yet evident, that when the apostle was describing the Lord as the Object of universal adoration to innumerable holy intelligences, whom he never saved from their sins, (MATT. i. 21,) the choice of the word *Jesus* to represent Him in that light, appears much more appropriate if we admit that it contains a Name absolutely Divine, than if this be denied.

On these supplementary arguments, along with that derived from the history of the term, previously exhibited, is grounded the position, that the word *Jesus* contains the divine name *Jah*; which being admitted, few, I apprehend, will object to the further step, that *Jah* in that name, means the Divine Nature of the Saviour, viewed as a Distinct Person; nor, perhaps, many to the remaining step, that this *personal* meaning of *Jah* in *Jesus*, adds something to the evidence before given of its having the same reference to the Second Person in all other situations.

V. Excepting proper names, there is only *one* paragraph of the whole New Testament, where the name *Jah* is found. It is REV. xix. 1—10, where occurs *four times* the word *Alleluia*, the Greek form of the Hebrew HALLELU-JAH. The contents of that paragraph, its position in the prophecy, and especially its being followed by the description of a marvellous and most powerful manifestation of the Redeemer's glory, considered along with the absence of this name, and the word *Hallelu-Jah*, from all other parts of the New Testament, confirm the conclusion that *Jah* denotes Him who is *there revealed* as bearing along with the title, THE WORD OF GOD, and other sublime appellations, A NAME *written that no man knew, but He himself.* (v. 12.) This subject has already been touched on in the *Appeal in favour of Ecclesiastical Unity*;* and some further observations may be offered in a subsequent section of this Essay.

VI. Some respectful attention seems due to Mr. Watson's remark, That it must appear strange, if there be no name in the Scriptures, to denote the Divine Nature of the Redeemer, as contradistinguished from his Human Nature.† That "*Son of God*," to which Mr. W. strove to affix

* pp. 114—116.

† *Institutes*, ii. p. 47. *Works*, x. p. 243.

this sense, included anciently his manifestations and economical relations, and, since his incarnation, his humanity, has already been objected to this view of that title. (*pp.* 141, 142.) But such objections will not apply to the sublime syllable, ЯН, which denotes Him, *NOT as manifested*, but *AS HE IS* from eternity to eternity: according to the meaning He himself affixed to that glorious name, JEHOVAH, which also he bears, and which *Jah* so greatly resembles, I AM THAT I AM. *Exod.* iii. 14, 15. vi. 3.

VII. If this exclusive application of the name *Jah* to the *Son* of God, should indeed be established and generally admitted, it will probably give to some arguments concerning his person, more distinctness and force than they have at present; and similar to the strength which *Waterland* and others have given to their reasonings, by their use of the word *Jehovah*. The incarnation appears the greatest and most wonderful of all truths; and we might naturally expect it to be testified in Scripture by the strongest forms of assertion into which articulate speech and written words can be moulded, as well as with a frequency and fulness proportioned to its magnitude. In the absence of such testimony, indeed, yet with sufficient to decide an honest and diligent inquirer, it would become us reverently to admit and maintain its force; not prescribing to the Father of lights, what kind or *degree* of evidence He must give; nor questioning the propriety of his making it less peremptory than we expected, in order that it might operate as a test of character. But if we should find that the evidence does, indeed, extend over a much larger space in Scripture than has been generally perceived, and is more direct and peremptory, this discovery is the better entitled to our belief, from its answering a natural expectation. The correspondence of the evidence of the incarnation, as now seen, with the powers and cravings of the mind, and also with the evidence of other prime doctrines, for instance, of the Divine Unity, strengthens the conviction that all have proceeded from the same Adorable Source.

The last two arguments, though not of the precise nature of *proofs*, may promote attention to the rest.

This Note (for the length of which I have again to apologize,) may be concluded by the following general observation.

The various proofs here produced, will affect the readers very differently, according to the previous acquaintance of each with the Old Testament, and especially with the manifestations and glory of the Son of God, as therein declared. The preceding pages are designed to show, that to Him a certain Name was applied by the whole body of Jewish worshippers, whenever it was used in the times of prophetick inspiration. This will not be admitted by one who thinks they knew little or almost nothing about

That Person; nor by such as imagine that they looked forward to his coming in the distant future, without regarding Him as already manifested more fully and distinctly than either of the other Two Divine Persons. For the context in most places where the name occurs, shows that its Owner was *already* known and adored.

As there is at present, in the Christian world, a great deficiency of the knowledge of the Old Testament necessary for estimating much of the evidence produced in this Note, it may be expected that its leading position will, at first, be very partially received.

SECTION X. *Review and General Remarks.*

THE four preceding sections have traced a series of Divine manifestations, extending from the call of Abram, through fifteen centuries; and exhibiting, to every successive age, proofs of the Divine Plurality. Arguments of great strength are not wanting to show that the same *Manifestations* truth had been taught to preceding generations, *before Abram.* even to our first parents in paradise; and earlier still to the angelick world. But it is sufficient, in this Essay, to begin at that auspicious epoch, when the Deity brought out from the darkness and idolatry into which the descendants of Noah were rapidly *His call* sinking, a single individual, to be a sort of new head *important.* to mankind,—to his own age a cheering light, and the ancestor of an unbroken succession of Jehovah's worshippers and witnesses, the diffusers at length of truth and piety over the earth. As the call of Abram shed a new and benign lustre on the destinies of man, so from *it* commenced a new revelation of the distinct personalities and the social love in the Only God;—an elevated theme, the devout and operative contemplation of which is to bring the universal happiness promised to the patriarch, and supplicated by the Redeemer when praying for his people,—“*that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.*”*

This extended survey has disclosed the origin of the title, “SON OF GOD;” and has proved that an age or two before its revelation, the *The titles “Christ,”* Divine Person it denoted, previously known *and “Son of God.”* as EL SHADDAI, and THE ANGEL OF JEHOVAH, was named, under inspiration, HIS ANOINTED ONE, or CHRIST;

* JOHN xvii. 21.—*Appeal in favour of Ecclesiastical Unity*, pp. 21, 22.

which probably was then his usual appellation among the people of Israel. In the *third* section, (which must be considered an integral part of our review of Old Testament theology, being referred to in the *eighth*, without repeating the arguments,) the introduction of that title into the authorized language of the Church is noted, along with proofs of its original reference to that Divine Person, and hints of the ideas it probably represented. The title "*Son of God*," is scarcely noticed before the middle of the *eighth* section,* where the oracle which first revealed it is considered. Its apparent ground and meaning are further discussed in a protracted *Disquisition on the Note*, appended to *Section viii*, where the *Redeemer's Sonship*. reasonings of the late Rev. Richard Watson are examined;—not because the writer's views are remarkably opposed to his, but rather, because there is so much of agreement on some important points, that he is glad to claim him as an ally; and was *therefore* induced to point out where the divergence begins, as well as to combat some opinions and arguments which, by their preoccupation of the mind, might prevent the reception of what is stated here.†—Notice is also taken of the recent volume by the late Rev. Richard Treffry, Jun., between whose views and the writer's, there is a greater coincidence.

In the *fourth* and *fifth* sections, it was proved from the New Testament, that during the Lord's ministry *The above proved from the* on earth, the titles *Christ*, and *Son of* *N. T. to be divine titles.* *God*, in their highest sense, denoted a Person *absolutely* DIVINE; respecting whom information must be sought in the ancient Scriptures. These we have now examined; and there we have found the origin of the titles. By a course of reasoning altogether *Proved likewise* independent of the New Testament, as that in *from the O. T.*

* pp. 90*—92*.

† Another reason for the peculiar attention given to Mr. Watson's pages, is, that the writer had been referred to them; several years ago, by a highly respected congregational minister, as containing arguments on the manifestation of the Redeemer under the Old Testament, which might well supersede any effort to reduce to writing, (and, still more, to publish) the views presented in this Essay, and which it would have given the writer great pleasure to find already in print. Mr. W.'s pages were accordingly read with eager expectation, and many parts with much pleasure; of the remainder it is not necessary again to express an opinion.—The reader will excuse the mention of these personal circumstances, as accounting for the prominence given here to Mr. Watson's reasonings, which might else appear strange. It arose, in reality, from the high estimation in which others, beside his own community, have held them.

(*Appeal*, &c. p. 377.)

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the former sections was independent of the Old, we have perceived that these sublime appellations denoted a glorious Person, known and adored *as present* by the ancient Church; and who, though inferior in *office* to Him by whom He was *sent*, has still the dread name, JEHOVAH, which is applied to Him many hundreds of times in the sacred pages; and has beside, a name of his own, equally incommunicable to any creature—JAH; which seems to be specially appropriated to this *Second* Divine Subsistence. Also the titles, *Holy One of God*,* and *King of Israel*,† which are subordinate links in the arguments derived from the evangelical history,‡ might have been pointed out in the ancient Scriptures, as repeatedly given to the same Divine Personage. But the reader is fully prepared without these, to compare the results of the separate examinations of the Old Testament and of the Four Gospels; and to say whether they do not, in the most ample and convincing manner, coincide.

Additional evidence, however, is yet to be produced from the apostolic instructions; the period of the Redeemer's ministry invites

<i>Addition- al proofs.</i>	our renewed contemplation, under the lights shed on it from his previously manifested glory; and the interval between <i>Malachi</i> and <i>John</i> the Baptist, demands at least a passing glance: before which it may be of use to wind up our review
<i>Other uses of the preceding sections.</i>	of the ancient dispensations, by a few general remarks, pointing out some of the uses, practical or argumentative, (beside that for which it was here introduced,) to which it may be applied.—They are the following.

1. This retrospect may show the *necessity and value of Divine Revelation*, as the basis of all popular knowledge, and of philoso-

* See Ps. lxxviii. 41. ISA. xii. 6. EZEK. xxxix. 7. HOSEA xi. 9, and other passages, where the title is borne by the Second Person. In a few it is borne by the First; as ISA. xlix. 7. It is not difficult to assign a reason for this double application. The word means—*venerable, adorable*; and has a reference to the deeply reverential homage with which the Deity was approached. In the *earthly* sanctuary, the *Adorable One* recognised as *present* was the *Son* of God; in the *heavenly* temple, his *Father*. See ISA. lvii. 15.—In other passages the word is *plural*, and includes both persons. PROV. ix. 10. xxx. 3. See p. 133, note [†].

† See ISA. xlv. 6. ZEPH. iii. 15; also NUM. xxiii. 21. 2 SAM. ii. 10. PS. ii. 6, and other passages of the PSALMS, among those referred to on p. 26.

‡ pp. 32, 33; 36, 37.

phical certainty, concerning the Existence and Unity of the Creator.

The knowledge of God common in this country, and in other Christian lands, is evidently derived from *instruction*, especially by means of the Scriptures; which has been *Theology founded* continued with greater or less publicity and *upon Revelation.* clearness, from the introduction of Christianity. That knowledge which the early believers possessed, came either from teachers whose succession was traced up to the apostles and Jesus; or from the Scriptures, the larger portion of which, along with some most important doctrines, they received from the Jews: whose knowledge again, may be traced back, as the result of Revelation, through every antecedent age, till we arrive at the call of Abram. The family history of the Patriarchs, the miracles and the writings of Moses, the victories of Joshua, of the Judges, and of David, the temple of Solomon, the predictions of Isaiah and others concerning contemporary or distant events, all punctually fulfilled,—contributed to strengthen and enlarge in the publick mind of Israel, that impression of the Divine Majesty which was necessary for the introduction of the Gospel. Adverse no less than prosperous events, and the indispensable operation of gracious influences on the mind, contributed to spread it abroad in the world. What the Lord said of “salvation” generally,* is true especially of this part of it: The knowledge of One Creator “*is of the Jews.*”

And now that sound philosophy hath explored the universe to so vast an extent, demonstrating the harmony of its parts, and the *unity of design* that reigns through the whole,—at *that* limit she must stop.† For the farther truth, that the universe is not the work of a number of beings acting in concert, but that there is only One Designer and Maker of all things, we are still dependent, and probably on earth must ever remain so, on the Creator’s own testimony, in the inspired writings.

A correct estimation of what the Scripture hath already effected, and of our dependence on its declarations, leads to a salutary distrust of reasonings concerning the Deity founded on any other basis; and to a ready reception of whatever plainly bears the sanction of its high authority, even though previously overlooked by all.

* JOHN iv. 22.

† On this subject, it might have been sufficient to refer again to the sentence from *Dr. Paley*, and the pages by *Dr. Wardlaw*, mentioned in *p. 257*, note [¶], if Lord Brougham’s *Discourse of Natural Theology*, had not contained some things at variance with the sentiment there expressed. These will be examined in a Note at the end of this Section.

2. Our review of the Old Testament has shown the weakness of what is probably the strongest argument of the Anti-Trinitarians. It *Socinianism exposed.* is this; ‘The ancient Scriptures taught ‘the Israelites to worship none but JEHOVAH; JEHOVAH is strictly ‘ONE PERSON; and to worship any other person beside Him who sent ‘the Messiah, is to transgress against the First Commandment at ‘Sinai, *Thou shalt have no other Gods before me.*’* The answer to this is,—The facts related in the history undeniably show, that at least *Two Persons* were known to be comprehended in the meaning of the word *Jehovah*, by the multitude who first heard that commandment;† which knowledge their ancestors had possessed four centuries before;‡ that the Second, or officially Inferiour, of the Two Persons was worshipped, as well as the Superiour, by Moses and the host of Israel, in their adoration of JEHOVAH;§ nay, that the services performed at the Tabernacle, were offered *more directly and expressly* to the Inferiour, than to the Superiour;|| that this distinctness of the Divine Persons, along with the doctrine of JEHOVAH’S Unity, was rendered more and more evident, as age after age rolled over Israel; and that at length, when the manifestations of the Inferiour, visible to the mortal eye, were closed, the hopes of the pious rested on his future appearance in a new and more condescending manner.¶

Such was the theology of Israel, as the examination of their Scriptures, the more comprehensive and rigorous it is made, will, I doubt not, the more fully evince. How completely it answers the Socinian objection, is seen with one glance.

3. The inquiry, *Why did not the incarnation take place sooner?* might be improper, if no means of answering it appeared. But since *Delay of the incarnation explained.* an apostle speaks of the date of that event as “the fulness of the time,” just after he had represented the preceding period as an *education* of the Church for its

* This argument is taken from three or four chapters of *Yates’s Vindication of Unitarianism*. The same, in substance, is stated from *Dr. Lant Carpenter*, by *Dr. J. Pye Smith*, who adds, “That this objection presents a great and serious difficulty, it would be disingenuous not to admit.—It presents, in the most concentrated form, the chief difficulty that lies on the Trinitarian doctrine.” *Scripture Testimony*, Vol. ii. p. 279. Dr. S. then adduces some weighty considerations in answer; but his plan of keeping the examination of the Two Testaments *distinct*, and other circumstances, prevented his introducing what appears the most effectual reply.

† pp. 81—83 (for 73—75). ‡ pp. 57—64. § pp. 68—78 (for 70).

|| p. 81 (for 76). ¶ pp. 164—167.

adult state under the Gospel,* it is evident this subject was not then felt to be inscrutable. We are therefore permitted to inquire, Where lay the necessity for such an education,—what proofs of Divine wisdom and goodness may be seen in the plan,—and what in its progress,—why it occupied so many ages,—what results were enjoined,—and what were actually produced. Hints partly answering these queries, are interspersed in various works; and it is hoped that something additional of this kind may be found in the preceding sections.

It has been seen that long before the Redeemer came in the flesh, he had been manifested from time to time in his *Divine Presence*; and that he had, for many ages, a palace and a court upon earth, a special territory, and an army of mortals, as well as of angels. For ages, he was popularly recognised as the holy and majestick Governor of this busy and sinful world; but after establishing his own reputation and his Father's, he withdrew his manifested presence, suffered his glory to fade from recollection, and at length was incarnated in a babe. In every century, and almost in every year, something may be traced which contributed to the great design of His coming in the flesh, so as under that new manifestation, (or rather *disguise*,) to be at length recognised, trusted, and adored.

4. It is an obvious remark, that the views sketched in the preceding sections, if true, must be of important use in the *elucidation of Scripture*. In those who have not previously contemplated the Divine Son, as manifested throughout the *Scripture illustrated*. Old Testament, the introduction of them is a sort of mental revolution,† wherein a new and glorious Presence shines forth to view, amidst human scenes, and momentous events. The whole ritual of the Jews, of which this local revelation of the Deity was the centre and the soul, is now seen in a clearer light, both as to its original and immediate use, and its intimations of a better priesthood. By the recognition of this Earthly Divine presence, a vivid beauty and force are restored to many single expressions, and to whole Psalms and paragraphs of the Old Testament; while some of the most important arguments of the New, are cleared of their former perplexed and obscure appearance.

To a mind inattentive before, or opposed to these views, their entrance is the introduction of the Son of God to a great part of the

* GAL. iii. 24. iv. 1—5.

† p. 8.

Bible, where hitherto He had not been seen. This change removes important obstacles to further progress in knowledge and pious feelings, not only by furnishing the right key of interpretation, but still more, by opening the mind to the influences of the Holy Spirit. Of *Him*, the Saviour declared, *He shall testify of me;—He shall glorify me: for he shall receive of mine, and shall show it unto you.** He may well be expected to do this more abundantly, and to impart a more vivifying experience of all truths, when the mind readily refers to the Christ, whatever in the Bible really belongs to Him, than when this acknowledgment is refused.

5. This acquaintance with the Divine methods of advancing truth and virtue in the world, which attributes to the Eternal Three their *Education improved*, distinct parts, so far as revealed, may furnish valuable directions and topicks for the *instruction of the ignorant*, especially of *children*. Divine revelation in its earliest stages was adapted to the childhood of human thought and knowledge.† As the mind of man advanced in the exercise of its powers, revelation advanced also, with steps wisely proportioned, maintaining and stimulating the *intellectual* as well as the moral progress. In this perpetual adaptation of revealed truth, other characters of the times, indeed, and some which are now happily extinct, were regarded, beside the feebleness of intellect, and the predominance of imagination and passion. But many of its peculiar aspects were evidently suited to the narrow capacities still daily observable among the ignorant, (especially such as are emerging from idolatry,) and in the opening minds of the young. It was noticed before, that Paul compares the whole period under the Law, to the education of a son, from infancy to manhood;‡ and, in some respects, the Great Father and Teacher of his Church, trained it on a plan on which He designed that every pious parent should educate his child. Thus each is to be a follower of God, in one of His sublimest courses of proceeding.—How much more effectual, may it not be hoped, religious education will become, when the knowledge necessary for such imitation shall be generally possessed by Christian parents, and prayerfully applied!

6. The views in part communicated in this Essay, if true, must

* JOHN xv. 26. xvi. 14.

† pp. 5, 6; 13, &c. 63.

‡ GAL. iv. 1—5. p. 200.

evidently be of use in determining some difficult controversies, that have long divided evangelical christ- *Controversies unravelled.*
ians. In that concerning infant baptism, the covenant with Abraham is of importance. In that about national religious establishments, the example of the Israelitish establishment, as it is called, is perpetually appealed to, though but little understood. On both these, and on several other disputed subjects, a more full and devout acquaintance with the contents and the peculiar genius of the Old Testament, must shed important light, tending to the union and harmonious co-operation of genuine believers.

7. Of the truths very imperfectly sketched in the four preceding sections, the last use that will mentioned here, but probably the most important, is the promotion of *reverence and love to the Redeemer*. These feelings cannot fail to be cherished, by viewing as manifestations of *his* Divine Majesty, some of the *Devotion advanced.*
grandest portions of the Old Testament, and by constantly recognising Him, in the daily reading of it, as performing a distinguishable part through the fifteen centuries from Abraham to Zechariah. While the perfections of JEHOVAH, and the wonders of the creation are ascribed to Him, in common with the other Divine Persons, these manifestations, and this peculiar government, are especially His Own; as much so as his subsequent incarnation, and his appointment of the apostles. The Old Testament presents to the devout mind an extended and sublime exhibition of His character; whose moral glory is greatly heightened by the subsequent voluntary abasement. The apostles and many of their converts had a previous familiarity with the Jewish Scriptures, and were instructed by the Divine Spirit in their lofty sense, and their application to the Redeemer. The view of Him prevalent in the first age, was derived from THE TWO TESTAMENTS COMBINED; which primitive faith, along with its inseparable companion, primitive holiness, will doubtless be restored. By this *Scriptural* knowledge of Him will be increased the awe and love of His people; who will be thereby attracted, in spiritual communion, nearer to Himself, and to each other. It will give new energy to the whole round of Christian motives, and establish more absolutely his high authority in the soul.—But this copious and important subject has already been touched on in the Appeal,* and must be resumed hereafter.

* pp. 30—37.

NOTE TO SECTION X.

On some parts of Lord Brougham's view "of the Connexion between Natural and Revealed Religion."

(Referred to in a foot-note on p. 199.)

It cannot be doubted that the "*Discourse of Natural Theology*," with which Lord Brougham recently favoured the world, will be read with admiration so long as the English language shall endure. It is therefore the more necessary to guard against any errors it may contain: and as there is a discrepancy between some small portions of it, and a sentiment advanced in *pp.* 85 (*for* 77), 199, of this Essay, it is convenient to notice it here.

The part of his lordship's Discourse, to which the following comments relate, is the last Section, (*Part II. Sec. iii.*) of which the title is copied in that of this note, and which extends in the *Third Edition*, (1835,) from *p.* 199, to *p.* 213. In that Section seem to be asserted or implied the following erroneous positions.

1. That Revelation, without Natural Theology, cannot prove the Unity of the Deity; but that the latter can, without the former. *pp.* 206—209.
2. That the *only possible* method of verifying a revelation is by miracles cognizable by the external senses. *p.* 207, 211.
3. That the evidence of miracles continually becomes weaker, *in proportion as* the lapse of time removes them to a greater distance. *p.* 209.
4. That the *only* quarter from which the decaying evidence borne by miracles to Revelation can be reinforced, is Natural Theology. *p.* 210.
5. That the Scripture reveals scarcely any thing concerning the "being" and "peculiar attributes" of the Deity, that may not be known by "natural reason." *pp.* 208, 213.
6. That Revelation supposes in its recipients, some previous acquaintance with Natural Theology, and is founded upon it. *pp.* 202, 204, 211.

It is not any distinct examination of these positions that will be attempted here, but only the suggestion of a few hints in opposition to them; which may possibly guard some readers against views sanctioned not only by his lordship's high authority, but also *in part* by many professed divines.

Perhaps the most remarkable thing in his lordship's treatment of the subject, is the total omission of any reference to the evidence Revelation has had, in all ages since the birth of Isaac, from the accomplishment of its *Prophecies*. He supposes a case in which a miracle cognizable by the

external senses *begins* a revelation;—a case which perhaps never occurred, except at Lystra,—where, however, the Jewish Scriptures must shortly after, if not previously, have been known, (Acts xiv. 8—11; 19, 20,)—and at Malta, (Acts xxviii. 3—6,) where Paul's prediction (xxvii. 22—26,) and its accomplishment would almost instantly be divulged. Even in these instances there was a prior belief in superiour beings, and supernatural agency,—the broken and confused remains of ancient revelations. His lordship's reasonings relate altogether to his *supposed* case, which is totally different from that of the *actual* revelation. *This* began by the Deity's manifesting himself to the *mind* (possibly also to the eyes and ears) of a single individual, *Abram*,* to whom he made remarkable promises,† one (or more) of which he miraculously fulfilled.‡ Yet the small amount, on the whole, of supernatural agency in the lives of the patriarchs, except in their interviews with the Deity, will strike the thoughtful reader of their history; and Lord B.'s remarks on the insufficiency of miracles *unaccompanied* by other evidence, may show the wisdom of this arrangement.

The ages in which miracles have most abounded are two; that of Moses, and that of Jesus and his apostles. In both these, the visible wonders were wrought in connexion with a *previous* revelation, believed upon *sufficient* grounds; and which predicted, in the former case, the *result* of the miracles, in the second the *miracles themselves*, as well as the result. The controversies between believers and unbelievers of the elder portion of Revelation, if ever written, have all perished; but of those between the advocates and the enemies of Christianity in the early centuries, large remnants are still extant: and so far are these from founding its claims simply on its *miracles*, that *Paley* thought it necessary to account for the little attention given to this argument, in comparison of that from prophecy. *Evidences*, Part III. chap. v.—*Cudworth*, too, (for whom also Lord B. has expressed his admiration, p. 92,) gives the passage which *Paley* quotes from *Lactantius*, at greater length, (*Intellectual System*, Vol. ii., *Edit.* 1820, by *Birch*, pp. 15—17,) proving that the Christians of those times relied on the miracles of Jesus and his apostles, more as accomplishing predictions in the Jewish Scriptures, than as independent proofs of a Divine mission.

It must be observed, that Lord B. says nothing about any miracles *not* cognizable by the external senses. Yet *inspiration* is such a miracle;§ and

* GEN. xii. 1. ISA. xli. 2. ACTS vii. 2.

† GEN. xii. 1—3, 7. xiii. 15—17. xv. 4, &c. xviii. 10—14. &c.

‡ GEN. xxi. 1—7. ROM. iv. 16—22. HEB. xi. 11, 12, 19.

§ Unless *Paley* included such miracles on the *mind*, he erred greatly in saying of the apostles, "As to the fundamental article, that this particular person, Jesus of Nazareth, ought to be received as the Messiah, or as a messenger from God, they neither had, nor could have, any thing but miracles to stand upon." *Evidences*, Part I. ch. x.

it is in the highest degree probable, that this either accompanied or *constituted* that manifestation of the Deity to Abram, in which the existing stream of revealed knowledge of Jehovah commenced.

His lordship well remarks, "The truth is, that we believe in the existence of Matter, because we cannot help it." (p. 241.) Why cannot we help it? Probably no objection will be made to the explanation of this subject, given by that distinguished ornament of the Edinburgh University, the late *Dr. Thomas Brown*, Professor of Moral Philosophy, in his *Lectures*; (xiii. xxiii.) where he says, "The belief of an external world, whether founded directly on an intuitive principle of belief, or, as I rather think, on associations as powerful as intuition, may be said to be an essential part of our mental constitution." (p. 518.) Most will admit, with Dr. Brown, the existence, in every mind, of a few "principles of intuitive belief," of which our own identity is one, and of which the truth is felt "*universally, immediately, irresistibly.*" (pp. 285, 292.) Nor will many object to his further remarks, "These principles of intuitive belief — — are an internal never-ceasing voice from the Creator and Preserver of our being." "These *internal revelations from on high*, are omnipotent like their Author." (p. 286.)

What *inspiration* was, we have no experience to teach us. We know, however, that its evidence was as strong as that of sense; (2 COR. xii. 2, 3;) and probably these "internal revelations" which we all have, come as near to it as any thing we can imagine. It will not be doubted that the Creator might, if he had pleased, have made these universal "first truths" more in number than they are; or that, to a few minds, or to a single human mind, he may impart any truths he pleases, with evidence as powerful and immediate. In which case a revelation would be begun without a miracle cognizable by the external senses: and probably in this way the present revelation *was* begun, in the Call of Abram.

But how were others to know that a person declaring himself to have been inspired, had been so in truth? The plan adopted by Jehovah,* and to which in all ages he has appealed in proof of his revelations,† has been to predict events, plainly impossible to be known by man, or indeed by any but an Omniscient Being, and to fulfil those predictions in their appointed seasons. Thus his promises to the Patriarchs, the prophetick dreams of Pharaoh with their inspired interpretation by Joseph, and the predictions of Moses, all punctually fulfilled, proved, in early times, the

* DEUT. xviii. 20—22. Compare DEUT. xiii. 1—5, and Lord B.'s remarks, pp. 205—207.

† ISA. xli. 22, 23, 26. xlili. 9, (see *Lowth*,) 10—12. xlv. 6—8, (*Lowth*,) v. 25, to xlv. 7. (see *Rollin's* Ancient History, "Cyrus," B. IV. ch. i. Art. 2. sec. 1, 2, 3.) ISA. xlv. 21. xlv. 9—11. xlviii. 3—8, 14. EZEK. xx. 9, 42, 44. xxiv. 24, 27. xxv. 5, 8, 11, 14, 17. xxvi. 6. xxviii. 22—26. &c. AMOS iii. 7. &c.

existence of a glorious "Revealer of secrets,"* and Governor of all things.

"The conditions which are necessary to assure us that we have in any instance an inspired prediction," are, according to the late *Rev. John Davison*, "First, the *known promulgation* of the prophecy prior to the event; Secondly, the *clear and palpable fulfilment* of it; Lastly, the *nature* of the event itself, if, when the prediction of it was given, it lay *remote* from human view, and was such as could not be foreseen by any supposable *effort of reason*, or be *deduced* upon principles of *calculation* derived from *probability* or *experience*." The whole of his admirable volume, '*Discourses on Prophecy*,' whence this extract is taken, (*pp.* 385—387,) is earnestly recommended to the attention of my readers, and (if it be not presumptuous to suppose that he will ever peruse these lines,) to that of the distinguished nobleman on whose work these comments are respectfully offered.

Most readers have seen "Bell's Stream of Time," or some other chart of universal history. The predictions of Daniel (*ch.* ii. vii. &c.) are such a chart, incontestably published more than two thousand three hundred years ago, and including events in an uninterrupted series, down to this hour, and beyond it. There must have been a Mind that knew them all 2300 years ago. The book tells me, That Mind was the God adored by the Jews.† Have I not *therefore* good reason to believe it?

Further, in the production of the predicted events, the wills, and the wickedness of men have had a great share; but the book asserts that the God of Daniel, by his power and providence, would also be constantly at work in their production.‡ It proves therefore *design*; which, as shown by its effects, is the great argument in Natural Theology. But *there*, the intention is known only *after* and *through* the effects; which are first presented to the mind, and then is *inferred* from them the *design*: in Prophecy, the design was published *independently* of the events, and *long before*.

Still further: Prophecy with its fulfilment assures us of the dominion of God over the wills and affairs of men: a subject which Dr. Paley has touched very slightly, and Lord Brougham not at all. For what the latter says of Providence in NOTE V, relates to the fixed and known laws of nature; not to the control of the Deity over the operations of human wills, or to His judicial regard of men's conduct. These are matters of which only Revelation can assure us; "Of the present direction of an overruling Providence" Mr. Davison observes, "it should seem that we could have no sure knowledge of its existence, nor any competent knowledge of its extent, except by a revelation asserting and exemplifying it. For it is a power which veils its

* GEN. xli. 45, *margin of recent editions*; DAN. ii. 47.

† DAN. i. 17. ii. 20, 23, 28, 47. &c. &c.

‡ DAN. ii. 44. iv. 25, 34, 35. vii. 27.

interference, and moves so as not to shock the tenour of man's responsible action in his course of trial and duty. What we see in the world is man's agency; and often he seems only to have too much power there. The other greater mysterious Power is out of sight. Scripture then has ascertained that which we wanted to know, which we might surmise and hope for, but could never determine with a practical certainty but by an information better than our own. And perhaps they who have pursued the question the furthest on the grounds of natural reason, will be the first to acknowledge, that revelation interposes in season, in the crisis of their inquiry, to give them possession of a truth, which they could neither quite entertain nor quite reject. The present providence of God in the government of the world."—"Were we in the chains of fate, how gloomy would our case be. Were we in the hands of men, too often how fearful, how humiliating, and afflicting. But the impression of the scene is changed, when we admit into it the direction of an all-wise and perfect Being, in whose rectitude and goodness we may acquiesce through the whole course of his providential dispensation.—Will it be said, after all, this is the value of the doctrine, if true; but how shall we know its truth? Definitively, by miracles and prophecy. Miracles prove that the order of physical nature is not Fate, nor a mere material constitution of things, but the subject of a free, omnipotent Master. Prophecy fulfilled, proves that neither Fate, nor Man are masters of the world. These are final tests of all such questions; and so the evidences of Revealed put an end to some of the main questions and difficulties of Natural Religion." *Davison's Discourses on Prophecy*, (Disc. II. part ii. pp. 59—61.)

Here, now, is *one* most important particular, in which the disclosures of Scripture concerning the Deity advance far beyond those of Natural Theology: and this, along with the personal distinctions in the Supreme Essence, the incarnation, and the whole economy of our redemption, may refute the *fifth* of the propositions attributed at *p.* 204, to Lord Brougham,

To return; Though it may be freely granted that the evidence of the Deity from prophecy is greatly *strengthened* by Natural Theology, (as the latter is cleared and brightened by the former,) it must not be supposed that Revelation has no support without Natural Theology as a foundation. Only let the sufficiency of historical testimony to produce belief be acknowledged, without which, as Lord B. acutely remarks, the uniformity of nature cannot well be proved, (*p.* 250,) and neither law, nor property, nor relationship could be permanent,—let the *kind of evidence* on which depend our most important *secular* interests, be accounted valid,—and then Revelation may stand on firm and good proof, even though Natural Theology were entirely neglected and unknown.

There are some, no doubt, who will continue to pronounce it (as Lord
(388)

B. has incautiously done) "a vain and ignorant thing to suppose that Natural Theology is not necessary to the support of Revelation." (*p.* 204.) But before they can *prove* it to be such, they must study the existing Revelation and its Evidences, not merely in Paley, but in the Bible itself; they must make themselves masters of Mr. Davison's "Discourses on Prophecy;" they must consult the writings of the two Newtons, the bishop, and Sir Isaac, on this subject, and the more recent treatise of Keith; and if without any such researches as these, they take upon them to pronounce that a Revelation can be accredited only by miracles presented to the external senses, their opinion may well be accounted 'vain and ignorant.'

After darkness had settled on Noah's descendants, it was in fact by means of successive prophecies and corresponding fulfilments, that men's minds were expanded to *admit* the sublime idea of One Creator and Governor of all things. Now that revelation has imparted and confirmed that idea, natural philosophy can demonstrate its reasonableness; while it is of the highest use for enhancing our awe of the Divine Majesty, and, as Lord B. eloquently teaches, "in keeping alive the feelings of piety and devotion." (*pp.* 191—198, 212.) Let neither Natural Theology itself, nor his lordship's important contribution to it, be undervalued; but on the other hand, let it not be thought that Revelation is dependent on the reasonings of the natural philosopher.

It is very true, that most divines who have treated the argument from prophecy and its fulfilment, have assumed the being of a God as already known. But this has often been merely to shorten their reasoning; and some have protested at the time that the postulate was by no means necessary.* Few writers, if any, have exhibited the whole of the demonstration from Prophecy in its distinct steps; and some have treated it in a very summary way. For instance, Paley extracts Isa. liii, and shows the certainty of its ancient date, and its exact correspondence with the Saviour's history. There he stops; leaving the reader to form for himself the steps, that this prophet must have received the contents of that chapter from some superiour Mind; which Mind can be no other than That to which the prophet ascribed it, JEHOVAH the God of Israel. Lord B's remarks will probably summon useful attention to this part of the subject,† in order to show how

* For instance, Mr. Davison said of the prophecies whose date and fulfilment he was going to examine, "They are simply taken as so many documents contained in a Book which we call the Scripture." *Disc.* viii. *p.* 387. In a lecture on Isa. xli. 9, 10, by Dr. H. F. Burder, he says, "In some introductory remarks, I have assumed the existence and the prescience of God; but the assumption is by no means necessary to the argument on which I now enter." &c. &c. That lecture, I think, is in a Volume of Sermons on the Evidences of Christianity, by Congregational Ministers in or near London, 1825, or 1826.

† It may be expected that Bp. Warburton's lecturers will notice it.

Prophecy may be a firm argument against *Atheistical* as well as *Deistical* unbelief. It has, however, the disadvantage of requiring more knowledge of the *contents* of Scripture, than either Atheists or Deists, or indeed than many Christian divines, have had the patience to acquire.

Another remarkable feature of Lord B.'s Discourse, is, that he repeatedly asserts or implies that Natural Theology, unaided by Revelation, can teach the Divine Unity. (*pp.* 192, 194, 196, 207, 208). Now this is directly contrary to the important acknowledgment of Dr. Paley; "Certain however it is, that the whole argument for the divine unity, goes no further than to a *UNITY OF COUNSEL*." (*ch.* xxv.) In a Discourse introductory to that work, it would only have been reasonable, to show *on what ground* this contradictory opinion is advanced. Yet this is nowhere attempted.

His lordship says, a miracle wrought before our eyes, by a messenger from heaven, would not prove that he came from *one* being: "he might come from more beings than one." (*p.* 206.) A miracle is (or may be) one single act. Yet if, in this *single act*, the power might reside in several beings, much more may this have been the case, for anything that natural reason can teach, in the formation of the Universe; whose production may be said to have been a countless number of miracles, either contemporaneous, or in part successive. If *one* miracle cannot prove the unity of the Operator, can millions of millions? *

Nature teaches a unity of counsel; and the argument has been greatly strengthened, as Dr. Wardlaw observes, by the discoveries of modern science.† But it is in *Revelation* that "JEHOVAH, the Creator of the ends of the earth," "that bringeth out the host [of the stars] by number," addresseth us,—"*Is there a God beside me? yea, there is no God. I know not any.*" ISA. xl. 26, 28. xliv. 8.—The assertion (or implication) that Revelation cannot teach the Unity of God, I leave to be confronted by these and similar passages.

Of the erroneous positions extracted from Lord Brougham's Discourse, *p.* 204, only two (3, 4,) remain unnoticed here. They contain his seeming opinion that the evidence Revelation has from miracles is continually decaying by lapse of time, and in proportion to the increasing length of the interval.

* Some just thoughts on the way in which heathens have naturally argued a plurality of gods from the variety of parts in the universe, and its vast extent, may be seen in *Dr. Watts's "Strength and Weakness of Human Reason,"* former part of *Conference i; Works, (Leeds,) Vol. iii. pp.* 19—22.

† Note A, appended to his excellent "*Discourses on the Socinian controversy,*" See also the *first Discourse, pp.* 4—11.

As to the strength and permanent validity of their proofs, miracles (at least those of Moses, and of Jesus and his Apostles,) appear to be much in the same circumstances as other ancient events, of high interest both to contemporaries and to posterity, seen by great numbers, and related by eye-witnesses in well known writings. Let us see, now, if such evidence, when it has no connexion with religion, is thought to be decaying and wearing away.

King John signed Magna Charta more than six centuries ago. Is this fact less believed, or less certain,—is it at all more doubtful, than it was at the end of *five* centuries,—or of *four*,—of *three*,—or of even *two*?—Julius Cæsar landed in this island more than eighteen centuries ago. Was this better known, or more indubitable in the year 838? or can it reasonably be expected to become doubtful before the year 2838?—I do not imagine that this will be supposed.

When evidence is transmitted only by oral tradition; when written accounts relate to things of a trifling nature, or when very few are interested in the documents; and in some other cases, it may be true, that increasing distance of time perceptibly, and even greatly, lessens credibility. But the case is different with well known and contemporary records of publick and momentous events, affecting the destinies of a nation, or the salvation of a world.

And let it be remembered that, as human improvement advances, (to which Lord B. has been so efficient a contributor,) the care to preserve important testimony, and the power to appreciate it, advance also. It will scarcely be thought that the evidence of Christianity from miracles is feebler now, than it was eighty years ago, when Paley first went to Cambridge; or that it decreased in the year 1835, when his lordship published his Note on Mr. Hume's skeptical writings. *Note V. pp. 248—255.*

But even if it were certain that the evidence from miracles is indeed continually decaying, it is not true, as his lordship seems to intimate, that Natural Theology in the *only* quarter whence it may be reinforced. The accomplishment of some prophecies by new events, especially in remarkable eras, and the increased evidence of the fulfilment of others, from the more numerous, extensive, accurate, and widely published observations of modern travellers, are constantly adding to the proofs of Revelation, and no less than Natural Theology, may bring it fresh support.

Yet this continual influx of new evidence may be intended, not to repair any waste of the old, which one may suppose time to be making, but to supply each generation with fresh proof of an ever-working Providence, and to add *unprecedented* strength to the arguments by which Christianity is to advance, beyond all former triumphs, to universal homage.

These remarks are offered to the reader, by no means as a full examination of the positions extracted on *page* 204, but as mere hints which may abate their influence within a limited circle. It is probable that these, and other thoughts of similar tendency, have already been printed in the periodical publications or pamphlets (none of which happens to have been seen by me) that noticed the appearance of his lordship's Discourse: it is therefore the more proper not to prolong this discussion.

SECTION XI. *The Interval between Malachi and John the Baptist.*

BETWEEN the re-establishment of the Jewish state in the time of Haggai and Zechariah, and the birth of the Redeemer, the interval *Length of* was five centuries; equal to what has elapsed since *the interval.* the earlier part of the reign of that chivalrous monarch, Edward the Third. The father of John the Baptist, would look back to the prophet Malachi, through a vista of ages, as long as that through which we view our illustrious Proto-Reformer, Wycliffe. There was time enough for very important changes in the state of society, and the religious sentiments of the Jews; yet the inquirer will be less struck by the variation of these, than by their permanence.

Like the period between Joshua and Samuel, and that from Solomon to Isaiah, this between the Old Testament and the New will not require any long attention here. The Jews have already been proved to have been Trinitarians in the time of the last mentioned prophet,* and indeed long before.† The distinct revelation of the Son, has been traced from the time of Abraham; and the titles given Him in *State of theolo-* successive ages have been noted. But more *gical opinion.* than one of these were gradually transferred from the Second Person to the First,‡ during the continuance of inspiration. In the second century after the Captivity, it ceased; and the popular knowledge of the Divine Persons probably became, not more distinct, but far less so, while the land was governed successively by the Persian Monarchs, by Alexander and his successors, by the native Asmonæan princes, and by Herod. For at the close of this period, the idea of the Divine Son, entertained even by devout Jews, was far too low.§

* *p.* 167.

† *pp.* 99, 100.

‡ *pp.* 61, 174.

§ *pp.* 34, 35.

This fading of his glory from the public mind of His Church, (similar to what was produced in Samuel's time by the captivity and long neglect of the Ark,)* was the natural result of circumstances, some of which have been glanced at in the *ninth* Section,† and others will be mentioned here.

The principal article believed by the Jews was the Unity of God. In maintaining this against the various forms of Polytheism that surrounded them, and the Persian notion of Two Principles, (one good, the other bad,) they would naturally dwell much on the assertions of it in Scripture, and on the consent of all nature to the truth of One Creator. As formerly the plurality in the Supreme Essence had been taught, not by the manifestation of Two Divine Persons together, in the same sanctuary, but by the visible appearance of One in the temple below, along with the constant *Causes of diminished re-* mention of Another in that above; so *gard to the Son of God.* now the long absence of all such revelations of the Deity in the earthly temple, or to prophets, would throw a sort of shade over the distinction of Persons. It seemed as if the Almighty Angel, the Son of God, having wrought the promised deliverance of Israel from Babylon, had retired from the homage of mortals, and was concealed in the unapproachable heights of the Eternal Majesty.

The Hebrew Scriptures are so framed as to admit of much inattention to the Second Person. The fact that of the many learned and pious men who have searched them since the Reformation, most have seen comparatively little of their continuous disclosure of the Divine Plurality, renders it not improbable that when the Son's visits were suspended, many of the scriptural traces of his distinct personality, and his ancient honours, were overlooked. The whole collection of Hebrew Inspired Writings declares the glory of JEHOVAH,—a name including both Him who revealed Himself to men's senses, and also "the Invisible God," of whom He was "the Image."‡ When the spiritual idea of the Omnipresent Deity had been deeply impressed on the public mind, the visible appearances of former times would retire from immediate notice; especially those of the Shekinah in the Tabernacle, and the Temple, of which the Scripture contains only *the promise*,§ and a few allusions;|| not any precise record. The sacri-

* p. 16.

† pp. 172—174.

‡ COL. i. 15. § p. 88 (*for* 80), note [||||]. || pp. 96, 101.

(*Appeal*, &c. p. 393.)

ifices had in past ages been offered with a special reference to the earthly manifestations of JEHOVAH's Presence, from which, originally in the Tabernacle, and subsequently in the Temple, fire had come forth to consume them, which was ever after kept burning on the altar. But the Second Temple had neither that sacred fire, nor the sensible manifestations of the Deity: and when the worshippers brought their prescribed offerings, and acknowledged, by slaying them, that their own lives were forfeited by transgression,* these acts of homage would all be directed to "*the God of heaven,*" who had formerly sent *His Angel*, as His Representative in His earthly sanctuary, but was now adored without such intervention. And the whole ritual Law, after having for ages a direct relation to this Earthly Presence of JEHOVAH, as the ceremonial of his court, and the livery of his service,† observed now with more persevering strictness than ever, bore a primary reference to the *Heavenly Presence*, the First Person of that Trinity in which their fathers had believed.

Thus as in Samuel's time, the captivity of the Ark, and then its lengthened privacy, so abstracted the Divine Angel from national contemplation, that the happier change in David's reign is described thus,—*When he AGAIN INTRODUCETH the First-begotten into the world, he saith, 'And let all the angels of God worship him;'*‡—so the far longer interval between Malachi and the vision of Zacharias, was making room for yet another publick introduction of that Sublime Personage;—not now, however, *claiming* adoration, but himself humbly *offering* it, as a man of Israel, in the worship, ceremonial as well as spiritual, of the Heavenly Father.§—Like the title "*Lord of hosts,*" this of *Father*, assumed originally by the Second Person, had long been transferred to the First; to whom, in the whole interval under consideration,§ and especially at its close,|| it seems to have been exclusively applied.

While this partial absorption of the popular idea of the Second Divine Person in that of the First, was proceeding age after age, some Jews, studious of their national history, dwelling on the past glories of *Little hope of the* their Temple, and the majesty of prophetic *Shekinah's return.* visions, would ardently long for the restoration of the Shekinah. Of this, however, they had no ground of im-

* See COL. ii. 14.

† NUM. xv. 37—41. DEUT. xxii. 12.

‡ p. 17.

§ MATT. iii. 15. JOHN ii. 13. GAL. iv. 4.

|| The authorities are reserved for a foot-note under a subsequent paragraph.

mediate hope. Zechariah, to whom the Divine Angel manifested Himself in a humbler manner,* had been directed to quiet the popular longing in his time, by the assurance from that Person, *Thus saith JEHOVAH; I am returned unto Zion, and will dwell in the midst of Jerusalem;*† while, as in David's reign, there was no visible shining, to denote the Divine Sovereign's presence; and, still more, the Ark itself, to which alone the promise of those manifestations was attached,‡ had perished, and had no substitute. It might therefore be concluded that whatever Divine Presence was to be manifested in the newly erected Temple, was already enjoyed, *without* the Shekinah.

Another ground of consolation under this sense of inferiority, had been published by that prophet, and his contemporary Haggai; especially by the latter, in his prediction that the "*DESIRE of all nations*" should come to the house then in building, adding, *The glory of this latter house shall be greater than of the former, saith the LORD of hosts.*§ But the numbered years, the succession of monarchies, and the long trains of events, in those predictions of Daniel, to which every subsequent age, by fulfilling a part, gave some new and striking verification, taught the people to view the coming of the Messiah as distant; so much so, that numbers appear for a time to have lost sight of it altogether.||

MOREOVER, Ezekiel, who had been inspired to describe with so much awful pomp, the departure of the Lord JEHOVAH's Glory from the Temple, and the destruction of Jerusalem, *Ezekiel's vision of* had been inspired also, in the darkest season of the captivity,¶ to describe *another temple*, whose silent courts, extending to more than *thirty* times the area of the former,** untrod-

* p. 172.

† ZECH. viii. 3. See also ii. 10—12. xiv. 16, 17. HAG. ii. 5.

‡ p. 80, note [||||].

§ HAGGAI ii. 7, 9. HEB. xii. 26—28.

|| Dr. J. P. Smith remarks, The Septuagint "translators had faint ideas of the doctrine and promise of a Messiah;" (I. 513.) and has collected the *few* passages of the *Apocrypha* that contain any reference to the Predicted Deliverer. I. 530—533.

¶ The favour shown to Jeconiah, the captive king of Judah, began in the 37th year of his captivity, (2 KINGS xxv. 27—30,) this vision of Ezekiel was in the 25th. EZEK. i. 2. xl. 1.—The chronology of that time is perplexed. Compare *Prideaux* and *Horne*.

** Jewish writers quoted by *Lightfoot* (I. 1050) and in the *Universal History*, (IV. 196.) state, that the courts of the Temple covered a perfect square, each side measuring 500 cubits; which (according to the length of the cubit intended) may be either 250 yards, or above 270. This is not far from the

den as yet by mortal foot, and its inner fane unoccupied by the Deity, he paced with a celestial interpreter, admiring its structure more massive, durable, and exquisitely beautiful, its conveniences for orderly service more complete than in Solomon's, and its regulations more precise.* Into this vast edifice, Ezekiel had then seen the Glory that departed from the former, majestically enter; and had listened to words from the Divine Sovereign, which implied that His manifestations, ever since the destruction of His Sanctuary by the Chaldeans, had been suspended, were now restored, and should be withdrawn no more.† Whatever that vision may betoken to *us*, and however legitimate the hope of national restoration which it inspired in the companions of Ezekiel, the Jews in the time of Nehemiah, and after, would find it postpone to a distant period, their hopes of the Shekinah's return. It was only in *Ezekiel's* temple they could look for it to appear; no such temple, nor any of the tenth part of its area, could be erected on the consecrated mount in Jerusalem; they could therefore have no clear expectation of the re-appearance of the Shekinah at all.

Again, the distinctness with which "THE PRINCE," the future Messiah, is mentioned by the manifested Deity in Ezekiel's vision,‡ (representing, perhaps, the distinct and reverent contemplation of his *Human Nature*, as well as his Divine, in the best age of the Church below, and differing from the sublime blending of the two in ISAIAH,) might possibly weaken, in some minds, the traditional faith of a future *incarnation*.

From these causes it may be concluded, that the hope of the Shekinah's return to Jerusalem grew continually fainter, in the period under consideration. And neither the New Testament, nor any uninspired

measurement of Josephus, *Antiq. B. XV. c. xi. sec. 3.*—The Temple Ezekiel saw in vision also covered a square, of which each side was 500 *reeds*, (xlii. 15—20.) and the reed was six cubits long; (xl. 5.) each side therefore was six times as long as a side of Solomon's or of Herod's Temple. The square of 6 being 36, the whole area was so many times more capacious than that of the material Temple; and larger, it is affirmed, than the whole space on which Jerusalem stands. The erection of such a building was plainly impossible: yet it is said, some regard was paid to Ezekiel's description of particular parts, both by Zerubbabel, and by Herod. *Lightfoot*, 1. 1067.

* EZEK. xl, throughout, and the four following chapters.—The mention of "the sons of Zadok," as the priests in this temple, (xl. 46. xliii. 19, &c.) may possibly have led to the strange interpretation of 1 SAM. ii. 35, mentioned (p. 20,) in note [†] of p. 19.

† EZEK. xliii. 3—9.

‡ EZEK. xliv. 3. xlv. 1—8; 10—12.

Jewish writings,* so far as I have observed, contain any expression at variance with this opinion.

The impression that it would not reappear, would withdraw attention from its former glory. Yet forgotten it could never be. The "holy of holies" in the Temple, standing entirely empty, was a constant memorial of ancient revelations. And the repeated mention of the Divine Angel by Moses, together with the *localized* character of the visible manifestations in his time, recited continually from the Law, in the synagogues, and commemorated in the three annual feasts at the Temple, kept in mind so much of the Second Person's glory, as is readily apprehended from single passages of the Pentateuch: Whereas its brighter effulgence in the PSALMS and the PROPHETS, requiring the comparison of several parts of Scripture to prove its *personal* appropriation, might naturally lose this, except in the minds of a few, and be attributed either to JEHOVAH, irrespectively of personal distinctions, or to the *Supreme* Person exclusively.

These effects would be aided by the constant change of the incommunicable names, JEHOVAH and JAH, into ADONAI, in reading the Hebrew Scriptures in the synagogues; by the substitution of words corresponding with it, (and with the English *Lord*,) for both those names, in the two oldest versions, the Greek and the Syriack; and by the adoption of the same plan in the paraphrases, or the discourses, delivered in the synagogues, in the vernacular tongue.† The loss, by translation, of the peculiar force of some other Hebrew names and titles of the Deity,—especially of that notion of plurality which was inseparable from the word ELOHIM,‡—would all tend to the same result.

* A few expressions in the *Apocrypha* will be noticed presently.—*Herod's* temple was far more noble in its architecture than *Zerubbabel's*; and *Josephus* says it was larger. *Antiq.* XV. xi. 1.—If any of the people had an impression that the *Shekinah* might return when there was a *better temple*, the style in which they saw it rebuilt by Herod, would perhaps revive that hope, in as many as were ignorant of the *dimensions* given by Ezekiel. It would be easy to fancy some faint traces of such thoughts; but I know not that any can be proved. Temple, and to the *Shekinah*; very seasonably quickening the Jews' recollection of Herod's repair, however, would necessarily call attention to the *history* of the tion of the Trinitarian tenets of their fathers, when the Second Person was again to appear.

† *Calmet's Dictionary of the Bible*; Art. JEHOVAH.

‡ pp. 124, 125.—See *Smith's Scr. Test.* Vol. i. pp. 464—495.

This last named word, which has the ordinary ending of the *plural* number, being often translated "*gods*;" and which, after previous disuse,* was brought into the language of JEHOVAH's chosen people, in that interview with Abraham wherein he ordained circumcision;† appears to have denoted by its plural form, the *plurality* of the Divine manifestations.‡ It was therefore applied to the Second Person *distinctly* considered, as having been *repeatedly* manifested,§— to the First, who was revealed *by the Second*,||—or to Both together.¶ In this last application, it appears in the *first* chapter of GENESIS, and in many other parts of the Scripture, sometimes with more, sometimes with less, of apparent regard to the mysterious distinctness of these Almighty Persons, and bearing an ultimate retrospective reference to the series of *manifestations* vouchsafed to the Patriarchs.** But the substitution of the Greek word ThEOS, (*God*,) and corresponding terms in other languages, without any plurality in their form, rendered that important memorial in the ancient Hebrew, of the Divine plurality, for a long time of little or no effect. In other respects, too, the original books of the Old Testament contain stronger evidence of that sublime doctrine, than the more ancient, or, I believe, than *any* translations.††

Hitherto we have been estimating, chiefly on Scriptural grounds,

* It occurs *not once* between GEN. ix. 27, and xvii. 3; and is very sparingly used in the book of JOB, where, after *ch. ii*, it occurs, I believe, only *six* times. It appears to have sunk into a word for *false deities*, and, in the earlier part of Abram's course, to have been seldom applied to Jehovah by his worshippers.

† GEN. xvii. 7, 8.—The perpetual use of circumcision would call much attention to this record of its appointment.

‡ There had been *two manifestations* of the Deity, before *Eve* used the word in paradise. Compare GEN. ii. 15—17, '*thou*,' 22. iii. 3, '*ye*.' See *pp.* 124, 125.

§ GEN. xvii. 3, 9, 15, 18, 19, 22. xxxii. 30. Ps. xlv. 6, 7. &c. &c.

|| GEN. xxi. 17. EXOD. xiv. 19. Ps. xlv. 7. &c.

¶ EXOD. xx. 2. DEUT. i. 10, 11. iv. 23, 35, 39. vi. 4, 10, 13. 2 SAM. vii. 22—28. ISA. xlv. 5. &c.

** EXOD. iii. 15. The words '*to all generations*,' imply both—that the revelation begun in the Call of Abram would never be suffered to die out, like those to *Adam* and *Noah*,—and that no subsequent part should supersede the reference to this original. The word *God*, (ELOHIM,) through the whole is of course to be understood in the sense affixed to it by the Divine communications to Abraham, wherein future and distant manifestations were promised, as well as the recent ones remembered. GEN. xvii. 7.—The importance of Abram's Call was well appreciated by *Bossuet*, whose *Universal History*, Part ii, contains some just and valuable thoughts on the progress of Revelation, which suggested in youth, the inquiries now expanded into this Essay.

†† See *Smith's Script. Test. Sec. 34, of B. II. ch. iv. pp. 464—495.*

what would naturally be the course of theological opinion, during this long silence of Inspiration. It is now time to inquire, whether our conclusions are confirmed, or additional information imparted, by the extant Jewish writings of that period. These are the larger part of the Apocrypha, a few extracts preserved by Eusebius in his *Evangelical Preparation*, and the long lost Book of Enoch. *Jewish writings*

To which may be added the important works *of those ages.* of Philo and Josephus, (both contemporaries of the Apostles,) the apocryphal 'Wisdom of Solomon,' ascribed to Philo, and if Mr. Whitaker's opinion be correct, (which, however, is very doubtful,) 'Baruch,' written, as he thinks, by some Jew in the first century.* To the close of it, or to the beginning of the next, is referred the Second Book of Esdras. Also the Rabbinical book ZOHAR, (as quoted by Dr. Smith from *Schoettgenius*,) whether a production of the first century, or of some later age, may be appealed to as containing remnants of the ancient creed.

The oldest of the Jewish Targums, or Chaldee Paraphrases on different parts of the Old Testament, are also works of the first century, and, like the writings last mentioned, may contain some traces of opinions entertained in preceding times. But as I know them at present only by extracts, which have never appeared to me of peculiar value in these inquiries, they must be left to the diligence of other students.†

From all these quarters, especially from Philo, may be derived abundant confirmation of that scheme of Jewish Theology, which in this and the five preceding sections, hath been deduced from the Hebrew Scriptures alone. In presenting the following brief intimations to the reader, it will be convenient to notice first the books of the Apocrypha, referring to them in their usual order; save that ECCLESIASTICUS, as in all probability the oldest in the collection, will be mentioned first, and 2 ESDRAS, as the latest, will be quoted last.

Yet it must not be supposed that the evidence to be found in these uninspired writings, however illustrative and satisfactory, is of any great importance for confirming either the general scheme here given, or any interpretations of particular texts. The traces of Jewish opinions, and the illustrations of the Old Testament contained in the New,

* *History of Arianism disclosed*, (1791,—a work of much more learning than judgment,) p. 185.

† It may be right also to mention that I have not examined the *Greek* of the Apocrypha.—For extracts from the *Targums*, see *Allix*, *Jamieson*, *Smith*, *Treffry*, &c.

beside that their authority is incomparably higher, are sufficiently ample to confirm whatever is of real moment: As on the other hand, I believe that the more the Ancient Scripture is searched, it will be found to contain within itself, (and its Greek translation,) whatever is truly necessary for explaining the Apostolick Writings. We do not want *Philo Judæus* for the interpretation of such important phrases as 'Son of God.'

In order to keep this inferior evidence separate from that of Scripture, the expressions of the New Testament (not already noticed) which relate to our inquiry, will be reserved to appear in a following section.

In all the books of the Apocrypha, save one or two, the indications of a belief in the mysterious Plurality in the Supreme Essence, are *Mode of naming the* very few indeed. The most common *Deity in the Apocrypha.* mode of naming the Deity is by the words *Lord* and *God*; which are often employed with an appearance of designed alternation,* for instance, in two parallel clauses of the same verse,† as if to preclude the possibility of applying them to different Persons in the Deity.‡ Of course, no attempt is seen to transfer the word *Jehovah* into the language of any of these books; and in phrases from the Inspired Writings containing it, *Lord* is substituted.§ Yet this occurs so often in other phrases, expressly naming that over which dominion is exercised, as, '*Lord of heaven*,'|| '*Lord of Israel*,'¶ that throughout these books it conveys the *relative* sense more strongly than in the translation of the Bible. Very occasionally, its being the substitute for *Jehovah* is forced on the attention;** and in one passage†† professing to give the inscription on the High Priest's golden crown, which was '*Holiness to JEHOVAH*,'‡‡ the first word only is mentioned. The name *Jah* occurs *once*, as a part of the word *Alleluia*.§§ On the other hand, the Deity is very often mentioned, even in the plain narrative parts, by some title be-

* ECCLUS. i. 18, 30. 1 ESDR. v. 53. JUDITH v. 20, 21. &c. &c.

† ECCLUS. xv. 13. TOBIT xiii. 4. &c.

‡ Compare 1 COR. i. 1—3. viii. 6. &c.

§ ECCLUS. i. 11—13. &c. JUDITH xvi. 13.

|| TOB. x. 12. 2 MACC. xv. 23. ¶ 1 ESDR. ii. 3. v. 71. vi. 15. &c.

** 1 ESDR. ii. 5. viii. 58. JUDITH ix. 7. ESTHER xiii. 9. 2 MACC. i. 24.

†† ECCLUS. xlv. 12.

‡‡ EXOD. xxviii. 36. xxxix. 30.

§§ TOBIT xiii. 18.

yond merely *Lord* or *God*; as if to compensate for the absence of that distinctive and sublime force which the Hebrew Scriptures derive from the frequent use of the word *Jehovah*. Of the variety of these titles, some particulars are given in the note below.*

Almost every mention of the Divine Being shows the prevailing belief in his Unity; of which there are also express declarations.† In two or three places, (excepting 2 ESDRAS,) are *Traces of the divine intimations of a Second Divine Person.* The *vine plurality.* prayer of the son of Sirach contains this clause, *I called upon the Lord, the Father of my Lord*;‡ and in a previous chapter he says of Joshua, in the conquest of Canaan, *He fought in the sight of the Lord, and he*

* In addition to '*Lord*' and '*God*,' '*the Lord God*,' '*their God*,' '*the Lord our God*,' '*the God of Israel*,' and other common Scriptural forms, and '*the Lord of Israel*,' and—'*of heaven*,' as mentioned on p. 220, we find, '*LORD of our fathers*,' 1 ESDR. iv. 60. JUD. vii. 28.—'*of the just*,' TOB. xiii. 13.—'*of might*,' TOB. xiii. 6.—'*of life and spirit*,' 2 MACC. xiv. 46.—'*of heaven and earth*,' TOB. vii. 18.—'*of all*,' EST. xiii. 11. WISD. xii. 16. 2 MACC. xiv. 35; '*LORD over all*,' WISD. vi. 7.—'*over all flesh*,' ECCL. xli. 3; '*most high Lord*,' ECCL. xlvi. 5. 1 ESDR. ii. 3; '*the great—mighty—almighty—living—glorious—merciful LORD*,' ECCL. xxxix. 6. xlvi. 5. 2 MACC. v. 20.—ECCL. xlvi. 16.—xlii. 17. JUD. xv. 10. xvi. 6.—2 MACC. vii. 33.—xv. 34.—xiii. 12; '*the great Lord of the world*,' 2 MACC. xii. 15; '*Lord of them*,' i. e. '*the stars*,' &c. WISD. xiii. (2,) 3.

Omitting those phrases wherein the word *GOD* is the principal term, (which might be displayed in a similar manner, and equal number,) and also those wherein it is '*Highest*' or '*Most High*,' (for which see p. 227, n. ‡,) and '*Everlasting*,' (p. 223, n. ‡,) we find the following; '*KING of the nations*,' ESTHER i. 12; '*King of kings*,' 2 MACC. xiii. 4; '*King of the world*,' 2 MACC. vii. 9; —'*of all*,' ECCL. xviii. 3; (titles almost if not quite the same as that now in most common use by the Jews, '*King of the Universe*,' see Allen's *Modern Judaism*, ch. xix. note;) '*King of heaven*,' 1 ESDR. iv. 46, 58. TOB. xiii. 7, 11; '*the great King*,' TOB. xiii. 15; '*King Almighty*,' EST. xiii. 9; '*Most High King of all*,' ECCL. L. 15. It is worthy of remark, that the enacting of the ceremonial distinctions of the Law, is ascribed to Him as *King*; implying that these were the orders of his court. ECCL. xviii. 3. Lowman's *Heb. Ritual*, P. ii. c. 2. &c.

We have also these titles; '*The Mighty One*,' ECCL. xxxv. 18. xlvi. 6. (see p. 222, n. *.) '*the Almighty*,' 2 MACC. v. 20. &c.; '*the Mighty Lord*,' '*the Lord Almighty*,' '*glory of the Almighty*,' '*most high Almighty*,' ECCL. xlvi. 16.—xxiv. 24. JUDITH iv. 13. &c.—WISD. vii. 25.—ECCL. L. 14; '*CREATOR of all things*,' ECCL. xxiv. 8.—'*of the world*,' 2 MACC. vii. 23. xiii. 14; '*First Author of beauty*,' WISD. xiii. 3; '*Maker*,' ECCL. xxxviii. 15. WISD. xv. 11. xvi. 24; '*Governor*,' ECCL. xxiii. 1; '*SAVIOUR*,' ECCL. xxiv. 24. li. 1. BAR. iv. 22.—'*of Israel*,' 1 MACC. iv. 30.—'*of all*,' WISD. xvi. 7; '*Lover of souls*,' WISD. xi. 26; '*Giver of all things*,' 2 MACC. i. 24.

The reader has now references to most of the *separate* titles used for the Deity in the Apocrypha; but these are variously grouped together, as in ECCL. xxiii. l. 4. xxiv. 24. 1 ESDR. ix. 46., and elsewhere. Two of the most remarkable passages of this kind are JUDITH ix. 11, 12. 2 MACC. i. 24, 25.

† ECCL. xxiv. 24. xxxvi. 5. WISD. xii. 13. SONG, 22. 2 MACC. vii. 37. 2 ESDR. iii. 4.

‡ ECCL. li. 10.

(*Appeal*, &c. p. 401.)

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followed the *Mighty One*;* where it is at least possible to understand these titles as belonging to Two Divine Persons, the One looking down from his heavenly palace, the Other leading the hosts of angels and of Israel to battle.†

In the book of *WISDOM* occurs this passage, respecting the destruction of the first-born in Egypt;—*Thine Almighty Word leapt down from heaven, out of thy royal throne*, [or, 'out of royal thrones';‡] as a fierce man of war, into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death, and it touched the heaven, but it stood [or stalked‡] upon the earth. §c. § The deliverance of Israel, and therefore the destruction of the Egyptians, is doubtless ascribed to the Second Person in Scripture; but without any such injudicious description of Him as this, and with the intimation of his being attended, as on other occasions, by a created angel, as the executioner of his righteous judgment.|| I cannot hesitate to account this laboured passage a plain indication of a surviving belief in the Divine Plurality.¶

In the book of *BARUCH*, is the following assurance from the 'Lord,' to the captives in Babylon; *Mine Angel is with you, and I myself caring for your souls.*** In two preceding chapters, Jerusalem (or Sion) is represented as a widow,†† and the Jews as her children,‡‡ to whom it is

* ECCLES. xlv. 6. In the English translation, the phrase '*Mighty One*' occurs not elsewhere in the Apocrypha, (excepting 2 *ESDR.*) and '*the Mighty*,' only in ECCLES. xxxv. 18.

† See pp. 85*, 86*, and p. 88 (for 80), with note [**], to which add 1 *CHRON.* xii. 22. 2 *CHRON.* xiii. 12.

‡ *Smith's Scripture Test.* I. 532.—"à regalibus sedibus"—*Vulg.*

§ *WISDOM* xviii. 15, 16.

|| See pp. 68—78 (for 70), 94; also *MATT.* iii. 12. (xiii. 41, 42.) 2 *THESS.* i. 8. and similar passages, as balancing Dr. Smith's objection, I. 532, note.—*Ezekiel* a Jewish poet, whom there will be occasion to notice in a following page, attributes to the Deity appearing to Moses at the bush, a speech in which he calls *Himself* THE DIVINE LOGOS, and mentions the slayer of the first-born as a third person, '*the dread angel.*' *Euseb. Præp. Evan. L.* ix. c. 29. *Whitaker's Origin of Arianism* disclosed, pp. 221—223.

¶ Mr. Whitaker thought he saw plain indications of the personal sense of the word '*Wisdom*,' in this book; but I have not been able to discover the justness of that opinion. See p. 224, n. ‡, and Dr. Smith's rejection of this view, in his *Ser. Test.* I. 531.

** *BARUCH* vi. 7. Dr. Smith gives the latter clause thus—'*even himself seeking out your souls;*' (I. 532.) the *Vulgate* has "*ipse autem exquiram*—" See *EZEK.* xxxiv. 11, 12.

†† *BARUCH* iv. 12, 16,

‡‡ *BARUCH* iv. 8, 10, 12, 14, 16, 19, 21, 25, 27.—An address to Jerusalem begins apparently at v. 30, and the Speaker is Divine; v. 34; yet He who is called '*the Everlasting*,' '*God*,' and '*the Holy One*,' v. 35—37, (if indeed this last title denote the Same,—see p. 227, n. **,) is mentioned as *Another Person*. The children of Jerusalem are further mentioned at vv. 32, 37. v. 5, 6.

said, *Ye have forgotten the Everlasting God, that brought you up,* and ye have grieved Jerusalem that nursed* you.* The Deity is here mentioned as formerly sharing with Sion the education of her offspring, which implies a conjugal relation to her;† in this part He is called by a title not elsewhere found in the *English Apocrypha*, *The Everlasting*;‡ and to Him are ascribed 'brightness' and 'glory' in his manifestations,§ the execution of Divine judgments,|| and the effecting of his people's deliverance and prosperity.¶ These characters agree exactly with those ascribed to the Divine SON, in the Scripture; and the representation *there* made of the captivity, as the *divorcement* of Sion,** accounts for her being introduced here as a widow. The different mode of naming the Deity almost throughout the first *three* chapters,†† with the occurrence in the *fourth* and *fifth* of such titles and characters chiefly as are peculiarly suitable to the Son,‡‡ seems to prove the writer's remembrance of Him, however dim or confused, as a distinct Person.

The above are all the passages in the Apocrypha which appear to me to contain clear indications of the Divine Plurality; excepting those in 2 ESDRAS, to be noticed after. Yet the following may perhaps deserve to be mentioned.

It is possible that the writer of the SONG of the three Hebrew youths intended in the clause, (v. 26,) '*The Angel of the Lord came down into the oven,*' the *Divine* Person who had so often appeared in

* *Vulgate*—"nutrivi"—"nutricem"—BARUCH iv. 8.

† See p. 92*, and note [†].

‡ BARUCH iv. 10, 14, 20, 22, 24, 35. *Everlasting God*, v. 8. (see 2 MAC. i. 25.)—The name *Jah* indicates *eternal* existence, and was brought into the fullest use when the conjugal relation of the Filial Deity was first declared. (pp. 89*—93.) Can it be ascertained, whether '*the Everlasting*' in BARUCH was designed to represent the force of that name? Compare Ps. cii. 18; 24—28. HEB. i. 10—12.

§ BARUCH iv. 24. (37.) v. 2. (9.) See also c. iii. 37.

|| BARUCH iv. 10, 14, 35. ¶ BAR. iv. 22, 24. v. 2.

** ISA. L. i. liv. 4, 6. (JER. iii. 8.) &c.

†† In the *first three* chapters, the Deity is named *twenty-six* times as '*the Lord*' simply, and in *twenty* additional instances by that title (evidently in these places standing for *Jehovah*,) along with '*God*'; as in c. i. 10, '*the altar of the Lord our God.*' In this part of the book, He is called *God*, (without *Lord*) only *five* times. (ii. 35. iii. 4, 13, 24, 35.) On the other hand, in *chapters iv and v*, He is called '*God*' simply, *twenty-four* times, and '*Lord*' only *once*; (iv. 21;) '*the Everlasting God*' once, (iv. 8,) '*the Everlasting*' six times, (iv. 10, 14, 20, 22, 24, 35,) and '*the Holy One*', thrice. (iv. 23, 37, v. 5.) Concerning the last, see p. 227, n. [**].

‡‡ See note [††], on the preceding page, and [*, †, ‡, §, ||, ¶], on this.

that character; and that the worshippers in the Temple, when *Heliodorus* was struck down in his attempt to plunder it, by 'a great apparition'* accounted the rider on the war-horse to be the Same; since it is said, '*They praised the Lord that had miraculously honoured HIS OWN PLACE: for the temple which a little afore was full of fear and trouble, when THE ALMIGHTY LORD APPEARED, was filled with joy and gladness.*'†—In other passages where these books mention an angel, except in 2 *ESDRAS*, a created spirit is evidently meant.‡

* 2 *MACC.* iii. 24.

† 2 *MACC.* iii. 30. This account appears to be credited by *Jahn*. (*Hebrew Commonwealth*, sec. 91.) There seems however no proof that the chief personage in that apparition was more than a *created* angel, attended by others. (*v.* 26.) The appearance of such is far from incredible; (see 2 *KINGS*, ii. 11. vi. 17.) the rank of the rider in golden armour might be mistaken; (compare *JOSH.* v. 13.—*REV.* xix. 10. xxii. 8.) or, by the phrase '*the Almighty Lord appeared,*' the narrator may mean only that He demonstrated his care and power. See *vv.* 24, 28, 29, 34, 36, 38. *Josephus*, who throughout his history throws a mist over the *real* appearances of the Second Divine Person, refers to this event, if at all, *very indirectly*, in his *Antiquities*, as *Jahn* thinks, in a quotation from *Polybius*. (XII. iii. 3.) In his book on the *Maccabean Martyrs*, if it be his, he sinks the honour of the principal personage, by making the accompanying angels his equals. (c. 4.) The expression is, "*Angelick horsemen from heaven appeared,*" &c. The writer too attributes to *Apollonius* what is related of *Heliodorus*.

‡ The angel *Raphael* is mentioned in *TOBIT* v. 4. vi. 3—6, 10, 13, 15. (viii. 3.) xii. 5, 15, 22.—An angel, indefinitely, is mentioned in *ESTHER* xv. 13. *SUS.* 55, 59. *BEL* 34, 36, 39.—*WISD.* xvi. 20, has '*angels' food*'—In *TOBIT* viii. (5), 15. *SONG* 37, and the close of *MANASSEH'S PRAYER*, the whole company of angels are spoken of as worshipping; in *TOB.* xi. 14, as receiving unscriptural honours. Seven superiour angels, employed in INTERCESSION "*before the glory of the Holy One*" in heaven, are mentioned in *TOB.* xii. (12,) 15.—In *ECCLUS.* xvii. 17, some of them appear to be alluded to, as rulers of heathen nations; and five angelick horsemen are mentioned in 2 *MACC.* x. 29.—The angel which smote *Sennacherib's* host is referred to, *ECCLUS.* xlviii. 21. 1 *MACC.* vii. 41. 2 *MACC.* xv. 22.—The protection of an angel is supplicated in *TOB.* v. 16, (21.) 2 *MACC.* xi. 6. xv. 23; where it is possible to understand the *Divine Angel*. (See p. 85*.) He, however, is nowhere distinctly named as such; and the divine operations more especially ascribed to Him in the Old Testament, are mentioned without any such reference. In *WISDOM* x. 10, 16—20. xi. 1, several of these are attributed to '*Wisdom,*' by which *Mr. Whitaker* (p. 151,) and others have supposed THE LOGOS was meant: but this is refuted by the *feminine* form of the noun, and the style of the whole personification of '*Wisdom*' as a *female*. See viii. 2, 9, 16—21. &c. A similar remark applies to *ECCL.* xxiv. where *vv.* 4, 8, 10, 11, favour the *personal* sense; *vv.* 12—18, &c., the meaning stated in p. 114. Perhaps the Jewish writers, like the early Christian Fathers, used this term variously, and with confused notions. Classing these two sets of writers together, we may say, "*Wisdom*" sometimes meant the Son; sometimes, the Spirit; and sometimes *Divine Revelation*, whereof the former is the great Subject, the latter the immediate Donor. In the following passages, works of the Almighty Angel are ascribed to *God*, or the Lord, simply. *ECCLUS.* xvi. 15. xlv. 23. *JUDITH* v. 12—14. *WISD.* xi. 4. xii. 3, 22. xvi. 12, 20. *BARUCH* ii. 11. (see *DAN.* ix. 15.) 1 *MACC.* iv. 9. 2 *MACC.* ii. 10. And in the following, *visible* manifestations are referred to; *ECCLUS.* xlix. 8. *WISD.* xviii. 3. xix. 7—9; but there is little appearance of their highest use being apprehended by the writers. Yet see *ECCL.* xvii. 13; and compare *BAR.* iii. (35,) 37, with p. 223, & n. ††, and *Smith's Ser. Test.* i. 532.

The belief of a heavenly sanctuary, and the Deity's glorious manifestation there, is seen in a number of passages, to the most remarkable of which, references are given below.*

Some other topicks

The temple at Jerusalem is very frequently *in the Apocrypha.*

mentioned, and occasionally the peculiar Presence of the Deity there.† This idea, however, is much less conspicuous in these, than in the Inspired Books.‡ Among the uses ascribed to the Temple, as sacrifice, § prayer, || vast popular assemblages, ¶ and the preservation of treasures,** the manifestation of the Deity by the Shekinah, or His special intercourse with His people, is never named; †† neither is it in those passages where the honour of the place is expressed in the strongest terms. ‡‡ Though the expectation distinctly appears that

* The special presence of the Deity in heaven is affirmed in 1 ESDR. vi. 15. TOB. v. 16. 1 MACC. iv. 24. 2 MACC. xv. 4; v. 3, shows the heathen had the idea. It is implied in ECCL. xlviii. 10. 1 MACC. iii. 60. iv. 10. 40. xii. 15. 2 MACC. iii. 15, 34. vii. 11. viii. 20. xi. 10. xiv. 34. xv. 21, 34.—He is called *Lord of heaven*, in TOB. x. 12. 2 MACC. xv. 23; *King of heaven*, 1 ESDR. iv. 46, 58. TOB. iii. 7, 11; *God of heaven*, TOB. x. 11. JUD. v. 8. xi. 17. 1 MACC. iv. 55. *Lord God of heaven*, JUDITH vi. 19.—The upper sanctuary is expressly mentioned in BAR. ii. 16. iii. 24, and implied in phrases nearly unique, in ECCL. i. 8. xliii. 9. WISD. vii. 25. ix. 10.—In 2 MACC. iii. 39, we have both sanctuaries; "*He that dwelleth in heaven, hath his eye on that place*," the temple at Jerusalem. Compare *ch. v. 17. xv. 34.*—In WISDOM ix. 8, it seems not certain whether the *Mosaick "tabernacle,"* or the *heavenly*, is meant.—The words in 2 MACC. ii. 4,—"*the mountain where Moses climbed up, and saw the heritage of God*," illustrate *HEB. vii. 5*; (see *p. 15*, and *note ||*); unless they refer to *DEUT. iii. 25—27. xxxiv. 1—5*, which appears less probable.

† 1 ESDRAS ii. 5. (viii. 13.) TOBIT i. 4. 2 MACC. xiv. 35.—The Divine regard to the temple is expressed 2 MACC. iii. 30, 38, 39. v. 19, 20.

‡ In the Apocrypha are no such passages as *Ps. ix. 11. xlvii. 5, 11. xlviii. 1—3, 8. cxxxv. 21.*, and others in the PSALMS, referred to on *p. 26*; *ISA. viii. 18. xii. 6. &c.* In JUDITH ix. 8, however, we find—"*the tabernacle where thy glorious NAME resteth*," (*Vulgate*, ix. 11,—"*tabernaculum nominis tui*")—which might almost suggest the *personal* sense of that term. See *p. 96, note [†]*.

§ 1 ESDR. vi. 24. *p. 96.* || 1 ESDR. vi. 33. 1 MACC. 7. 37.

¶ 1 ESDR. i. 5, 19. TOB. i. 6. (*WISD. iii. 14.*) &c.

** 1 ESDR. viii. 13, 14. 2 MACC. iii. 15.

†† Yet this was the original use of the sanctuary. *EXOD. xxv. 8, 22. xxix. 42—46.*—In some places, where writers of higher antiquity would have said—"*before the LORD*," we have—"*before the sanctuary*," or some similar phrase, indicating (I think) the recollection that the LORD was not present there in the same manner as of old. *ECCLUS. xlvii. 9. li. 14. JUDITH iv. 11, 13. xvi. 20. Yet see 1 ESDR. viii. 14. viii. 17. JUD. xi. 13.*

‡‡ In the following, its *holiness* is strongly asserted; *TOB. vii. 5. 2 MACC. iii. 12. v. 15*; in these, the people's reverential attachment; *1 MACC. ii. 12. 2 MACC. xv. 17, 18.* Yet in these and similar passages, there is no mention of the Divine inhabitation.

Israel as a nation will be perpetual,* and that Jerusalem and the Temple will be rebuilt,—it is not said *larger*, but—in far greater glory than ever,† in only one or two of these places is the return of the Shekinah, or any manifestation of the Almighty Son, distinctly mentioned.‡ The Apocrypha shows throughout, that the scriptural ideas formerly entertained of His personal manifestations, and of the divine plurality, though not extinct, had become in many minds faint and confused.

On another topick, the Divine Paternity, the ancient and authorized belief was better preserved. In every place but one where this relation is attributed to the Deity, he is regarded as the Father of HIS PEOPLE, his true worshippers. The filial relation whereon is grounded the title *Father* is repeatedly commemorated as existing in the time of Moses,§ to which period it was traced in a former page;|| it is mentioned as dependent on character;¶ and is neither so extended, on the

* ECCLES. xxxvii. 25. xlv. 15, 24—26. xlvii. 22. xlix. 12, *which see*. TOBIT xiii. 11. 2 MACC. ii. 18. vii. 16.

† TOBIT xiii. 10, 16—18. xiv. 4, 5. BARUCH iv. 36—v. 6.—In the passages from TOBIT, there is considerable difference between the *English Version* (made from the Greek,) and *Jerome's* hasty translation in the Vulgate. If the latter correctly represent the original, some *enlargement* of Jerusalem must have been anticipated; since it is said that the nations, after renouncing their idols, shall *inhabit* it; *temporarily*, perhaps they meant, at the solemn feasts. The words are “Et relinquent gentes idola sua, et venient in Jerusalem, et *inhabitabunt* in eâ, et gaudebunt in eâ omnes reges terræ, adorantes regem Israel.” xiv. 8, 9.—What a farce has the Church of Rome played before the nations, in declaring this book inspired scripture, and Jerome's translation of it unimpeachable; though *he declares* he made it in *one day*, by the help of a learned man, who orally rendered the original Chaldee into Hebrew, which Jerome turned into Latin, an amanuensis taking down his words! See his *preface*; *Prideaux's Connexion* (Part I. B. i. pp. 50, 51); and the *Trentine Decrees*.

‡ The only passage, I think, where the hope of the Shekinah's return is clearly indicated, is in a fabulous tale, 2 MACC. ii. 8. Here too is seen that connexion between it and the Ark, which has more than once been noticed in this Essay. (pp. 88 (for 80), § n. |||, 100, & n. ||, 215.) Another passage where this hope *may perhaps* be expressed, is BARUCH iv. 24. Here, however, the old Latin reading (before Jerome) is “cum honore magno, et splendore æterno.” The expectation of the predicted *Descendant of David* can be traced, I think, only in 1 MACC. iv. 46. xiv. 41, where is merely a faint anticipation of a *human* prophet.

§ The Deity is addressed, or spoken of, as *Father*, in the following places. ECCLES. xxiii. 1. TOBIT xiii. 4. WISD. ii. 16. xi. 10. xiv. 3. In the rest, His paternal relation is implied in the words *children*, *sons*, or similar terms. ECCLES. iv. 10. xvii. 18.* xxxvi. 12.* ESTHER xvi. 16. WISD. ii. 13, (16,) 18. v. 5. ix. 4, 7. xii. 7, 20†, 21. xvi. 10†, 21†, 26. xviii. 4†, 13†. xix. 6†. In those marked with an asterisk [*], the phraseology of EXOD. iv. 22, is employed, with evident reference to that passage; in those marked with an obelisk [†], the period of the Exodus is plainly referred to in the context, and the Israelites, as possessing this privilege, are contrasted with others, especially the Egyptians. See also pp. 222, n. ††, 223.

|| pp. 83, 6 (for 77, 8).

¶ WISD. ii. 18. v. 5. ix. 4.

one hand, as to embrace the whole of mankind, or of intelligent creatures;* nor, on the other, is it ever applied except once to the Almighty Son, much less *confined* to Him, as it is by those who assign the eternal relation of the Two Divine Persons, as the primary, or the sole reason why the First is called Father.† Also it may be noted, that the title *The Most High*, (or *The Highest*,) which often occurs, is uniformly given to the First Person.‡

The *Son of God*, indeed, *as such*, is never once mentioned in the Apocrypha, 2 ESDRAS excepted:§ nor do his titles *Christ*, (or *Messiah*,)|| *Redeemer*, *King of Israel*,§ *Holy One* OF ISRAEL,** or *Lord of hosts*, which was originally His,†† occur any where, in the great variety of Divine ap-

* This is done by Philo, Josephus, and the Christian Fathers. The difference here between the book of WISDOM, and Philo's known writings, shows either that he was not, as the ancients *conjectured*, its author; or that he wrote in different strains, for different classes of readers. The former, which is the opinion of Dr. A. Clarke, (*Succession of Sacred Literature*, p. 43,) is the more probable.

† See pp. 108, 109.

‡ The places where it occurs in different forms, are ECCLUS. xxviii. 7.—ECCLUS. ix. 15. xii. 2, 6. &c. See Cruden.—ECCL. xxiv. 23. xlvii. 6. 1 ESDR. vi. 31. viii. 19, 21. JUDITH xiii. 18.—ECCL. xvi. 5. 1 ESDR. ii. 3.—ECCL. L. 14.—ECCL. vii. 9. xxxix. 5. WISD. v. 15. vi. 3.—ECCL. xlvii. 8.—The remark in the text has a relation to the mode of interpreting LUKE i. 32, 35, adopted by Mr. Watson, and others. See p. 139.

§ Yet the *relation*, though without the word 'SON,' is mentioned in ECCLUS. ii. 10, as remarked on p. 221.

|| The participial noun, 'Anointed' occurs only once, in ECCLUS. xlv. 19, where it denotes *Saul*. See 1 SAM. xii. 3.

¶ The Deity is called the 'KING—of heaven,'—of the world,'—of kings,'—of nations,'—of all; (see p. 221, note;) but never *King of Israel*; (compare pp. 32, 33; 198, & n. †,) though we find 'Lord—God—and 'Saviour—of Israel'.—Yet in Jerome's hasty version of TOBIT, (xiv. 9.) we have—"adorantes Regem Israel." See p. 226, n. †; also ESTHER xiv. 3.

** The title '*Holy One*' occurs in ECCLUS. iv. 14. xxiii. 9. xliii. 10. xlvii. 8. TOBIT xii. 12, 15. (Vulgate, *Lord*.) In this last named chapter, the *Holy One* evidently means the Deity as throned in his *heavenly sanctuary*. That it has this meaning in BARUCH iv. 22, 37. v. 5., is not so immediately evident, but is highly probable. It is not *manifestation* to mortals, but *supreme command*, that is ascribed to the Holy One in these verses; and the use of the title implying adoration in the *celestial temple*, was the more natural here, from the *earthly sanctuary* being in full recollection. See p. 198, n. [*]. The title, '*Holy One of Israel*,' though applicable to the *Divine Father*, more naturally and frequently denotes *the Son*; and '*The Holy One of God*,' the phrase of the New Testament, the Son exclusively. The fact that neither of these occurs in the Apocrypha, is probably the result of design.

†† pp. 88 (for 80), & n. ¶, 174. Yet the title (which we shall soon have to notice as occurring so frequently in the book of ENOCH,) *Lord of spirits*, probably the substitute for the scriptural phrase, *Jehovah of hosts*, (p. 174, n. ††,) is found in 2 MACC. iii. 24, according to some copies: and '*God of hosts*' occurs 1 ESDR. ix. 46. See also WISD. xiii. 3.

pellations. Over the people,—or, at least,—over these writers, there seems to have come, in reference to the Second Person, a portion of that awed and regretful feeling, which in the time of Amos led them to say, *We may not make mention of the name of the LORD.**—Also the Third Divine Person, whose prophetick inspirations were entirely suspended, almost to the close of the period under review, is seldom mentioned in the Apocrypha.†

The extracts preserved in the EVANGELICAL PREPARATION of Eusebius, are in this inquiry of little importance. One portion, on which Mr. Whitaker relied, as written long before the Christian Era, is considered by Basnage to have been penned within a few years of A. D. 100,‡ and is therefore reserved for a following page. Most of the others referred to below,§ are professedly second-hand quotations; the writers to whom they are attributed being in some cases Jews; in *Extracts preserved* others *Greeks*, who as they probably gained *by Eusebius.* their knowledge from persons of the Israelitish nation, and wrote what was doubtless read with interest by such,

* AMOS vi. 10.

† The clearest instances are ECCLES. xxxix. 6. xlviii. 12. WISDOM i. 5, 7. ix. 17. xii. 1. The rest are JUDITH xvi. 14. WISD. vii. 7, 22, &c. In the verses following this last passage, the attributes of the Holy Spirit, seem to be given to *Wisdom*; which was the name used by some of the Christian Fathers for the Third Person of the Trinity. See p. 224. n. ‡.

‡ The poem of Ezekiel is said, in the part of Basnage's *History of the Jews* appended to *Jahn's History of the Hebrew Commonwealth*, (London, 1820,) to have been composed at the close of the first, or early in the second century. Vol. ii. p. 222.

§ Of these extracts, some are ascribed to *Ptolemy (Philadelphus)*, King of Egypt,—*Eleazar*, High Priest of the Jews in his time,—and certain *messengers* sent by the former to the latter; on the credit of a work (still extant, as appears from *Prideaux's Connexion*, Part II. b. i, shortly after Anno 277.) ascribed to a contemporary, *Aristæus*; but which *Dr. Prideaux* has so successfully proved a forgery, that the author is constantly quoted as the *Pseudo-Aristæus*.—Others are ascribed to *Aristobulus*, mentioned in 2 Macc. i. 10, said to have flourished about B. C. 125. But the difficulties and discrepancies of what is related of him, induced *Dr. Prideaux* to think “there was never any such person at all.” *Connexion*, P. II. b. i. pp. 38—40. And I do not find that later writers have reversed his decision.—The Greeks, *Eupolemus*, and *Demetrius Phalereus*, are mentioned by *Josephus*, (*Against Apion*, i. 23.) as having written well, on the whole, concerning Jewish affairs; and *Alexander Polyhistor*, from whose writings *Eusebius* quoted the last two, and who flourished B. C. 88, is quoted respectfully by *Prideaux*, (*Part I. b. 1. Anno. 612.*) *Abp. Laurence*, (*Book of ENOCH*, Prel. Diss. p. xxxiii.) and others.—Of *Artapanus*, the only remaining author, all I know, at present, is that three extracts from a work of his “on the Jews,” which Polyhistor had copied, are again copied from the latter by *Eusebius*; in all which, especially in the last, are a number of particulars

may be regarded as in some degree exponents of Jewish opinions. To whatever dates they may be referred, they show that the *Unity* of God filled the mental vision of the authors;* while His mysterious *Plurality* was so far forgotten, that the appearances of the Deity to the Patriarchs are mentioned simply as made by an angel of God,† without any intimation of his being the Uncreated Messenger or Mediator; the manifestations at the bush, at the Red Sea, and at Sinai, are so described as to exclude the idea of any Second Divine Person, and equally the agency of created angels;‡ the Levitical appointments and distinc-

not in the Scripture, some of which so evidently show a Jewish cast of thought, that it seems probable he had his information from persons of that nation. See, for instance, his story of Moses whispering the name *Jehovah* to Pharaoh, who was instantly struck dumb that he might not repeat it. *Præp. Evan. Lib. ix. c. 27. p. 435. A.* Occasionally he says his information came from the *Heliopolitans*, (ix. 27, pp. 432. D. 436. B.) the Jews, probably, near the temple built by *Onias*, about B. C. 150,

In the references in this and the following notes, the *books* and *chapters* of the *Evangelical Preparation* are given, with the *pages* of the edition (*folio*) printed at *Cologne*, 1688.

* *Eleazar* lays it down as the fundamental principle of the Law, *that there is One sole GOD*; ('MONOS 'O THEOS ESTI;' viii. 9. p. 371. A; the word being what is used in *LUKE* v. 21. *JOHN* v. 44. xvii. 3; not 'EIS, as in *DEUT.* vi. 4. *MARK* xii. 29, 32;) and *Aristobulus* asserts '*God is every-where*. P. E. viii. 10. p. 377. D. In other passages, it is His *supremacy*, and infinite *power*, rather than his universal presence, that is asserted; *Ptolemy* is made to call Him, 'THE GREATEST GOD;' (viii. 4. p. 352. c.) and *Eleazar*, in his reply, 'THE ALL-RULING GOD'; who afterward says the whole Mosaic code inculcates '*the power of God*;' viii. 5, 9; pp. 354. A, 371. B. Other passages occur at p. 373. D. 377. A. &c. Though the work ascribed to *Aristæus*, (containing most of the extracts referred to here,) was not written *by him*, it is yet ancient, since it was followed by *Josephus*, *Antiq. B. XII. c. ii. Prideaux*, anno 277. pp. 30, 31.

† In this way the Divine manifestation recorded *GEN. xxii. 11, 12*, is mentioned by *Alexander Polyhistor*, (P. E. ix. 19. p. 421.) omitting that the Angel spoke *from heaven*, and adding that he brought the ram to Abraham. Also He who gave to Jacob the name *Israel*, (*GEN. xxxii. 24—32*), is called by *Demetrius*, '*an angel of God*;' and '*the angel*;' (ix. 21. p. 423. D.) without any of the expressions by which even *Josephus* signifies that this *Angel* was *Divine*. *Antiq. I. xx. 2*.—In addition to these scriptural instances, *Eupolemus* ascribes to *Enoch* and his son *Methuselah*, knowledge revealed '*by angels of God*;' and transmitted to posterity. The sentence immediately follows that which is quoted from *Grabe*, in the *Preliminary Discourse* to the Book of *ENOCH*, (1821,) pp. xxxiii.—iv; and, along with the different modes of naming the Deity in that work, (see p. 411, and note **) seems to favour the opinion dubiously suggested by the translator, *Abp. Laurence*, that it was '*composed at different periods*.' p. xxxiv.—P. E. ix. 17. p. 419. c.

‡ *Artapanus* thus relates the call of Moses; "*They say*, that fire suddenly burst from the ground, and continued burning without fuel of any kind;—and a *divine voice* said to him, that he was to make a military expedition into Egypt," &c. P. E. ix. 27. p. 434. c. In the same extract, the passage of the Red sea is related two ways; yet even in the account he received from the *Heliopolitans*, and which asserts a *miracle*, nothing is said of the Almighty Guide; but

(*Appeal*, p. 409.)

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tions,* and the *anthropopathia* of the Hebrew Scriptures† are explained sometimes very reasonably, sometimes otherwise, but always without the smallest reference to either the *Shekinah*, the *humanlike* manifestations, or the personal distinctions of the Deity; and, in short, their strain throughout indicates that the authors, whether Hellenistick Jews of Alexandria, or Greeks, held not the *Trinitarian* views of the ancient Israelites. There is no mention of a heavenly sanctuary,‡ nor of any divine inhabitation of the earthly.§ The philosophy of Aristotle was evidently, in some quarters,|| displacing a number of scriptural ideas, which had somewhat more of congeniality with that of Plato, whereby they were elsewhere both prolonged and corrupted.

Of the BOOK OF ENOCH, the history and the contents are alike singular. Quoted with respect by several of the ancient Christian writers, it was long an object of desire to the learned in Europe; till in the close of the last century, an Ethiopick version of it, made from a

once, that a *divine voice* directed Moses, and that when the Egyptians had entered the path in the sea, "fire blazed forth upon them from those before," &c. p. 436. c.

In an able paragraph concerning the Giving of the Law, *Aristobulus* argues that there was neither trumpet nor trumpeter at Sinai; but that the fire and the sounds were the results of a "divine arrangement, or apparatus," ("ΘΕΙΑ ΚΑΤΑΣΚΕΥΗ," without mentioning any but the people of Israel as present. P. E. viii. 10. pp. 377. c.—378. b.—*Query*; Was this *Aristobulus* some *Sadducee*? See ACTS xxiii. 8; also note [||] below.

* *Eleazar's* explanation of these, is seen in P. E. viii. 9. pp. 372—375.

† *Aristobulus* treats of this, P. E. viii. 10. pp. 376—378.

‡ Nor is the Deity called '*the God of heaven*,' as he had so frequently been in both the scriptural and the apocryphal writings, especially in intercourse with heathens. See p. 174. n. *. p. 225. n. *.

§ *Hecataeus* of *Abdera*, who in the court of the first *Ptolemy* (*Soter*) received much information from *Hezekiah*, a Jewish priest of high rank and great abilities, mentions distinctly *Jerusalem*, the "stone enclosure" of the temple, the sanctuary, the two altars, and the candlestick, the priests, and their services. He mentions too, that it contained *no image*; but says not one word of the vail, the inner sanctuary, or the former Divine manifestations. *Euseb. Præp. Evan.* ix. 4. *Josephus against Apion*, i. 22.—*Polyhistor*, apparently writing from *Eupolemus*, mentions the founding of the temple, the *angel* that appeared to David, over its site, (see p. 94,) its materials, parts, and ornaments, the removal of the Mosaic tabernacle, *Ark*, table, &c. &c. into it, the multitudinous sacrifices at its consecration, and the vast sums expended in its erection. But there is not a word of what was infinitely the highest glory of all, the Divine manifestation there! *Euseb. Præp. Evan.* ix. 30, 34. pp. 447, 449—452, a.

|| *Aristobulus* is described as both a Jew, and an *Aristotelian* philosopher; and there may have been many such. *Euseb. Pr. Ev.* vii. 13, 14. pp. 323. d. 324. a—c. viii. 9. p. 375. d. The readiness with which *Aristotle's* tenets might be combined with those of the Jews, is seen in the case of *Clearchus*. *Pr. Ev.* ix. 5. *Josephus against Apion*, i. 22.

former one into Greek, was brought from Abyssinia by Bruce; which has since been translated into English by Dr. *The long lost* Richard Laurence, now Archbishop of Cashel. *Book of Enoch.*

By internal evidence it is shown to have been composed in the reign of Herod the Great, (probably in an early part of it,) by a resident in one of the most northern of the countries to which the Israelites had been carried captives.* Possibly some parts may be of an earlier date.† It exhibits much of the general cast of sentiment observable in the Apocrypha; but the writer's more vigorous and fervid imagination led him to daring excursions beyond the visible universe, described with a wild grandeur and brilliancy of conception, in which the reader, notwithstanding the triple translation, often feels a lively interest.‡ The Archbishop recommends it, as containing "credible proof of what were the Jewish opinions before the birth of Christ;"§ and Dr. J. P. Smith, yet more strongly, in these words;—Here "we have an undeniable witness to the religious opinions and expectations which were entertained by at least some of the Jewish nation, before the beginning of Christianity;" in countries where "the stream of traditionary doctrine was less likely to be corrupted than in Egypt, by a mingled philosophy, or in Palestine, by Pharisaism and Sadduceism."|| Let us examine with some care this remarkable document, which Divine Providence hath opportunely brought to light, during what Mr. Douglas has aptly named "a state of transition" in theological science,¶ when it may the more powerfully influence opinion.

The Unity of God appears throughout. His common title after the beginning of *ch. xxxvii*, is *The Lord of spirits*;** previously, *God* or

* An ample account of the book is given in the A5p.'s Preliminary Dissertation; and a shorter in *Dr. J. P. Smith's Scripture Testimony*, (3rd Edit.) Vol. i. pp. 533—546; also in *Mr. W. Osburn's Doctrinal Errors of the Apostolical and Early Fathers*, pp.(33.) 61—65.—Mr. O. considers that our present copy of the Book of Enoch 'has been largely interpolated from the New Testament: (Note at the foot of p. 64.) which question I leave to the consideration of others. The suspicion seems to me in a great measure, if not entirely, groundless; and it does not appear that either of the other two writers, or *Dr. Hoffman* (a German divine quoted by Dr. Smith) has entertained it.

† See the close of note [†] on p. 229, and note [**] on this.

‡ The Archbishop of Cashel has closed his Preliminary Dissertation with a just encomium of the writer's genius, which Dr. Smith has copied into his *Scr. Test.* I. 545. *Mr. Osburn* calls it a "highly imaginative and beautiful work," (p. 62,) and its author "highly gifted." p. 63.

§ p. xl. *Smith's Scr. Test.* I. 542.

|| *Scr. Test.* I. 536.

¶ *Errors regarding Religion*; Part vii. 5; quoted in the *Appendix [A]* to the *Appeal*, p. 157.

** This title occurs about a hundred times between the beginning of *ch. xxxvii*, and the close of *ch. lxx*; but not once in the thirty-four chapters that

Lord; and occasionally other titles are used, as seen in the note below,* either singly, or grouped together, as in the other apocryphal writings.† There is express mention, in several places, of a heavenly sanctuary;‡ which is still more frequently *alluded to*, as the scene of a large part of the book, and is the subject, in *ch.* xiv, of a description truly sublime.§ The earthly sanctuary in Israel is also mention-

follow. This difference favours the idea that the work was written at considerable intervals; possibly by different persons; a supposition further supported, perhaps, by *Origen's* repeated mention of "the books called Enoch's," (*libellis qui appellantur Enoch*," in the plural. (*In Num: Hom.* xxviii. &c. *Lardner's Credibility*, Part II. *ch.* xxxviii. 25.—8, note.) The title '*Lord of spirits*,' which seems to be a substitute for the ancient one, 'JEHOVAH of hosts,' is uniformly given to the Supreme Divine Person; which, along with the frequency of its occurrence, produces a resemblance in this respect between the book of MALACHI, (see *p.* 174, § n. ††.) and this of ENOCH. Its author probably imitated the last of the prophets; as it is certain he did DANIEL.

* Beside *God* used simply in perhaps a score places in the whole work, we find *Godhead*, *ch.* i. v. 8, '*God of gods*,' ix. 3. '*GOD of the world*,' i. 3.—*of the whole world*,' lxxxiii. 2.—*of heaven*,' xiii. 6. '*most high God*,' xxi. 3. xl. 9. '*God most high*,' lx. 11. — Beside '*Lord*' placed singly, or with the pronouns '*our*,' '*their*,' &c. (occurring thus about 45 times,) '*Lord of spirits*,' and '*Lord of the sheep*,' to be separately considered,—we find '*the great Lord*,' xii. 3. '*the holy Lord*,' xc. 8, 9. '*LORD of lords*,' ix. 3.—*of kings*,' lxii. 2, 6, 9. — *of princes*,'—*of the rich*,' lxii. 2.—*of heaven*,' cv. 11.—*of all the creatures of heaven*,' lxxxiii. 2. — *of the world*,' lvi. 4. — *of worlds*,' lxxx. 13.—*of all creation*,' lxxxi. 8; '*LORD of glory*,' xxii. 15. xxiv. 11. xxxv. 3. xl. 3. xli. 1. lxii. 2. lxxiv. 7. lxxxii. 10.—*of wisdom*,' lxii. 2.—*of righteousness*,' xxii. 15. (lxxxix. 48.) cv. 3.—*of judgment*,' lxxxii. 12. — The Deity is also called—'*the King*,' ix. 3. lxxxiii. 2. '*King of kings*,' ix. 3. lxii. 6, 9. lxxxiii. 2.—*of glory*,' lxxx. 4.—*of peace*,' xii. 3. '*King over all things*,' lxii. 6. '*mighty*—'*great*—'*everlasting King*,' lxxxiii. 6.—xcii. 14.—xxiv. 9, 11. xxvi. 3. '*the Mighty One*,' xiv. 1. ciii. 3. civ. a. 1. '*the Holy and the Mighty One*,' i. 3. civ. a. 6. '*the Holy One*,' xxiv. 10. (xcii. 9, 19.) lxiv. 11. '*the Holy and the Great One*,' lxxxiii. 1. xci. 2. xevi. 15. '*the Great and Holy One*,' x. 1. xcvi. 4. ('*the Good One*,' lxxxix. 43.) '*the Glorious and the Effulgent*,' xiv. 23. '*the Most High*,' ix. 3. x. 1. xlv. 5. lviii. 13. lix. 1. lxi. 10. lxviii. 19. lxxvi. 2. &c. '*the Ancient* [or *Chief*] *of days*,' xlvi. 1, 1. xlvii. 3. xlviii. a. 2. liv. 1. lix. 1. lxx. 12, 15, 16, 18. '*Creator*,' lxxx. 8. xciii. 10. '*Judge*,' xli. 7.—In all the above passages it seems probable, and in many it is quite certain, that the *First Person* of the Blessed Trinity is intended; except in those included in parentheses, where this may be somewhat doubtful. See *p.* 235, n. ††, 238.

† The most remarkable passages in which several titles are used together, are i. 3, 4. ix. 3. xxiv. 8. lxii. 2. lxxxiii. 2, 6. For similar passages in the other apocryphal books, see *p.* 221, close of note [*].

‡ For instance, in i. 3. xxxix. 5—8. Heaven is spoken of as the Divine residence, in several other passages, as lviii. 13. (lxviii. 19.) lxxxviii. 30, 118. xc. 7. xcvi. 16; and as that of *angels*, in xv. 2, 7, 8. xxxix. 1.—10. lx. 13, 15. &c.

§ Throughout this description, the author appears to have had in his mind the Jewish temple. After ascending to heaven, he comes, *first* to a stone wall, (*v.* 10,) corresponding with that of the portico of the outer court; *afterward* to a 'habitation,' or hall, (*v.* 13, 14,) *through which* he passes to *another*, (*v.* 14—16,) where was the Divine throne. (*v.* 17—22.) But the advance in subli-

ed,* in what pretends, of course, to be *prophecy*; since the book professes to have been written by *Enoch*. In this way, the tabernacle made by Moses,† Solomon's building the temple,‡ its destruction,§ and after the captivity, its restoration under Zerubbabel,|| are distinctly noticed. Having brought his pretended prophecy down to his own day, the writer puts a prediction of judgments he thought impending,¶ into the mouth of Enoch; who adds, "*I stood beholding him [the Lord] immerge that ancient house,*"—"I also saw, that the Lord of the sheep (the people of Israel) produced a new house, great, and loftier than the former, which he bounded by the former circular spot." &c.** The last words clearly show the expectation of a better temple; †† but neither here, nor in the former parts of this historical prediction, is there more than a very slight mention of the Shekinah, if any at all. ‡‡ The expectation of a general prevalency of true religion on earth, is

mity is amazing. Both the outer wall and the 'habitation' are built of 'stones of crystal,' emitting 'a vibrating flame;' (v. 10—12.) far surpassing the marble whose whiteness and brilliancy *Josephus* celebrates. (*Jewish War*, V. v. 6.) The 'habitation' is *spacious*, (v. 12,) not confined, like the sanctuary, which was only about 70 feet by 35; and the second, instead of being far less, was immensely larger than the first. (v. 15; compare *BARUCH* iii. 24, 25.) In the earthly edifice, the *holy* place had *some* light, the *holiest*, none at all, *except* *anciently*, when the Shekinah was there. In the Pseudo-Enoch's, this too is reversed: the first was floored with crystal, and roofed with lightning and storm; (v. 12.) the floor of the second '*was on fire,*' and the roof '*a blazing fire.*' (v. 16.) '*So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendour or the extent of it.*' (v. 15.) After mentioning the throne he adds, '*To look upon it was impossible. ONE great in glory sat upon it: whose robe was brighter than the sun, and whiter than snow. No angel was capable of penetrating to view the face of him, the GLORIOUS and the EFFULGENT;*' — '*myriads of myriads were before him.*' (vv. 20—23; 24.)—Such are the sublime conceptions founded upon the material sanctuary, *originally* a narrow house of boards, whose total length was not twenty yards. And these ideas of vastness and glory, it may be well to remember, were current when the *Apocalypse* was first published; in which the heavenly sanctuary appears, with a marked correspondence to the earthly, but immensely more spacious and brilliant. If I mistake not, the Book of ENOCH may assist the mind to rise to the true sublimity of the apostle JOHN's *inspired* conceptions.—A shorter description of the Divine habitation occurs in ENOCH lxx. 6—13.

* (xxiv. 9. lii. 6.) xcii. 11.

† lxxxviii. 60.

‡ lxxxviii. 81—83; also 89, 90, 92.

§ lxxxviii. 101—103.

|| lxxxviii. 111—114.

¶ lxxxix. 29—37.

** lxxxix. 38, 39, 42, a, b.

†† Whether the writer expected it would stand on much more ground than the former, seems not very clear. The words '*bounded by the former circular spot,*' and v. 43, seem against this idea; the words, '*great*' in v. 39, '*large, wide*' in v. 44, in favour of it. Compare xcii. 14, and p. 215, n. **, p. 217, n. *, p. 226, n. †.

‡‡ The places where it might have been expected to be mentioned are lxxxviii. 60, 83. Possibly its *departure* may be alluded to in v. 90, 92.—See also lxxxix. 43. xcii. 9. 14. cii. 4. civ. a. 1.

several times strongly expressed.* Who is the Person called '*the Lord of the sheep*,' will be examined presently.

On one passage of this remarkable book, copied in the note below,† the archbishop of Cashel comments as follows. "Here then we have *The Trinity in the Book of Enoch*. not merely the declaration of a *Plurality*, but that of a precise and distinct *Trinity*, of Persons, under the supreme appellation of *God* and *Lords*: the *Lords* are denominated the *Elect One*, and the other [divine] *Power*, who is represented as engaged in the formation of the world, on that day, that is, on the day of creation. And it should be added, that upon these a particular class of angels is mentioned as appropriately attendant."—"Here there is nothing Cabbalistical; here there is no allegory; but a plain and clear, although slight allusion to a doctrine, which, had it not formed a part of the popular creed at the time, would scarcely have been intelligible. Three Lords are enumerated; the Lord of spirits, the Lord the Elect One, and the Lord the other Power; an enumeration which evidently implies the acknowledgment of three distinct Persons participating in the name and in the power of the Godhead. Such, therefore, from the evidence before us, appears to have been the doctrine of the Jews respecting the divine nature, antecedently to the rise and promulgation of Christianity."‡

In several other passages, some of which Dr. Smith has copied into his Scripture Testimony,§ very distinct mention is made of the Second Divine Person. He is introduced first as '*the Elect One*,' whom

* x. 19—29. xlv. 5. l. 5. lxi. 4, 12. lxviii. 38—41. lxxxix. 40. xc. 13. xcii. 13—16. civ. b. 1, 2. cv. 17. In lxxxix 44, seems to be represented the expected birth of the Messiah, and the power of his reign; in v. 45, the advancement of Israel under him; and perhaps in v. 46, the perpetuity and strength of his kingdom, in an emblem bearing a coarse (yet probably *designed*) resemblance to those of DAN. vii. viii.

† lx. 12, 13. '*He [the Elect One] shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanim, all the angels of power, and all the angels of the Lords, namely, of the Elect one, and of the other power, who was upon earth over the water on that day, shall raise their united voice,*' &c. *Smith's Ser. Test.* l. 544, where the author has copied from the second edition of the *Book of Enoch*. In most other instances, I am obliged to use the first edition.—*Ophanim*, in this extract, is the Hebrew word correctly translated *wheels* in EZEK. i. 16; used here, probably through a mistake, for an order of heavenly intelligences.—Perhaps the Trinity is meant by '*the holy Ones*,' in ciii. 1.

‡ *Smith's Ser. Test.* l. 544, 545.—ENOCH, *Prel. Diss.* (1821.) pp. xlv, xlvi.

§ ENOCH, xlv. 1, 2. xlvii. 3, 4. lxviii. 1—11. are given from *Dr. Hoffman*, in *Smith's Ser. Test.* l. 536—539, with notes in pp. 539—541. ENOCH lxi. 8—10, 12, 13, is given from *Dr. Laurence*, at p. 543.

a voice in heaven is heard blessing; * next, as appointed to 'a throne of glory'; † then along with 'the Ancient *The Second Person, in*
of days,' as 'Son of man; ‡ afterward, *the book of Enoch.*
he is called by the Deity, "MY SON;" § and by the prophet, 'the
Elect and the Concealed One,' || 'Son of woman,' ¶ and 'MESSIAH.' **
To these titles may be added, 'Holy One', and 'Righteous One'. †† He
is said to have existed and to have been 'invoked' before the world was

* xl. 4, 5.—*The first voice blessed the Lord of spirits for ever and for ever. The second voice I heard blessing the Elect One, and the elect who suffer on account of the Lord of spirits.*—The title 'Elect One,' coincides with ISA. xlii. 1. xliii. 10, from which it may have been taken. See LUKE xxiii. 35, and *Boothroyd* on Ps. ii. 12.—The title 'Elect One' occurs subsequently at xlv. 3, 4. xlviii. b. 2, 4. l. 3, 5. li. 5, 10. liv. 5. lx. 7, 10, 13. On xxxviii. 5, see note [††] on this page.

† xlv. 3, 4.—lx. 10. lxi. 9. lxviii. 39, 40.

‡ xlv. 1. *Smith's Scr. Test.* I. 536, 7. It is plain the Pseudo-Enoch considered these throughout as *two distinct Persons*; and not, according to the important (and, I apprehend, *correct*) view which Dr. S. has given of DAN. vii. 9—14, as denoting the Saviour's two natures. *Scr. Test.* I. 412—414.

§ civ. b. 2.

|| x'viii. 5. The reference in 'Concealed' may have been, in part, that hinted on p. 213. See also lxi. 10. *Smith's Scr. Test.* I. 543.

¶ lxi. 9. *Smith's S. T.* I. 543. The reference may have been to ISA. vii. 14. ix. 6, 7., and might, I think, be made *before* the event; so that I do not see in this passage, the proof of interpolation, which has been supposed. See p. 231, n. *.

** xlviii. a. 11. (*Smith's Scr. Test.* I. 539.) li. 4.

†† A part of *ch. xlviii. a.* is translated differently by Drs. Laurence and Hoffman. By the former it is given thus: (5) *Therefore the Elect and the Concealed One existed in his presence before the world was created, and for ever.* (6) *In his presence [he existed], and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, &c. (1st edition, 1821.)* By the latter, whose German version is rendered into English by Dr. Smith, it is given thus: (5) *On this account was the Chosen One and the Hidden One in his presence, before the world was created; and for ever* (6) *in his presence, and THE WISDOM of the Lord of spirits HATH UNVEILED the HOLY ONE AND THE RIGHTEOUS ONE; for he hath preserved &c. (Scr. Test. I. 538.)* This mode of translation makes the words "HOLY" and "RIGHTEOUS", titles of the Second Divine Person; which is in striking accordance with the New Testament use. See pp. 36, 37, 198, 227. May not the words 'the righteous and the holy' in ENOCH xxxviii. 5, have the same sense? In xcii. 9 the time of Moses is predicted thus: *Subsequently, in the fourth week, during its completion, the VISIONS of the HOLY and the RIGHTEOUS shall be seen, &c.* If the words "HOLY" and "RIGHTEOUS" here, should be considered in the singular number, and denote the Deity, the word *visions* would seem to indicate that the *Second Person* must be intended. The reader's conclusion upon this point will be affected by the meaning he may affix to the title, *Lord of the sheep.* See p. 238, &c.

Another passage seems to denote the same Person, executing his ancient office of *Angel*, a title never given him in ENOCH. It is lxxvi. 2. *The second [wind] is called the south, because the Most High there descends, and frequently there*

created,* and to have been preserved in secret since the beginning, yet revealed to the elect.† He is mentioned as *having been* the instructor and preserver of the righteous, apparently before Enoch's time;‡ but much brighter revelations are to be expected from him in time to come.§ His government is to overawe, or to dethrone and punish, kings and rulers;|| and is to be universal,¶ Angels as well as men are to be judged by him.** He is to be extensively the object of worship, and of trust.†† When seen in prophetick vision with 'the Ancient of days,' his '*countenance resembled that of a man,—was full of grace, like [that of] one of the holy angels;*'‡‡ but no further description is given of his appearance; only his moral excellence is declared,§§ and his future manifestation predicted.|||| It is intimated in the first mention of him, that he is the head of the elect,¶¶ and to him are subsequently ascribed their piety and joy.*† His reign is to diffuse amazing happiness over the earth;*‡ and his glory is to be eternal.*§

His subordination to the First Person is intimated in the terms *Elect*, *Messiah*, and *Son*; the last being used only once, and without the slightest intimation of what the author supposed to have been its original ground.*|| It is further shown by his being said *to have existed—to have been invoked—to have been preserved in secret—and that*

descends [he who is] blessed for ever. (The words '*he who is*' are inserted by Dr. L.) Are not *two* Persons here indicated, the Second of whom has the title 'BLESSED FOR EVER'?—The author lived in a country *north* of Judea and of Sinai, the scenes of Divine manifestations. See i. 3, 4. xxiv. 8.

* xlvi. a. 3, 5, 6. † lxi. 10. See p. 235, n. ††. ‡ xlvi. a. 6.

§ xlvi. a. 3. xlvi. b. 3. ¶ 3. || xlv. 4. li. 4. lxi. 10.

¶ xlvi. a. 4. li. 4. lxi. 10.

** liv. 5. lx. 11.—xlv. 3. xlvi. b. 3. lxi. 5. lxviii. 39.

†† xlviii. a. 2, 3, 4. lx. 7, 9. lxi. 10, 12, 13.

‡‡ xlv. 1. See lxxxviii. 38, 48. §§ xlv. 2.

|||| xlv. 3, 4. li. 10. liv. 5. lxi. 5, 9. civ. b. 2.

¶¶ xl. 5, copied in note *, p. 235. *† xlix. l. l. 5. lxi. 11, 18.

*‡ l. 4, 5. lxi. 14—18. lxviii. 37—41. civ. b. 2.

*§ xlvi. b. 2. lxi. 17.

*|| civ. b. 2.—"*I and my Son will for ever hold communion with them*"—If the title had been thought to be grounded on any emanation from the Father from eternity, it would have been natural to use it in *ch.* xlvi. a. 2—6, or *ch.* lxi. 10. On the contrary, it occurs *only* where future *nearness* to men is promised.—*Mr. R. Treffry*, who makes so much of *Philo*, (see pp. 156, 159, &c.) never once mentions the Book of Enoch; whose authority as an evidence of Jewish opinions, should at least be accounted equal to that of the philosophizing Alexandrian.

he will appear—IN THE PRESENCE of the Lord of spirits,* whose supremacy is thus indicated. By Him he was chosen,† from Him he (the Elect One) receives the wisdom he reveals,‡ and by Him he is to be placed on His throne;§ at another time, he is said to be standing before the Lord of spirits;|| and by His authority is to rule and judge:¶ all which corresponds with the mutual relations of the Two Divine Persons, as taught in the Old Testament.

Of the Third Person, the only *distinct* mention in this book has been noticed.** To a few other passages, in *Several* some of which his *influences* appear to be de- *Topicks.* noted by the term '*spirit*', references are given below.††

There is not in this book any intimation of Jehovah's relation of Father to his people,‡‡ or of any matrimonial connexion between the Second Person and Israel or Jerusalem.§§ Neither is there, I think, the slightest appearance of any expectation that the Messiah would be a sacrifice for sins.|||| His reign in superhuman glory was the great object of anticipation; to which nothing could be a stranger contrast than his life of abasement, and his execution as a malefactor.

* xlvi. a. 3, 5, 6. xlvi. b. 4. li. 10. lxi. 10. (lxviii. 41.) lxix. 1.

† xlvi. 2, ‡ (xlvi. a. 6.) l. 3. § liv. 5. lx. 10.

|| xlvi. b. 2. ¶ liv. 5. lx. 11. lxviii. 39, 41. ** p. 234. lx. 13.

†† xlvi. b. 3. lx. 14. lxi. 3. lxiii. 2. lxix. 2. The word *spirit* is also used for the *human soul*, lxx. 1, 6, 8, 13; for *angelick beings*, apparently, lxix. 3; and for *powers of nature*, lviii. 4, 7—10, 12.

‡‡ The idea of *Divine Paternity*, I think, never once occurs, except as it is implied in the word '*Son*', in civ. b. 2, p. 236, n. *||. In this respect the Book of Enoch differs both from those in the *English Apocrypha*, where *Father* occurs repeatedly as a title of the Deity, denoting his relation to his worshippers, (p. 226, n. §,) and from those of *Philo* and *Josephus*, where it denotes his relation to creatures generally.

§§ Another difference between ENOCH, and some books of the other *Apocrypha*. See p. 223, and 2 *ESDRAS*.

|||| It is remarkable that there is no mention of sacrifices of any kind, from the beginning of the book to the end; nor, that I have perceived, any allusion to the subject. In the heavenly temple in the Apocalypse, a great altar, sacred incense, and other things corresponding to the like objects in the earthly temple, though proportionally superiour, are either distinctly exhibited, or plainly alluded to: but no such allusions occur in ENOCH, Whether the author thought, as *Justin Martyr* afterward did, that animal sacrifices were not offered in Enoch's time; (*Dial. c. Tryph.—Op. (Col. 1686.) pp. 240, E. 236, E. 292, A, B.*) or, as others in a following age supposed, that if offered, this was done without any warrant of divine institution; (*Quest. & R. ad Orthodox. — apud Justin. p. 442, A, B.*) and that therefore, in a volume (*Appeal, p. 417.*)

A single point now remains for inquiry. In *chapters lxxxviii and lxxxix*, in a series of emblems pretended to be prophetick, is given a 'Lord of the sheep,' in brief history of the flood, the patriarchs, the book of *Enoch*. and the people of Israel, who are called 'sheep.' Their distress in Egypt is thus represented: "*I beheld the sheep moaning, crying, and petitioning their Lord, with all their might, until the Lord of the sheep descended at their voice from [his] lofty habitation; went to them; and inspected them.*"*—The title 'Lord of the sheep' thus introduced, is used nineteen times more in those two chapters,† and never afterward. As in the first, so in the subsequent passages, the acts ascribed to him are those which, according to the present Essay, were known long before the time of the Pseudo-Enoch, on Scriptural grounds, to have been performed by the Second Person.‡

professing to be written by Enoch, the rite of sacrifice ought not to be introduced;—or whether his zealous aim to promote lofty imaginations and an intellectual worship led him to overlook the ritual part of religion;—or whether his residence at a distance from the temple induced a diminished regard to its observances;—whatever may have been the cause, no allusion to atonement for sin, or to any animal sacrifices, is found in his production; unless it be in the *table before* the tower representing the sanctuary, in lxxxviii. 83, 114. In the latter verse, the distinctions of clean and unclean food appear; but nowhere in the book, I think, any rites of purification. This last circumstance makes it questionable whether, as might otherwise be imagined, the absence of sacrificial ideas indicates agreement with the Jewish sect of the *Essenes*, who did not sacrifice *at the temple*, but highly valued their religious ablutions. (*Josephus*, *War*, II. viii. 5. *Antiq.* XVIII. i. 5.) *Philo* says (II. 457, b.) they did not sacrifice animals at all; which *Brucker* reconciles by the very natural supposition that *Philo* speaks of the *Egyptian* *Essenes*, *Josephus* of those in *Palestine*. (*Hist. Phil.* II. [1742.] 772. *Prideaux's Conn.* II. 352.) See p. 242, n.*.—In favour of the supposition that the author was no great traveller from home, and probably knew Jerusalem only by report, (which had informed him, however, of the series of its rulers, *ch.* lxxxix. 25. *Prel. Diss.* pp. xxiv—xxviii.) is the fact, that he mentions the proportion between the longest day and the shortest night, in the northern climate of his residence, as if it were uniform elsewhere. lxxi. 18, 19; 34. *Prel. Diss.* pp. xxxvii, &c. Hence his disuse of sacrifices may account for their not being mentioned.—On *justification*, see *ch.* lxxx. 8.

It was remarked at p. 52, that in the apostles, the belief of their Lord's divinity, and the *expectation* of his death, appear to have been incompatible. The views of the Pseudo-Enoch resemble theirs; and in some degree confirm the account that has been given of them. He expected a *Divine*, and apparently an *Incarnate* Messiah; but he dreamt not of his death, although it was predicted.

* lxxxviii. 29, 30.

† lxxxviii. 30, 36, 42, 45, 47, 60, 81, 83, (87,) 90, 93, 107, 118. lxxxix. (21,) 23, 26, 30, 39, 42, a; 47. Some or other of the characteristicks of the Second Person are seen in each passage; except, perhaps, the two in parentheses.

‡ Perhaps the best way of evincing this, will be to exhibit them as in the following table; where the *first* column contains the Divine proceedings

Hence arises a considerable probability that by the title '*Lord of the sheep*,' the author intended to denote That Person distinctly; and by the whole series of emblems, his interpositions in the government of Israel: in which light the events were certainly viewed by the admirers of this book in Christian antiquity.* If this be admitted, the

described by the Pseudo-Enoch; the *second*, the places in his work, and the *third*, some passages of Scripture, where these are mentioned; and the *last*, the pages of this essay where some intimations are given, of the evidence that these acts were performed by the *Second* Divine Person.

SUCCESSIVE DIVINE ACTS noticed in ENOCH, ——— the SCRIPTURES, ——— and this ESSAY.		
1. Descending, and commissioning Moses, lxxxviii.	30, 31,	Exod. iii. 2, 7, 8.
2. Conducting Israel from Egypt,.....	36.	— xiii. 18, 21.
3. Placing himself between Israel and the Egyptians,.....	40.	— xiv. 19, 20.
4. Terrifying the Egyptians,.....	42.	— — 24, 25.
5. Relieving the Israelites' hunger and thirst,	45.	— xvi. xvii. 1—7.
6. Appointing the assembly at Sinai, ..	47.	— xix. 3, 9, &c.
7. Using the Tabernacle as his own,....	60.	— xxv. 8, 22. xl. 34, &c.
8. Appropriating Solomon's Temple,....	81.	1 KINGS v. 5, &c.
9. Manifesting his presence at its consecration,	83.	— viii. 9, 10.
10. (Translating Elijah,).....	87.	2 KINGS ii. 11.
11. Afflicting Israel and Judah,	90, 92, (93,) 94.	— xvii. xxiv.
12. Forsaking the Temple,	90, 92.	Ezek. viii. 6, xi. 23.
13. Dwelling in heaven,	107, 118.	Ps. cii. 18, 19.
14. Governing the Jews, and inflicting judgments,	107, 118.	— cxv. 3.
15. Expected to produce a new Temple, ..	23, 25, 26, 30.	Ezek. i. 5, 26—28.
16. ——— to rejoice over his people, ..	39.	— xliii. 2, &c.
	42, 47.	Isa. lxii. 4, 5.

* The writer who regarded it the most was *Tertullian*; it is also mentioned with respect by *Irenæus*, *Clemens Alexandrinus*, and *Origen*

title, '*Lord of the sheep*', will appear to have been used chiefly* with reference to *past* manifestations of the Second Person; the others chiefly with a view to those which the author regarded as *future*.†—The argument is pursued a little further in the notes below.‡

(*Prel. Diss.* pp. xiv—xix.) The way in which these authors would interpret the title "*Lord of the sheep*," appears from their well known belief thus expressed by *Dr. Waterland*. "It was the general and unanimous opinion of the *Ante-Nicene* writers, that the Person who appeared to the Patriarchs, who presided over the *Jewish* church, gave them the law, and all along headed and conducted that people, was the Second Person of the ever blessed Trinity." *Vindication*, *Query* 18. p. 272; quoted in *Appendix* [C] to the *Appeal*, p. 170.

* lxxxix. 26, and the four subsequent places, are exceptions.

† xl. 5. xlviii. a. 2, 3, 5, 6. are exceptions.

‡ The argument would be considerably strengthened if we could feel sure that the *whole book* was written by the *same author*. For then, the difference between his usual mode of representing the *Lord of spirits*, as enthroned in heaven in unapproachable brightness, and his account of the *Lord of the sheep*, descending to the earth, guiding Israel, placing himself *between* them and the pursuing Egyptians, &c. &c. being so considerable, would naturally infer that the two titles were given to *distinct* Divine Persons. That he held a plurality in the Supreme Essence, is evident from the passages referred to, p. 234, n. †, 242, n. *, 5, 6; and the mention of the Second Person, as having already been the teacher and preserver of the elect, (xlviii. a. 5, 6,) to whom he had been revealed, (lxi. 10. p. 235, n. ††,) is in full agreement with the character assigned to the *Lord of the sheep* in *ch.* lxxxviii, lxxxix.—But then, in these chapters, there is no indication of his being *sent* by a Superiour, or acting by a commission from the *God of heaven*; which, notwithstanding that the same thing is true of large portions of *Ezekiel's* prophecies, (pp. 168—171,) may inject a doubt as to the writer's view, and a suspicion that he was not himself assured whether the series of manifestations to Israel should be ascribed to the Second Divine Person, or to the First; whose descent on Sinai he mentions once, in the beginning of his work. (i. 3, 4. See also lxxvi. 2).—From the evident inconsistencies of *Philo*, to be hereafter noticed, and the way in which *Josephus* shuns the subject, and the *Cabalists* confused it, I apprehend that much vacillation of opinion, on this point, had grown common among the Jews.

On the other hand; if we could be sure that the book of *ENOCH* was "composed at different periods," which *Abp. Laurence* admits may have been the case,—part of it before the time of *Eupolemus*, (p. 229, n. †,) who lived more than a century before the Christian era,—and this part, where the title '*Lord of the sheep*' occurs, so late as the reign of *Herod the Great*, (as his Grace has very ingeniously and satisfactorily proved, (*Prel. Diss.* pp. xxiii—xxxiii),—then it would appear not improbable that the parts where the Second Person is plainly introduced, are of an *earlier age* than *ch.* lxxxviii, lxxxix; and that, in the interval, the knowledge of that Person had very perceptibly faded from the minds of many Israelites; so that like *Josephus*, a century after, they ascribed to *God* indefinitely, or to the First Person, (scarcely acknowledging another,) manifestations and acts which the Scripture attributes to the Second; as also do all the *Ante-Nicene* Christian writers. And this view of the subject would accord with the remarks on pp. 172—174, 212—218.—The occurrence, however, of the name '*Parthians*,' and the supposed allusion to their invasion of Judæa, B. C. 40, (liv. 9, 10. *Prel. Diss.* p. xxix—xxxiii,) present objections to the above supposition; whether of much weight or not, I will not detain the reader by an attempt to determine.—Whoever may address himself to the examination of the whole subject, will of course

On the whole, the book of Enoch contains* striking and important evidence of the ancient prevalence of Trinitarian sentiments among the Jews, as derived from their Scriptures, ENOCH in the manner pointed out in this Essay. The author apparently knew nothing of *Plato*, or the Grecian philosophy; if there be any traces at all of the Oriental or *emanative* philosophy, these are very few and faint;† and I see little reason to suspect the interpolation of his work by Christians; since there is scarcely an

pay attention to the difference between the current mode of naming the Deity in *chapters xxxvii—lxx*, and in both the preceding and the subsequent part of the book. See p. 231, & n. **.

It appears probable, though, I think, not certain, that by '*the Good One*,' and '*the Lord of righteousness*,' in *lxxxix.* 43, 48, (both uncommon titles,) is meant the *same Person* as in that chapter, and the preceding, is so often called '*Lord of the sheep*.' Hence arises the doubt hinted in the close of *note **, on p. 232.

* In agreement with the position that the knowledge of the Second Divine Person had long been fading from the public mind of the Israelites, is the small proportion which the passages where he is plainly mentioned in the Book of Enoch, bear to the bulk of the volume, where no trace of him can be discerned. The whole work contains, I believe, 1069 verses; and those in which the Second Person is plainly mentioned, or alluded to, under his various titles, do not exceed *sixty*. The number, however, would be much increased, if the title *Lord of the sheep* could be confidently applied to him. The whole list of passages is as follows. (xxxviii. 5.) xl. 5. xlv. 3, 4. xlvii. 1—4. xlviii. a. 2—7, 11. xlviii. b. 2—4. l. 3—5. li. 4—10. liv. 5. lx. 7, 10—13. lxi. 1—18. (lxxvi. 2. xcii. 9.) civ. b. 2. The absence of any mention of this Second Person is as remarkable in some passages, as its introduction in others. See *lxx.* 16.

In reference to some other titles, given elsewhere to the Divine Son, it may be remarked, (1) That the term 'WORD' does not occur at all in ENOCH, that I have noticed, in a *personal* sense.—(2) Both *Wisdom* and *Iniquity* are personified in *ch.* xlii; which is so short, that it may be given entire. It is of value as containing some proof that '*Wisdom*' in *PROV.* viii. was not, even by Israelites of *Trinitarian* views, considered to mean the Son of God. xlii. 1. *Wisdom found not a place [on earth] where she could inhabit; her dwelling therefore is in heaven. 2 Wisdom went forth to dwell among the sons of men, but she obtained not an habitation. Wisdom returned to her place, and seated herself in the midst of the angels. But iniquity went forth after her return, who unwillingly found [an habitation,] and resided among them, as rain in the desert, and as dew in a thirsty land.*—Also in ENOCH *lxxxiii.* 4, there is probably an allusion to *PROV.* viii. 23, 24.—(3) The word 'NAME', besides being often used in places less remarkable, plainly suggests in the following a personal sense; as is hinted concerning its scriptural use, *pp.* 96, n. †, 97. ENOCH xlv. 3. xlvii. 5. lx. 11. lxi. 1, 2. All these passages, however, appear to be capable of a different interpretation.—(4) The term *Angel*, used continually for heavenly intelligences, is never applied to the Second Divine Person. Some account of the opinions of the Pseudo-Enoch concerning *created* angels, may be seen in *Mr. W. Osburn's* "*Doctrinal Errors of the Apostolical and Early Fathers*;" *ch.* 5; and instances of particular honour paid to some, in ENOCH xl. 8, 9. lix. 1. lxiii. 2, 4. lxx. 4, '*archangels*', 11, 16. lxxi. 1. lxiii. 1. lxxiv. 7, &c. lxxviii. 5. &c. lxvi. 14.

† Some distant resemblance may be imagined in one or two expressions;

expression in the parts most liable to this suspicion, which may not be accounted for by some in the Old Testament.*

for instance, in ENOCH xxxix. 8. xl. 8, 9. lix. 1. lxviii. 19—25, &c. lxxviii. 5. But if that delusive system had indeed been current where the author resided, it would, I think, have impressed on his work stronger marks than these. His translator (whom I am sorry to have now to mention as the late Abp. of Cashel,) remarks that the system of astronomy detailed in *ch.* lxxi—lxxx, is precisely that of an *untutored*, but accurate observer of the heavens. *p.* 198. *note on lxxi.* 4.

* The 'Selections from Dr. Hoffman's Notes,' given by Dr. Smith (*Ser. Test.* I. 539—541,) show how readily the origin of many phrases in ENOCH may be found in the Old Testament.

Before taking leave of this interesting and valuable relic, penned in a wild country, of which no other production so old has reached us, I beg leave to invite the attention of those who may study it more thoroughly, to the following points.

1. There is one important particular, probably several more, in which the doctrines in this book, agree with those held by the Jewish sect of the *Essenes*. These believed in the immortality of the soul, and eternal rewards and punishments; but not in any resurrection of the body. Thus they differed both from the *Pharisees*, who with the bulk of the Jewish nation zealously maintained this last tenet, though often confused with some notions of a *metempsychosis*, and from the *Sadducees*, who denied a future state altogether. *Josephus, War*, II. viii. 11, 14. III. viii. 5. *MATT.* xvi. 14. xxii. 23. *JOHN* ix. 2. xi. 24. *ACTS* iv. 2. xxiii. 6—8. Now in ENOCH, though a general judgment is often predicted, (ii. x. 9, 15. [xvi. 1. xviii. 15.] xix. 2, 3. xxii. 4, 12, 14. xcii. 14, 16. &c.) there is not the slightest intimation, I think, of a general resurrection, nor of any; unless perhaps it be in the obscure verse, *L.* 1; which however I think none will maintain. On the contrary, in several of the passages last referred to, and in others, (xxii. 3, 5—7, 9, 12—14. cii. 6. ciii. 2, 3, 5. cv. 23, 25.) the *souls* or *spirits* of both the righteous and the wicked, are spoken of as receiving *separate* from their bodies, eternal retributions. As to the *location* of the happy souls, there is an apparent discrepancy between *c.* xxii. 1, 3, where they are said to be in some 'delightful places' *'on the west'*, *c.* xxxix. 4—7, where they are *in heaven* with the angels,—and *c.* cii. 6, &c., where they *descend* 'to the receptacle of the dead.' These passages are in different visions:—Were they also penned by different authors?

2. One sentence seems to imply a pre-existent state of, at least, *some* human souls; (xxxix. 8.) an approach to the doctrine afterward held by *Origen*. See also ENOCH cv. 3, 11.

3. The long and curious lists of *Angels* mentioned by name, in this book, (vii. 9. viii. 3—8. xx. 2—7. xl. 8, 9. lxviii. 2, 4—6, 9, 17. lxxxi. 12—25.) may perhaps explain a passage of *Josephus*, concerning the *Essenes*, hitherto very obscure. *Dean Prideaux* translated it thus: "They further vow—to preserve with equal care the Books containing the doctrines of their sect, and the names of the Messengers [by whose hand they were written, and conveyed to them.]" All after the word '*Messengers*', is added by the translator; who, as if doubtful of the sense, gives the greek in the margin. *Connexion*, P. II. B. v. *Anno* 107. V.... *p.* 347. *Whiston* prints the phrase thus—"and the names of the angels [or messengers.]"—and adds a note to the word "*angels*," in which he introduces *Coloss.* ii. 18. *Dr. Enfield*, in his *History of Philosophy*, (8vo. 1837, *p.* 396; 4to. II. 185,) and his guide, *Brucker*, (II. 769, note u,) suppose the expression denotes the '*angels*' then believed to have 'power over the affairs of this world.' I think it not improbable that the '*names*' may be those found in ENOCH, and that this may be one of the '*books*' of '*the writ-*

We come now to the important writings of *Philo Judæus*. He was born probably more than twenty years before the Christian era, and from his connexions, station, and character, was a person of prime consequence among the numerous Jews residing at Alexandria. Many of his treatises are still extant, and are of a character too peculiar to

ings of the ancients,' which Josephus says they studied. *War*, II. viii. 6, 7. See also *Philo*, (Ed. Mangey,) II. 475. e. *Prideaux*, p. 350, 357.

Josephus says (*War*, II. viii. 12.) that some of the Essenes took upon them 'to foretell things to come.' The Pseudo-Enoch did this; and how greatly he failed, is remarked by his translator. *Remarks*, pp. 209—211.—Is there not a discrepancy between the predictions in lxxxix. 25—38, and those in xcii. 12, 13, (see p. 209,) indicating, perhaps, different authors?

4. The disuse of the Temple sacrifices by the *Essenes*, and the total absence of sacrificial ideas from ENOCH, was touched on in p. 237, n. ||||.

5. The proof that the Pseudo-Enoch held a real *trinity* in the Supreme Essence, is comprehended, I think, in the following particulars. He gives the title *Lord*, which is nowhere applied to any angel, to both 'the Elect One,' and the 'Other Power, &c.' (See p. 234, n. †.) To the latter, he obscurely attributes creative energy; to the former, he ascribes a part in the providential government, more mighty and important than is intimated concerning any angel, and a *throne, invocation, worship, trust, blessings*, none of which are given to the angels; who are (at least some) his attendants. If the phrase 'for ever,' in xlvi. a. 5, (copied p. 235, n. ††,) is to be understood of the *past*, or as including the *prior* eternity, existence without beginning is also ascribed to him. But this appears doubtful; and nowhere is the Elect One said to be ONE with the Lord of spirits, or *equal* to Him; nor is any share in the work of creation ascribed to him. (Compare ix. 4. xxxv. 3. xli. 4. lix. 9. lxviii. 23—36. lxxi. 46. lxxx. 4. c. 6, 7; where *creation* is ascribed to the First Person.) On the whole; the evidence that the Pseudo-Enoch believed the Second and Third Divine Persons to be *consubstantial* with the First, is not so clear, as that he believed in the *existence* of such Persons, the *subordination* of the two, and the entire *harmony* of all. There is no *proof* of his maintaining *Tritheism*, or what was long after known as *Arianism*; but his expressions might, I think, be interpreted as consistent with either of these erroneous schemes. The probability, however, is that the true doctrine of the Old Testament was retained; but less distinctly; partly for want of the important words, *JEHOVAH, JAH, and ELOHIM*.

6. In like manner it seems probable that the writer believed in a future *incarnation* of the Second Divine Person; which is no where expressly stated, but may be inferred from his calling the Elect One repeatedly—'Son of man,' and once—'Son of woman.' See p. 235. But an objection arises from lxxxix. 44, where the birth of the Messiah seems to be predicted, without any such intimation; and with statements which, if 'the Lord of the sheep,' in v. 47, be the Second Person, are inconsistent with the hope of His *incarnation*. Perhaps, however, as hath been already suggested, that part of the volume was composed long after the other; possibly by a different author: and it may show the decay of trinitarian sentiments in a course of years, rather than set aside the evidence in ch. xli, xlvi, &c. that an incarnation was expected.

Here, for the present, I close my comments on the Book of ENOCH; which would have been of smaller extent, if the document itself had been of less interest, or more generally known. As the larger portion of them is thrown into the notes, they will not interrupt the progress of those readers who feel respecting it little curiosity, or who wish not to digress from the main question of this Essay.

admit of a brief description.* They have been frequently appealed to in theological discussions; and large extracts relating to the present *Philo's doctrine of inquiry*, have been given in the works of *the Second Person*. Dr. J. P. Smith, and the late Mr. R. Treffry; by referring to which, I shall consult both the reader's convenience, and my own.

Along with the Unity of God, Philo teaches, in very many places, the existence of a Second Divine Person. After extracting the principal passages of this kind, (occupying sixteen pages,) Dr. Smith presents a statement of the titles whereby the author names that Personage; which is as follows.

* They consist very much of allegorical interpretations of the earlier portions of sacred history. *Mr. R. Treffry's* character of them, pp. 76—78, is very just; but accounts not for the strangeness of their contents. See *Townsend's New Test. Arranged*, on JOHN i., *Dr. J. P. Smith's Scr. Test.* B. ii, c. vii., and notes, *Dr. Grossmann's "Quæstiones Philonæ,"* (Lipsiæ, 1829.)—*Brucker*, and *Enfield*.

Philo was enamoured of the style of *Plato*, and of his philosophy, in which he was well versed; but mingled it with dogmas derived from various gentile sources, as well as from the *Greek* version of the Old Testament. As *Brucker* (II. 798, 800, .1; VI. 453.) and others (e. g. *Mangey*, *pref. p. xlv. & note*), have remarked, he knew very little of *Hebrew*, and was not well acquainted with the history and institutions of his nation. His philosophical notions he inculcates, by means of allegory, as the interior and sublimer sense of Scripture; which, for their sake, he every where perverts. His object appears to have been twofold;—to recommend the *Alexandrian* form of *Platonism* to his *Jewish* countrymen, to whom it might not have been palatable without this apparent sanction from their Law;—and to spread among the *Gentiles* the notion, that his people, far from being inferior, had been the precursors by many ages, and the tutors, of the *Grecian* philosophers. This mode of accounting for his singular rhapsodies, (which is *Brucker's*, II. 690—3; 798, &c.) appears to me far more natural than *Dr. Grossmann's*, who thinks his object, in common with other *Jewish* allegorizers, was to *maintain* the decaying authority of the Mosaic Law. (*Quæst. Phil.* I, p. 7, translated by *Dr. Smith*, I. 581.)—*Mr. W. Osburn* calls him, not without reason, "the semi-infidel Jew, Philo." (*Doctrinal Errors of the Fathers*, p. 289.)—Concerning his mental habits, and mode of study, Philo gives us some remarkable information in the following places, I. 81, e. 441, c. II. 299, 300.

In examining these curious writings, I have used two editions, each a reprint of *Mangey's* text. One is in 5 vols. 8vo., edited by Pfeiffer, (*Erlangæ*, 1785,) containing not much more than half of *Philo's Greek* works, (as the edition was never completed,) with a latin translation, and notes. The other is without a translation, or notes, but contains *all* the *Greek* in the two volumes of *Mangey's* superb edition, two small treatises in that language recently discovered, and several important works, of which the originals, excepting a number of fragments, are lost; but which are given in a *Latin* version from MSS. in the *Armenian* language, and were first printed at Venice in 1822, and 1826. It is in 8 volumes, 12mo., printed at *Leipsic*, 1828—1830.

As in this usually correct and convenient edition, the commencement of every page in *Mangey's* copy, and in the original editions of the works translated from the *Armenian*, is marked in the margin, in referring to the *Greek* works, I give *Mangey's* page; in quoting the others, the page of the volume published

"To this Object he gives the epithets of the Son of God, the First-begotten Son, the Eldest Son, the Word, the Divine Word, the Eternal Word, the Eldest Word, the Most Sacred Word, the First-begotten Word, the Offspring of God as a stream from the fountain, the Beginning, THE NAME of God,* the Shadow of God, the Image of God, the Eternal Image, the Copied Image, [the Express Image of] the Seal of God,† the Branch or Rising Light, the Angel, the Eldest Angel, the Archangel of many titles,—[Israel,]‡ the Interpreter of God, a representative God, a Second God, a

in 1822, distinguished as *Arm* i., or that of 1826, as *Arm* ii. This last however, is placed first, in the edition of 1828—1830. In addition to these modes of reference, *Dr. Grossmann* has given the *line*, as well as the *page*, of *Mangey*. This I cannot do. But to abridge the labour of those who may use these references, I have revived the old method of marking the different parts of a page, by *a, b, c, d, e*; giving 10 lines in the edition of 1828—9, to each letter. *Mangey's* page, when not broken by the heading of a chapter, or shortened by notes, contains 52 lines, which make 54 in the *Leipsic* edition of 1828—1830.

As *Dr. J. P. Smith*, and *Mr. R. Treffry*, have given, on the subject of the *LOGOS*, large extracts from *Philo*, which may be in the hands of many readers, I have sometimes added, with *S*, or *T*, prefixed, a reference to their pages, where versions of the part referred to may be found.

* *pp.* 96, *n.* †, 97. *Philo*, I. 427. *A.*

† *pp.* 251, 2, *close of n.* ††.

‡ *Dr. Smith* has, instead of *Israel*, the words, '*the Inspector of Israel*,' taken, as appears, from only one passage, of which his version appears on *p.* 552. *Mr. R. Treffry* gives a similar version on *p.* 70 of his work. This title, if it had indeed been given to the *LOGOS*, would have agreed remarkably with the system disclosed in this Essay. But I doubt the correctness of the translation. The original passage is in I. 427, *a*,—*KAI 'ORON ISRAEL*, which *Mangey* renders, *et videns ille Israel*. A few lines further, the phrase so oft recurring in the Law, the sons [or children] of *Israel*, is made to mean, sons of the *LOGOS*, so that *Israel* must here be the *LOGOS* himself, and probably is so in the former clause, which may be rendered, *the strong-sighted Israel*.—*Dr. Jamieson*, though he has translated the phrase in question, "*the Seer of Israel*," yet in summing up the contents of the whole paragraph, (which he gives at length,) says that it mentions the *LOGOS*, as "*the true ISRAEL*." *Vindication*, Vol. i. *p.* 45.

The name *Israel*, as given to Jacob, and his descendants, *Philo* expressly interprets, in several places, *seeing God*; (I. 483, *e.* where see *Mangey's* note; I. 681, *e.* II. 9, *e.* 415, *c.*) in others he plainly alludes to this interpretation; (I. 124, *c.* 418, *d.* 427, *b.* 467, *c.*) and in one, quoting *LEV. xv. 31*, instead of saying—sons of *Israel*, he has—sons of the strong-sighted, (*TOUS 'UIOUS TOU 'ORONTOS*.) I. 90. *c.* It is on a comparison of all these places, as well as on the continuity of thought in the passage itself, that I ground my preference at present of the proposed version. *Philo's* calling the *LOGOS*, *Israel*, is not more strange than his applying the words used concerning Moses, Aaron, and his successors in the following passages, to the *LOGOS*, in the places referred to after each Scripture. (*LEV. xxi. 11.* I. 562, *b.* S. 557, T. 66.—*NUM. xvi. 48.* I. 501, *c.* T. 63, *n.**—*DEUT. v. 5.* I. 502, *a.*) It would be easy to invent a train of thought, founded on his erroneous view of the meaning of *Israel*, which might lead to this remarkable use of that name; which also *Isaiah* had long before applied to the *Incarnate* Messiah. *ISA. xlix. 3.*—Since the proof of this

(*Appeal* &c. *p.* 425.)

¶

God to those creatures whose capacities or attainments are not adequate to the contemplation of the Supreme Father.

"This Word is described as presiding over all things; superiour to the whole universe; the eldest of all objects that the mind can perceive, but not comparable to any object perceptible by sense, nor capable of being presented in a visible form; next to the Self-existent.

"To this Word are ascribed intelligence, design, and active powers; he is declared to have been the Instrument of the Deity in the creation, disposition, and government of the universe, and in holding all its component parts in their proper order and functions, clothing himself with the universe as with a garment: he is the instrument and medium of divine communications, the High Priest and Mediator for the honour of God and the benefit of man, the Messenger of the Father, perfectly sinless himself, the Beginning and Fountain of virtue to men, their Guide in the path of obedience, the Protector and Supporter of the virtuous, and the Punisher of the wicked.

"Yet, the WORD is also represented as being the same to the Supreme Intellect, that speech is to the human; and as being the conception, idea, or purpose of the Creator, existing in the Divine mind previously to the actual formation of his works."*

To the above titles and characters, may be added from Philo's Greek works, the following, which are very similar: 'Son of Wisdom, his mother,'† "Fountain of Wisdom,"‡ "Bond of the Universe,"§ "Ambassador,"|| "Deputy (or Viceroy) of the Mighty Sovereign,"¶ "King,"** "Father" [of the obedient],†† "who is in likeness a MAN,"‡‡ "Man of God,"§§ "Light of the world,"|||

page was handed to me by the printer, *Dr. Grossmann's* reference to the passage, confirming the mode of translation advocated in this note, has met my eye, at the top of *p. 41*, of the *2nd Part* of his *Questiones Philonæ*, 1829.

* *Smith's Scripture Testimony*, (3rd Edit.) I. 566, 7.

† *Philo*, (*Mangey*,) I. 562, *b, c*.—S. 557.—T. 66.—I know not well how to account for *Mr. R. Treffry's* omission of the word *mother* in his version of this passage. There is no various reading to excite a suspicion of interpolation; fairness of translation required it to be equally prominent with *father* in the line above; and he had *Dr. Smith's* correct version before him. The word *mother* here, however, gives very poor support to the doctrine of *eternal filiation*.

‡ I. 560, *d*.—T. 65. (I. 250. *a*.) § II. 604, *a*.—S. 562.—T. 70.

|| I. 501, *e*.—S. 563.—T. 70. ¶ I. 308, *b*.—S. 551.—T. 69. ** I. 649, *d*.—T. 67.

†† I. 411, *a*, Compare I. 362, *c*. 427, *a*, and note ‡, on *p. 245*.

‡‡ I. 527, *a*.—S. 552.—T. 70. §§ I. 411, *a*.

||| I. (6, *e*. 414, *c*.) 632, *b*. 633, *e*. A useful collection of titles and

"Archetype of the human mind,"* "Healer of maladies,"† "Ruler of the ether and (superiour) heaven,"‡ "Supercelestial Luminary, Fountain of the visible stars,"§ "Everlasting Law of the Eternal God."|| And in one of the treatises preserved only in an *Armenian* version, he uses the word 'CHRIST' to denote the Second Divine Person; whom in the same paragraph he also calls 'Lord,' 'Eternal Word of the Eternal God,' and 'Head of the Universe.'¶

Dr. Smith, after an able discussion of his own, on the meaning of Philo in these various passages, quotes with approbation the following sentences by foreign divines.**

"For the right understanding of the doctrine of Philo on the Logos it must be observed that he in fact makes two Logi, and mixes and confounds them together so as to produce great perplexity. The one, deduced from the doctrines of Plato on *Ideas* and the *Mind*, merely denotes the *foreknowledge* of the Supreme Being about the creation of the world; a conception formed in the Divine mind, and then emanating as a model after which the world was to be framed. This Logos, being brought forth as a kind of emanation from the Deity, partaking of his nature, is called a *son of God*, yet inferiour in the order both of nature and of time to God himself; and is very often confounded by Philo with the soul of the world, and with the world itself. The other doctrine is of a more exalted character, being deduced from the Scriptures and the genuine principles of the Jewish religion: it represents the Logos as the firstborn Son of God, the Only-begotten, the High Priest of men, sinless, immortal, the Shepherd of the world, the Archangel, the Image of the Father."—"Vitringa affirms that, though Philo drew many particulars from Plato, yet his doctrine of the personal Logos he had derived from confused Jewish traditions."—It is scarcely necessary for me to express my own conviction of the general truth of these opinions concerning that

characters attributed to the Logos by Philo, (including many of the above,) may be seen in *Mr. Townsend's Arrangement of the New Testament*, copied from *Dr. A. Clarke*, (on JOHN i. 15,) who took them from *Bryant*.

* II. 435. D. † Or *Deliverer from EVILS*, I. 122. B. ‡ *Arm.* ii. 333. § I. 6. E. 7. A. || I. 330. D. 562, D. Grossmann's *Quæst. Phil.* ii. pp. 57, 58.

¶ *Arm.* ii. 544.—Neither *Dr. Smith* nor *Mr. R. Treffry*, has mentioned these writings preserved in the *Armenian* language. See p. 244, *note*. A version of the whole page where this remarkable passage occurs, will be given hereafter.

** *Scrip. Test.* I. 579, 580. The divines quoted are *John Benedict Carpzovius*, and *Vitringa*.

noted Alexandrian; who, however, may possibly have had some way of combining the two *Logi* just mentioned, in one vast and obscure idea, which he viewed in a variety of aspects.*

To the First Person in the Godhead, Philo gives the following titles.—The Deity, † God, ‡ THAT which EXISTS, § HE who EXISTS, ||
Titles given by Philo the truly Existing, ¶ “the Only One
to the First Person. who is Self-Existent,”** the One
God, *† Unity, *‡ the Eternal Nature, *§ Everlasting God, *|| Ever-
living God, *¶ the Unchangeable (or Incorruptible) Being, †*
“Unbegotten (or Unproduced,)” †† “the Supreme Mind” (or “Intellect
of the Universe,)” †‡ the Supreme Essence, (or the Existent,) †§ the
True Good (or That which is truly Good,) †|| the Supreme, †¶
Invisible God; †* Incomprehensible, †† Perceivable by thought
alone; †‡ the Greatest God, †§ Most High God, †|| Greatest Mind, †¶
Most Perfect Mind; §* the Holy §†—Beneficent §‡—Merciful §§—

* If any should engage in the labour (more curious than profitable) of tracing out, according to the above hint, what was Philo's exact notion of the *Logos*, he may gain some valuable assistance from the remarks of the learned *Basnage* on the opinions of *Plato* and his imitator *Philo*, in the *History of the Jews*, especially the following passages, referred to here as they stand in the translation of that work by *Taylor, folio*, (1708.) *Book IV. ch. 4. xvii*, p. 284. *ch. 5. xvi. p. 290.*

† TO THEION. I. 425. c. 558. A. 561. A. II. 191. A. 216. D. 546. A. 599. E.

‡ THEOS. I. 162. B; (S. 556.) 308. c; (S. 551. T. 69.) 427. A; (S. 552. T. 70.) II. 216. B. and elsewhere in places innumerable.

§ TO ON. I. 270. A. 419. A. B; (S. 551.) “Supreme Being.” The Leipsic edition for TO ON has TOUTON in the second place. I. 464. D. 648. c. D. 653. E. 655. c. II. 145. D. 155. A. 417. B. 472. A. &c.

|| ‘O ON. I. 655. D. II. 19. A. ¶ II. 22. A. 145. E.

** I. 561. B.—S. 556. T. 66. *† II. 216. B. 222. B. 381. B. 448. B. 562. B.

*‡ I. 270. A. II. 222. D. 435. c. 442. A, B. 472. A. *Arm.* ii. 488.

*§ II. 219. A.

*|| II. 187. A. 190. A—C. 191. B. 214. c. 442. B. 604. A. (S. 662. T. 69.) *Arm.* ii. 544.

¶ II. 192. A. † I. 501. E. (S. 563. T. 70.) II. 161. A. 187. A.

†† I. 128. E. (S. 562.) 502. A. (S. 563. T. 71.) II. 161. A. 171. A. 190. c. 191. B. 201. A. 422. A. 442. A. *Arm.* ii. 506.

†‡ “TON TON ‘OLON NOUN”—I. 437. A. (S. 552. T. 65.)

†§ TOU ONTOS. I. 562, c. (S. 557. T. 66.) II. 225. c. (S. 555.—“the Infinite Being.”)

†|| I. 5. A. II. 194. c. 472. A. †¶ TON ANOTATO. II. 625. A. B. (S. 558.)

‡* I. 332. D. 425. c. 621. E. II. 201. A. 214. B, c. 218. E. 592. D. *Arm.* ii. 495.

‡† I. 425. c. ‡‡ II. 214. c. ‡§ I. 631. E.

‡|| II. 586. DE. 592. D. ‡¶ II. 214. B. §* II. 214, B.

§† *Arm.* ii. 345. §‡ *Arm.* ii. 345.

§§ I. 502. A. (S. 563. T. 71.) II. 171. D. 435. D.

Almighty *—Omnipresent †—Affluent ‡—God; the Only Wise God, §
 God of truth, || the true God, ¶ God of gods, ** Best of beings, *†
 all-virtuous God; *‡ the Creator, *§ First Cause, *|| Active (or
 Efficient) Cause, *¶ (as contrasted with MATTER, the Passive Cause,)
 Maker of the World, †* Maker of all intelligible and sensible deities, ††
 Cause of benefits alone; †‡ God the Saviour, (or Preserver,) †§
 Fountain of the Eldest Word, †|| God who is above the Word, †¶ God
 before the Word, †* the First God, †† God of all, †‡ Light, †§
 Original Light, †|| Archetype of all other light, †¶ FATHER of the

* *Arm. ii. 345.*

† (I. 88. B.) 425. A.—C. 464. D. II. 171. D. *Arm. ii. 345.*

‡ 'O PLERES THEOS. I. 202. A. 499. c. II. (187. A.) 377. A.

§ I. 373. E. 442. BC.

|| *Arm. ii. 345.*—The passage where this title and several of the last mentioned occur, is so characteristick a specimen of Philo's theology, that I copy the sentence entire. He is commenting on Gen. xxiv. 52, 53.—
 "Adoratio vero nil aliud est, quam demonstratio admirationis (sive venerati-
 onis) veræ, amorisque puri: cujus conscii sunt, qui libarunt ex illo fonte, qui
 accessum tactumve nescit, sed incorporeus est; quia alis præditi ex cælesti
 desiderio, superiora tendentes ambulant, circumvolitantes circa Patrem
 Creatoremque universorum, atque vocantes sanctum, beneficium, conditorem,
 omnipotentem, deum veritatis, eum qui vera essentia implevit omnia de suis
 virtutibus in salutem universorum."

¶ II. 161. A. 181. D. &c. 597. A. ** II. 187. A. 214. c.

*† II. 405. c. 442. A. *‡ II. 443. B. *§ I. 162. B. (S. 556.) 284. E.

*|| I. 162. B. 258. C. 547. E. 656. D. (II. 191. B.) II. 205. D. (221. c.)
 381. B. 409. c. 442. c. 443. D. *¶ I. 2. c.

†* TON KOSMOPOION. I. 2, B. II. 155. D. (II. 216. B. 217. B. 408. A.)
 415. B. 442. A. (562. B.)

†† II. 214. c. †‡ II. 22. A. 194. c. 208 D.

†§ 'O SOTER THEOS, I. 76. D. 296. A. 455. D.—II. 435. D.

†|| I. 207. B. (S. 553.)—(Divini Verbi fons sive radix—???) *Arm. ii. 186.)*

†¶ II. 625. (Euseb. Præp. Evan. vii. 13.)

‡* II. 625. (*Euseb. Præp. Evan. vii. 13.*) I. 630. D., translated erroneously
 by Mr. R. Treffry, "God of the Word," p. 66. In this passage a pre-
 position had been incorrectly transcribed: his mode of emendation is to leave
 it out altogether; which favours the doctrine he was defending. But the text
 is corrected in a different and much more probable manner in both the editions
 of *Philo* used in preparing these references. (p. 244. n. *) Dr. Grossmann
 (*Quæst. Philon. ii. p. 45. l. 29.*) quotes the passage with the old reading, which
 the editors accounted incorrect.

‡† I. 464. c. II. 166. B. ‡‡ II. 428. B. 452. B.

‡§ I. 632. A. II. 415. D. ‡|| I. 632. A. (T. 67.)

‡¶ I. 632. B. (T. 67.)

WORD,*—of the World,†—of All,‡—of the Divine (Essential) Powers,§—of men of a certain character;|| Ruler of the Universe,¶ Monarch,** Sovereign,†† Mighty Sovereign, (or Great King),‡‡

* I. 414. D. (S. 557. T. 70.) I. 562. B. (p. 000. n. a., S. 557. T. 66.) To these might be added two other passages, I. 331. A. (T. 69, 70.) II. 604. A. (S. 562. [T. 69.] if a few lines before, for the word NOMOS in each, the word LOGOS could confidently be substituted. The latter is given by *Eusebius* (*Præp. Evan.* vii. 13.) whom Dr. S. and Mr. R. T. without hesitation follow. But the other reading is retained in both the editions employed here, and by *Dr. Grossmann* in his *Quæst. Philon.* ii. p. 58. l. 5., who has given at the foot of that page, a note expressly on this point. He thinks, however, that the LOGOS is intended under the designation NOMOS.

† I. 16. D. 17. B. 277. B.* (361. E.*) 363. E. 414. C. 426. D. 431. B. 497. B. 501. B. E. (S. 563. T. 70, 71.) 585. A. 597. E. 631. E.—II. 155. C.* (S. 561, 2. T. 71., see below.) 213. AB. 214. D. 216. C. 218. B.* 227. B.* 442. B. 444. B. 562. B. Between II. 155. C. and 227. B., there is a remarkable coincidence in the meaning, which appears to have been mistaken by Dr. S. and Mr. R. T.; who have quoted the first of these passages, as if “THE SON” [of God,] there meant the LOGOS; whereas *Philo* meant the world, as he does by that or some similar term in every place marked in this note with an asterisk, [*]. Both the above passages are quoted by *Dr. Grossmann*, as proofs that *Philo* made that singular use of this title. *Quæst. Philon.* i. p. 15. n. 54. Both of them derive important illustration from *Philo*’s mode of interpreting the high priest’s robes, (which the reader may see in a following page,) so as to be quite unintelligible if this be unknown. The reader who will take the trouble to compare them, will find a striking agreement in sentiment between I. 501. E. (S. 563. T. 70, 71.) and the extract from *Eusebius*, (*Dem. Evan.* iv. 6.) of which a translation is given at the close of Appendix C. to the *Appeal* &c. pp. 172—174.

‡ II. 213. A. 452. B.

§ I. 158. BC. Arm. ii. 515, 516. See also I. 431. B. E. 497. BC. II. 18. E. 19 A. In the passage preserved in the *Armenian*, there is a genealogy of the principal of these Powers, so curious, and so illustrative of *Philo*’s strange notions, that I present it to the reader in a tabular form. See *Dr. Enfield’s History of Philosophy*, (8vo. 1837.) pp. 400, 401., copied hereafter.

1. THE EXISTENT, (“Ens,” “Dicens,” ‘O ON.)

2. THE WORD, (“Verbum,” LOGOS.)

3. “Virtus Creativa.”
The Creative Energy.

4. “Virtus Regia vel Principativa.”
The Royal or Governing Energy.

5. “Virtus propitia vel benefica.”
The Propitious or Beneficent Energy.

6. “Virtus Legislativa vel Percussiva.”
The Legislative or Punitive Energy.

7. “MUNDUS ex speciebus constans, (sive intellectualis.)”
The Incorporeal or Ideal World, consisting of the Intelligible Forms of the Platonick Philosophy.

In what mazes of error have men bewildered themselves and their followers!

|| I. 192. B. 426. DE. 427. A. (S. 552. T. 70.) II. (78. CD.) 260. A. 436. A. B. Arm. ii. 502.

¶ I. 437. B. (S. 552.) ** II. 443. C. †† I. 501. E. (S. 563. T. 70.)

‡‡ I. 308. CD. (S. 551. T. 69.) II. 209.

King,* King of Kings,† Shepherd,‡ Preserver of peace;§ Lord of created beings,|| Prince of the Universe,¶ Supreme Father of the Universe,** Lord of men and gods.††

Most of the above titles are extracted from paragraphs in which either the Logos, or the derivation of the Essential Powers, is so expressly mentioned, as to leave no doubt that the author had the personal distinctions he ascribed to the Supreme Essence, then in his thoughts, and gave the titles above enumerated specifically to the First Person.††

* I. 308. c. (S. 551. T. 69.) II. 205. d. 452. b.

† II. 187. A. 214. b. ‡ I. 308. c. (S. 551. T. 69.) § I. 502. AB. (S. 563. T. 71.)

|| II. 216. b. ¶ I. 561. d. II. 160. d. 216. c.

** *Arm.* ii. 147.—“Supremi patris universorum.” †† II. 166 c. 171. c. (216. b.)

†† Other titles of the Deity occur in Philo's works, some of them sufficiently remarkable, which are not inserted here; either—because it is not very plain to which of the Two Divine Persons the title refers, or indeed whether in using it he had any regard to the personal distinctions at all; as where he speaks of the “torch-bearing” (the *revealing*) “Deity,” (I. 518. b.) “the highest and greatest Power,” (II. 98. A.) “First and Only King of the Universe,” (I. 241. c.) “the President and provident Administrator of the Universe,” (II. 104. DE.) “the bountiful God,” (II. 428. d.) “the Just One,” (II. 423. b.) “the Preserver and Benefactor,” (*Arm.* ii. 505.) and “the Charioteer of the Universe,” (II. 213. b. 190. c.)—or on account of some obscurity about the passage, or because its import is comprehended in others referred to; as where he calls the Logos, the “Charioteer of the (Essential) Powers,” (I. 561. d. [S. 556. T. 65, 66.] the First Person being represented as accompanying him in the chariot, and commanding the charioteer. As the titles thus omitted occur very seldom, the passages referred to in these pages give a sufficient view of Philo's mode of speaking of the Divine Persons.

It may not be entirely useless to mention that the passage I. 561. d. is curtailed in the translations S. 556. T. 65, 66; of which Dr. S. has given notice by the *dashes*, but Mr. R. T. no intimation whatever. The expressions above referred to are in the sentence following the word “Self-Existent.”

Of another passage also, I doubt whether the sense given by those very able writers be quite correct. It occurs twice in nearly the same words; in I. 332. d., and II. 605. E. 606. A. Dr. Smith's version of the latter of these places is affixed by Mr. R. Treffry to the former of them. (S. 555., 1st edition 425. T. 65.) It contains these words:—“the rational soul—is the genuine impression of that Divine and Pure Spirit, stamped and moulded by the seal of God, of which the Eternal WORD is the Express Image.” The last clause, I think, should be,—*of which the impression is an immortal intelligence.* Dr. Grossmann judges that LOGOS in I. 442. c, and LOGON in I. 604. CD, denote *human souls*. See *Quæst. Phil.* ii. 33, 34. where he quotes other passages to show that one of Philo's meanings of Logos was “*natura ratione prædita, genius*,” A-I-DIOS here, as in JUDE 6, may mean simply *without end*, not *without beginning*. Grossmann *Q. P.* ii. p. 37. l. 9., shows that Philo used it for *imperishable*. The occurrence of the article in the phrase—“O A-I-DIOS LOGOS, II. 606. A. may be accounted for, perhaps, by the incorrectness of Philo's style, noticed by Bp. Middleton, (*Doctrine of the Greek Article*, edit. by Rose, 1833, pp. 37, 38.)

The above interpretation, which I would modestly submit to better judges, appears to me to agree with Philo's opinions expressed elsewhere. The Logos is called *the Seal of God* in I. 5. E. (S. 566.) 547. F. (S. 560.) but nowhere,

These two sets of titles, and much more the passages whence they are collected, many of which may be seen in the greek, appended to the translations in Dr. Smith's Scripture Testimony to the Messiah, furnish abundant proof that Philo believed a mysterious plurality in the One Supreme Essence, and ascribed personal attributes, with distinct manifestations and agency to the Logos. Among the sources whence he received that doctrine, must unquestionably be reckoned the Scriptures of the Old Testament.* But if a student, influenced by the use often made, in theological

Confusion of controversy, of remarkable sentences culled
Philo's theology. from the writings of this rhapsodist, should examine them in the hope of finding the opinions of the early Christian Fathers, or of this Essay, concerning the ancient manifestations of the Son, uniformly supported, or, indeed, of finding there *any consistent scheme* of doctrine, or of Scripture interpretation, he will be miserably disappointed.† A careful examination of *every* that I have observed, the *impression* of a seal. And the human soul is said in many places to bear the resemblance of the Logos. I. 106. D. (S. 553.) II. 225. C. (S. 555.) 625. B. (S. 558.) *Arm.* ii. 147. *Grossmann's Q. P.* ii. p. 47. Our view of this question ought not to be influenced by any wish to find the phraseology of *HEB.* i. 3, in Philo.

* As the following paragraph appears to me a very just account both of *Dr. Grossmann's Quaestiones Philonæ*, Part i, and of the sources of *Philo's* notions, I copy it from *Dr. Smith's Scripture Testimony*:—"After giving a digest of the theosophical and moral principles of Philo, he [*Dr. G.*] maintains that they were derived primarily and principally from the Jewish Scriptures, interpreted by a large use of allegory and chains of protracted deduction, mingled with a profuse abundance of positions, physical and moral, gathered from the traditions and speculations of the ancient Egyptians, and of the oriental nations, Chaldaean, Persian, Indian, and even Chinese; but of which a chief part he had immediately received through the channel of the Jewish Cabbalistical philosophy, with which therefore the speculations of Philo are deeply tinctured. This Cabbalistic system had also taken up not a scanty infusion of the most celebrated forms of Grecian philosophy, principally the Platonick, and next to that the Stoick." *S. T. Vol. i. p. 580.*

Dr. G., however, reckons Philo's doctrine of the Logos, one of those of which he obtained only the first hints and seeds from the Scriptures; and mentions *Gen.* i. 3. *Ps.* xxxiii. 6. and *Prov.* viii. as places whence he might have taken it. Dr. G. indeed, appears entirely unaware of the great extent to which trinitarian doctrines could anciently, as now, be derived by just inference FROM THE OLD TESTAMENT ALONE, and be handed down by tradition to Philo and his contemporaries *Quaestiones Philonæ* I. pp. 50, 51, n. 217.

† The Rev. Geo. Townsend, in his "New Testament arranged in Chronological Order," &c. while representing, quite as strongly as the case will warrant, the value of Philo's works as evidences of the *personal* meaning attached to the word Logos by many of the Jews, has acknowledged fairly enough the contradictory sources, and the confusion of that philosopher's ideas on this great subject,—and has intimated, too, as Mosheim had previously done, the important share his writings had in the production of ancient heresies, *Vol. I. (Fourth Edition, 1838.) notes, pp. 7—11.*

passage where he quotes any text having reference to this subject, is necessary for duly appreciating his theology. But as such a tedious research would too much interrupt and prolong the present section, it is reserved for a note at the end of it.

Of any belief in the Third Divine Person, the traces in Philo are faint and few. The fact that Moses and the other prophets were INSPIRED, is, indeed, repeatedly mentioned: in some cases, no Agent is specified;* and in the others, the operation is variously attributed.† The notes below contain all the references to passages relating to this subject, supplied by Mangey's index, or my own observation: but there is no clear mention of a distinct Divine Person, as the Agent in inspiration, or in the production of piety.‡

It has been shown in this Essay,§ that the ancient Israelitish

* II. 173. D. 175. A. 245. A.

† The mention of an agent to whom he gives the title of DIVINE SPIRIT in I. 511. c. II. 176. A. 343. D. 442. E. appears on the first view an approach to the Scriptural doctrine; but it must be remembered that the epithet *divine* is applied to the *angels* (in the *plural*) who are called *Divine Logi* or *Internuncios* in I. 229. c. 643. B. See also I. 417. B. 640. B; *Grossmann's Quest. Phil.* ii. 34. and *THEIOS, divine*, in I. 308. c. II. 405. B. 449. A. 475. c. And in one passage I. 296. c. where Philo represents divine wisdom under the emblem of water, or rain from heaven, (quoting *Deut.* xxviii. 12.) he speaks of these celestial draughts as given sometimes by the agency of one or other of the angels, whom God employs as his cupbearer; at other times by himself, none intervening between the Donor and the recipient. It is not easy, therefore, to discern what rank Philo assigned to the agent to whom he gives, in the above passages, the appellation of DIVINE SPIRIT. Perhaps he imitated the language of Scripture, without affixing any very definite signification to his terms.

In one of the above passages the act of inspiring is ascribed to God as well as the divine spirit; (I. 510. B—, 511. D.) and in a remarkable place of the lately discovered writings, to God, and his WORD, or LOGOS. *Arm.* ii. 399, 400. *Edit. Lips.* 1830. vii. pp. 183, 236, 237. In II. 163. E. it is ascribed to "all the Divine Virtues" or Essential Powers, but especially to the Propitious and Beneficent Power. The inspiration of Moses is ascribed to 'the spirit that was accustomed to come upon him'; (II. 108. D.) and that of Balaam, as in *Num.* xxii. 35., to the Divine Angel, II. 124. A. In other places, inspiration is ascribed simply to God. II. 135. c. 222. A. 417. B. (458. B.) *Arm.* ii. 504. God and a mediate spirit are mentioned in I. 51. A.—See also II. 208. D. *Arm.* ii. 62. 109. 248. 488. 491.

‡ How very far this falls below the instruction on this subject contained in the Old Testament, may be seen by comparing it with the passages referred to on pp. 99, 100; 167, of this Essay; or still more with those quoted by Dr. J. P. Smith, in his Discourse '*On the Personality and Divinity of the Holy Spirit.*' 1831. pp. 13—24.

§ pp. 13—26. 88, 89, (for 80, 81.) 93. 213. 217.

(*Appeal* &c. p. 433.)

G

belief concerning the Divine Angel, and Son of God, was greatly
Theological instruction promoted by the Mosaick ritual,
was anciently derived especially by the Sacred Tabernacle,
from the Tabernacle, &c. and the Temple, along with the
 popular and Scriptural idea of a more glorious temple, and a more
 sublime and constant Manifestation of JEHOVAH, in the heavens.
 It will naturally be inquired, if Philo entertained any views of this
 kind, and what meaning he ascribed to the ancient sanctuary, its
 apartments, furniture, and ritual. On this curious subject, his
 opinions had more of fixedness and consistency, than on the Divine
 Manifestations: but they show that, whatever influence the views ex-
 plained in the Third Section of this Essay may have had on his
 remote ancestors, they had very little in *his* mind; which was far
 more intent on making these sacred objects vehicles of his natural
 philosophy, than on discerning how the God of grace might be
 approached and honoured.

Both Philo and also *Josephus* (whose views on this subject it may
 be more agreeable to the reader to see intimated here, than introduced
Opinions of Philo in a wearisome repetition afterward) con-
and Josephus on the sidered the Sacred Tabernacle, with its
Tabernacle, &c. &c. furniture and its court, and the pontifical
 robes, to be representations of the VISIBLE UNIVERSE.* The
 seven lamps of the “golden candlestick” (EXOD. XXV. 31—40. xxxvii.
 17—24.) represented, to both of them, celestial luminaries; Philo
 particularizing Saturn, Jupiter, Mars, the Sun, (represented by the
 lamp directly over the upright shaft,) Mercury, Venus, and the Moon;†

* *Philo* I. 653. c. [S. 564. T. 71.] (where the *human soul* also is called a temple, as it is in II. 428. b. *Arm.* ii. 506.) II. 151. b. 153. b, c. 155. b, c. *Arm.* ii. 505,—6. 524. (In I. 561. a. [S. 556. T. 65.] emblems of the *cities of refuge* are found in the Tabernacle.) *Jos. Antiq.* III. vi. 4. a. vii. 7. a. b. *War*, V. v. The various editions of *Josephus* differ so much in the number of pages, and of chapters and sections, that no references can be universally applicable. As the english translation by *Whiston* is in very many hands, and the title expresses that it is made from Havercamp’s greek edition, retaining, it is presumed, its divisions, in quoting *Josephus*, I name the book, chapter, and section of *Whiston’s* version, (Glasgow, 1820,) after examining the original in the edition of *Geneva*, 1634. As many of the sections are long, to save the time of such readers as may turn to the passages, I add a letter denoting the part of the section intended: if within the first *ten* lines in *Whiston*, this is denoted by *a*; *b* denotes the lines from 11 to 20, *c* from 21 to 30, and so on to the end of the section.

† II. 150. d, e. *Arm.* ii. 520, 522. If the middle lamp had gone out, it was rekindled, not from any of the others that might be burning, but only from the fire on the altar. *Lightfoot* (1684.) I. 944. 1082.

Josephus mentioning in general terms the seven planets, including the Sun.* Its standing on the south side of the tabernacle,† corresponded with the quarter of the heavens where these luminaries are seen.‡ The *golden altar*, standing at an equal distance from each side of the apartment, and on which were daily burnt spices brought from various lands, represented, according to Philo, the earth in the midst of the universe.§ Its being near the candlestick denoted the union of heaven and earth causing the productiveness of the latter, represented by the *twelve loaves*, (EXOD. xxv. 30. LEV. xxiv. 5—9.) upon the *golden table*,|| on which he says (apparently misled by the erroneous introduction of that idea in LEV. xxiv. 7. in the Septuagint,) that *salt* was placed, which he seems to have accounted a representation of the sea or "waters."¶ Of the table itself, no meaning is intimated in his *Greek works*,** nor by Josephus: but the latter says, the loaves denoted the twelve signs of the Zodiack, or the months of the year;†† makes no mention of salt, but of what was really on them, frankincense;‡‡ and sees a reference to the sea in the spices burnt on the altar.§§ This ceremony, both of them accounted an emblem of the thanksgiving due to God, for the various portions of this lower world.|||

* *Antiq.* III. vi. 7. vii. 7. c. *War*, V. v. 5. a.—Some readers may need to be reminded that the ancients supposed the earth to be in the *centre* of the planetary orbits, and that the Sun, as well as the other luminaries revolved round it. *Enfield's History of Philosophy*, (8vo, 1837.) pp. 84, 87, 159, 194, 195, 208, 243, 272, 274, &c.

† EXOD. xl. 24.

‡ *Phil.* II. 150. E. *Arm.* ii. 522.

§ II. (150. D.) 151, B. Compare *Jos. Antiq.* III. vii. 7. d.

|| II. 151. A.

¶ II. 151. A. Salt is alluded to differently in *Arm.* ii. 517.

** Between these and the Comments on EXODUS, preserved in the *Armenian* language, there are a number of slight discrepancies, some of which may be intimated in these notes. The spirit of the interpretations is the same; but the latter works notice more minute particulars, and obtrude more constantly the peculiarities of the Platonick philosophy. In the present instance, he interprets the *gold* of the table to mean *matter* in the Platonick sense, (*Enfield*, 1837, pp. 129, 130.) "tota mundi essentia." *Arm.* ii. 517. 524.

†† *Jos. Antiq.* III. vii. 7. h. *War*, V. v. 5. b.

‡‡ *Lev.* xxiv. 7. *Antiq.* III. vi. 6. c. *Philo* mentions it, *Arm.* ii. 518.

§§ *War*, V. v. 5. b. See the article *Onycha* (EXOD. xxx. 34.) in *Harris's Natural History of the Bible*, and *Calmet's Dictionary*.

||| *Ph.* II. 150. D, I. 501, A, B. *Jos. War*, V. v. 5. b. In the incidental mention of the sacred perfume, (EXOD. xxx. 34.) in *Ph.* I. 500. DE, the four ingredients are made to signify the four elements; viz. the stacte, *water*,—the onycha, *earth*,—the galbanum, *air*,—the frankincense, *fire*. The burning of it represented the homage of the universe ascending to its Author, I. 501. B.

In the texture of the vails (Exod. xxvi. 1. 31—37.) and of the innermost of the curtains covering the tabernacle, all being formed “of blue, and purple, and scarlet, and fine twined linen” or byssus,* both Philo and Josephus saw represented the four elements, as combined in the visible universe.† The azure of the atmosphere, and the colour of flame, were seen in the “blue” and “scarlet;” the purple dye, obtained from a shell-fish, denoted the *sea*, and the byssus, manufactured from a vegetable production, the *earth* whence it grew.‡ Thus they viewed the pavilion of the Creator as adorned with memorials of his works, and of his wide dominion,§ far above that ascribed to the heathen deities, among whom were *divided* the various portions of the material universe.

As the outer apartment of the Tabernacle represented the Universe perceived by man’s corporeal organs of sense,|| so, in the judgment of Philo, the part within the partition-vail, the “holiest of all,” represented such beings as are perceived only by the mind;¶ namely, all spiritual existences, and the exemplars of visible objects, or the intelligible forms of the Platonick philosophy.** In the accompaniments of the Ark, (itself repeatedly called a figure of the intelligible world,)†† he sees represented five of the Essential Powers

* *Ph.* II. 148. A. D, E. *Arm.* ii. 525. *Jos. Antiq.* III. vii. 7. c. *War*, V. v. 4. c. For information concerning these substances, see *Harris*.

† *Ph.* II. 148. D, E. *Arm.* ii. 525,—6. 529. *Jos. Antiq.* III. vii. 7. c. *War*, V. v. 4. c.

‡ *Ph.* II. 148. E. 155. B. *Jos. Antiq.* III. vii. 7. c. *War*, V. v. 4. d.

§ *Ph.* II. 148. E. 227. c. *Arm.* ii. 525, 526.

|| *Arm.* ii. 516,—7. 524. 530, 531. 536. (308.) Elsewhere, he seems to place the division between the emblems of the intelligible or ideal, and the sensible world, differently. II. 147. D. *Arm.* ii. 508. In *Arm.* ii. 529, he makes the inner sanctuary to represent the celestial bodies and regions, as being without variation, and the outer, this sublunary sphere, where all things change and decay. “Figurat autem mutabiles partes mundi *sublunares*, quæ variationem accipiunt, et cælestem, quæ caret casu ac mutatione, atque tamquam velo separantur a se invicem, mediante ætherea aëreaque essentia.” When he wrote this, what had he made of the candlestick? See also I. 269. E. where *sacred knowledge*, and I. 584. D. where *purity of heart* and of *visible conduct* are said to be represented; also I. 369. E.

¶ II. 147. D. *Arm.* ii. 530.

** A concise account of Plato’s doctrine of Ideas, may be seen in *Enfield’s History of Philosophy* (1837.) pp. 131, 132; and a much larger disquisition with the perplexing variety of opinions concerning Plato’s meaning, in Bruckner’s *Historia Critica Philosophiæ*, (1742.) Vol. i. pp. 691—701.

†† *Arm.* ii. 511. 515. 524,

which, in the spirit of the Cabbalistick theology,* he attributed to the Deity. The *Cherubim*, (EXOD. xxv. 18—22., xxxvii. 7—9.) which some interpreted to mean the two hemispheres of the sidereal heavens,† he thought to be emblems of the Creative and the Regal Powers;‡ the lid of the Ark, “the mercy-seat” or propitiatory, (EXOD. xxv. 17. xxxvii. 6.) a sign of the Propitious Power;§ and the two tables of stone within the Ark, (DEUT. x. 1—5.) the Preceptive and the Prohibitory Powers.|| The Shekinah is not mentioned expressly, and is alluded to very distantly, if at all.¶ Josephus, on the other hand, has nothing about the intelligible or ideal world, or divine essential powers; he gives no typical meaning to the Ark; and of

* A view of the Cabbalistick Philosophy may be seen in *Allen's Modern Judaism*, ch. V., in *Brucker*, Vol. ii. pp. 916—1069. and in *Enfield*, pp. 411—418.—From the latter author is copied the following paragraph, which appears to me a very just account of the matter.

“Philo, and other Egyptian Jews, who adopted the Oriental and Platonick philosophy, seem neither to have conceived of the *Logos*, and other primary emanations from the first fountain of Deity, as beings separate in nature and essence from God, nor merely as simple attributes, but as substantial virtues or powers radically united in the Divine Essence, and distinct from the First Principle only in their peculiar mode of existing and acting; that is, they conceived, or imagined they conceived, a kind of middle nature, between beings who enjoy a separate existence and mere attributes or properties. This hypothesis may serve to cast a feeble ray of light upon those obscure passages, in which Philo speaks of God as the Being *who is*, and who has two most ancient powers nearest him, one on each side, of whom one is called the Maker, [or *God*] the other the Governor, [or *Lord*.] Again, “The Middle Divinity, attended on each side by his powers, presents to the enlightened mind, sometimes one image, sometimes three: *one*, when the soul, perfectly purified, passes beyond not only other numbers, but even that which is next to unity, the binary, and hastens to that which is strictly simple; *three*, when, not yet initiated into the great mysteries, it is employed upon the less, and is unable to comprehend Him Who Is, by himself alone without another, but sees him in his operations as the former or governor of all.” *Enfield*, p. 400, 401. *Philo*, II. 19. A; B. 18. C—20. C. [*Arm.* ii. 242, 243, 251.]

† *Ph.* II. 150. B.

‡ *Ph.* I. 560. B, C, (S. 556., T. 65, 66.) II. 150. C. 428. A. *Arm.* ii. 40, (99,) 512—514. For the notion of Essential or Substantial Powers, see note [*] on this page.

§ I. 561. B. D. II. 150, A. (155. B.) *Arm.* ii. 511.

|| I. 561. B. D. (S. 556. T. 65, 66.) *Arm.* ii. 516. In this latter passage, instead of the *Prohibitory*, we have the *Punitive Power*, “*percussivam virtutem*.” See II. 208. D. E. Other powers seem to be intimated in I. 207. C. II. 150. B. 154. D. 163. E. and the general nature ascribed to them is mentioned in I. 284. C.—285. A. 373. E. 425. B, C. 431. B. 464. D. 497. BC. 582. B, E. II. 218. E. 475. C. See also *Arm.* ii 345, 388, 495, 501, 503.

¶ In I. 561. B. (S. 566. T. 65, 66.) The Divine *Logos* is mentioned as being *over the cherubim* on the lid of the Ark; but it is immediately added that he “comes not into a visible form;” and a few lines further, Philo speaks of the voice from over the Ark, (EXOD. xxv. 22. NUM. vii. 89.) as denoting the

the apartment where it stood, merely says that "it was, as it were, a heaven, peculiar to God," and the outer sanctuary "as it were, land and sea, traversed by men."*

Their slight attempts to assign an emblematical meaning to the inclosure of the court, and its furniture,† may give place to another subject which exercised their utmost ingenuity.

The splendid official dress of the High Priest furnished a second complete set of emblems of the Visible Universe.‡ Wherever "blue, On the robes of purple, scarlet," and byssus were the materials,§ they were understood to mean the four elements, air, water, fire, and earth, as already explained;|| and the interwoven gold, the splendour which God hath shed over his works.¶ The robe of blue, reaching to the ankles, was the air, extending from the region of the moon to the ground.** On the meaning of the hem they differ: Philo misled again by the Septuagint, from Exod. xxviii. 34. in it, supposed that in addition to bells and pomegranates, there were other ornaments, which, being shaped like flowers, meant the earth, alluding to its fertility.†† The "pomegranates," resemblances of a juicy fruit, whose greek name is probably derived from the verb meaning to flow,‡‡ he made emblems of water;§§ and the golden bells (Exod. xxviii. 33—35,

Logos, and of Him who uttered that voice, as the Supreme Divine Person, whose *Logos* or *Word* that mysterious Personage was. The context has not any allusion to the *visible* radiance: nor are the passages of Scripture in which this is promised (Exod. xxix. 43, xl. 34. Lev. xvi. 2.) ever quoted by Philo, if my own observations and Mangey's index may be relied on. Whether in Philo's comments on Exod. xxv. 22. in *Arm.* ii. 514, the words "*lucida*" (or "*lucidam*,") and "*splendidissimum*," bear any allusion to the *Shekinah*, is not easy, nor, perhaps, worthy, to be determined.

* *Antiq.* III. vi. 4. A, B. vii. 7. B. (*War*, V. v. 5. B.)

† *Philo.* II. 147. D. 151. B, 155. D. &c. 254. E. 255. B, *Arm.* ii. (491, 505.) 532—4. *Jos. Antiq.* III, vi. 2. a, b. 8. b.

‡ *Philo.* II. 152. D. 155. B, 225. D. 227. A, *Jos. Antiq.* III. vii. 7. a.

§ Exod. xxviii. 5, 6, 8, 15, 33. xxxix. 5. 8. *Philo* II. 151. E, 155. B.

|| See pp. 256, 255, n. ||||, and *Philo* II. 153. A.

¶ Exod. xxviii. 6, 8, xxxix. 2—5. *Jos. Antiq.* III. vii. 7. d.

** *Philo.* II. 153. A. 225. E. *Arm.* ii. 544. *Jos. Antiq.* III. vii. 7. d.

†† II. 153. A. B. 155. B, 226. E. 227. A.

‡‡ *ῥοῖσκοι* from *ῥοα*, which *Lenep* derives from *ῥοο*, (or *ῥεο*.) *J* flow. Appendix to *Scapula's* Lexicon; London, 1820. p. 967.—*Philo*, *Arm.* ii, 546.

§§ II. 153. A, B. 155. B. *Arm.* ii. 546.

xxxix. 25, 26.) by their musick denoted the harmony of earth and water in producing food: * so that the robe of the ephod (Exod. xxviii. 31—35. xxxix. 22—26.) meant the three elements air, earth, and water.† Upon the ephod (Exod. xxviii. 6, &c. xxxix. 2—5.) were memorials of the sidereal heavens.‡ The two polished and engraved onyx stones on the shoulders, each containing six names, (Exod. xxviii. 9—12. xxxix. 6, 7.) he made to be the two hemispheres, each comprising six of the Zodiacal signs!§ All the twelve signs were seen in the twelve engraved gems of the breast plate.|| Josephus, again, says nothing of flowers; makes the bells to mean thunder, the pomegranates, lightning;¶ the two onyx stones or "buttons," the sun and moon; ** the situation of the breast-plate in the middle of the ephod, the earth in the centre of the universe; †† and the girdle, (Exod. xxviii. 8, 28. xxxix. 5.) the ocean as encompassing all things.‡‡

As the blue robe of the high priest represented the air, and the gems on his breast and his shoulders the heavenly luminaries, so the mitre on his head, with the golden plate in front, bearing the name of JEHOVAH,§§ was understood by Josephus, apparently, to mean that heaven beyond the stars, which is God's appropriate dwelling-place. ||| Philo, however, is content with saying that the tiara was in the east, the head-dress of kings; and as worn by the high priest of Israel, denoted that when officiating he ranked above monarchs.¶¶

* II. 153. B. 226. F. *Arm.* ii. 546—7. † II. 153. c.

‡ I. 653. c. II. 153. D. 155. c. 226. A. F. *Arm.* ii. 544. 546.

§ II. 153. D, E. 155. c. 226. A. *Arm.* ii. 539.

|| II. 153. E. 154. A. 155. c. 266. A.—*Arm.* ii. 541. Here he mentions *months* as well as *signs*; which Josephus also does in *Antiq.* III. vii. 7. e.

¶ *Antiq.* III. vii. 7. d. *War*, V. v. 7. b.—As the ancients knew that thunder and lightning are at no great distance from the earth's surface, (*Senec. Nat. Quæst.* II. §. 12—33.) Josephus thought the lower hem of the robe which represented the whole sublunary region, the proper place for their emblems.

** *Antiq.* III. vii. 7. e. Philo also mentions this interpretation, II. 153. D.

†† *Antiq.* III. vii. 7. d. ‡‡ *Antiq.* III. vii. 7. d.

§§ Exod. xxviii. 36. ||| *Antiq.* III. vii. 7. e. (*War*, V. v. 7. d.)

¶¶ II. 152. c. 155. A. Yet see, on a subsequent page, the paragraph in which Philo introduces the title "CHRIST," (*Arm.* ii. 544.;) where the *head* of the high-priest (not the *head-dress*) is said to have been an emblem of the Logos.

The opinions of Philo and Josephus on the subjects proposed, have now been stated at sufficient length. Yet before quitting for a *Contradictory testimony* time the latter of these authors, in *of Philo and Josephus.* order to close the examination of the former, it may be mentioned, that on one important point in the use of the pontifical robes, the assertions of these writers are in direct contradiction. Josephus, himself a priest of high rank,* and resident many years at Jerusalem,† affirms that the high priest always wore this splendid dress when he entered the most holy place on the annual day of expiation.‡ On the contrary, Philo, the *Alexandrian*, asserts that he wore on that occasion, not these princely robes, but a plain dress of pure white,§ like the ordinary priests.|| This discrepancy is mentioned here, merely to show the necessity of caution in admitting Philo as an evidence of the opinions held by the Jews of Palestine.¶

The notion of a glorious Temple in the heavens, and a more majestic Manifestation of JEHOVAH there, which so often appears in *Philo's faint notions* the Scriptures,** is not once, that I have *of a heavenly temple.* observed, plainly expressed by Philo: and the few places where some traces of it may be suspected, have a greater appearance of being derived from heathen, than from scriptural, sources.†† As his ignorance on this subject deprived him of an

* *Life*, 1. *Works*, III. p. 192.

† *Life*, 2, 5, &c.

‡ *War*, V. v. 7. e. See also *Antiq.* XV. xi. 4. XVIII. iv. 3. XX. i. 1.

§ I. 76. c. 653. D. 654. A. II. 225. D. *Arm.* ii. 537. yet see 543. *Query*; May not this have been the practice at the temple of *Onias*, near *Helopolis*? That structure, however, Philo, I think, has nowhere mentioned. The circumstances noticed by *Dr. Henderson* in his learned note on Isa. xix. 18. (and some of them in *Dean Prideaux's Connexion*, Anno 149,) seem to intimate that the *Alexandrian* along with the *Palestinian* Jews regarded the temple of *Onias* at *Leontopolis* with jealous opposition. See also *Jos. Antiq.* XIII. iii. 4. where their zeal for that at *Jerusalem* appears. Compare *LEV.* xvi. 4, 23, 24.

|| *Exod.* xxviii. 40. xxxix. 27, 28.

¶ Yet as such an evidence, he is largely quoted by *Mr. R. Treffry*, pp. 59, 60, 63, 71. The facts adduced by *Mr. Gresswell*, in his valuable Dissertation “*On the Prevalence of the Greek language in Palestine, or other parts of the east*,” favour the opinion that *Philo's* writings, being all in that language, were very little known in Palestine. *Dissertations upon the Principles and Arrangement of an Harmony of the Gospels*, by *Edward Gresswell*, B.D. (Edit. 2. 1837.) Vol. iii. pp. 334—350.

** See the passages referred to in p. 15. n. ¶. and on p. 26. also p. 59. n. §§.

†† I. 6. B. 119. B. 295. C. 623. C. 624. AB. 641. E—E. 643 D. II. 164. D. (172. A.) 198. BC. 213, 222. D. 596. D. *Arm.* ii. 311.* 349. 388, 492. In these passages some

important help to the distinct contemplation of the DIVINE PERSONS, his confusion respecting them, is the less surprising. His zeal for the amazing truth of the Divine Omnipresence,* and his disregard of the distinction between the *essential* and the *manifested* presence of the Deity, seem to have rendered — *and of the Divine Presence* him unable to attribute to Him *in the earthly sanctuary.* *any locality* whatever: and hence, perhaps, that peculiar presence and regard of the Creator which the Ancient Scriptures perpetually ascribe to the earthly sanctuary,† is scarcely noticed by Philo.‡ His mind

peculiar excellence or sanctity is ascribed to the higher heavens; but without reference to any manifestation or presence of the ONE SUPREME ESSENCE there. Yet in another passage, *Arm.* ii. 333. this idea is introduced strangely enough, by means of mystical allegory. The author is commenting on Gen: xxiv. After interpreting the name *Rebekah* to mean *Perseverance*, (322, or *Constancy*,) he introduces that of her father (Gen. xxiv. 15, 47.) which according to the Septuagint he writes *Bathuel*, and interprets it *Daughter of God.* (*Gesenius* gives *Man of God* as the meaning of *Bethuel*. *Lexicon* tr. by Robinson. 1836.) Alluding probably to *Prov.* viii. 24. he inquires, "whom can we account the Daughter of God, except wisdom; who is the first-born mother of the universe, chiefly of those who excel in purity of soul?" Hence, through the rest of his comments on this narrative, *Rebekah*, as it seems, is an allegorical personage, denoting the Divine Wisdom; and when Abraham's steward inquires of her, if there was room in her father's house, for him and his train, (GEN. xxiv. 23.) the mystick sense of the inquiry is made to be, *May Souls that love and desire Wisdom be admitted to heaven, the residence of her Father?* It is not, however, perfectly clear whether the Father of Wisdom here is the Logos, who is mentioned in the context as the ruler of the ether and the heaven, or the Father of the Logos, the Prime Divinity, from whom Wisdom is elsewhere said to have derived her origin, (I. 362. A.) and to have become the *mother* of the Logos, (I. 562. c.) and of the sensible world. I. 361. E. 362. A. The words of the latin version are—"iterum interrogat instando: utrum datur etiam nobis locus vel spatium apud patrem tuum in æthere cœloque atque magis superius apud rectorem istorum verbum divinum; ubi collocati, omnia derelinquamus mortalia et corruptioni subjecta? aut—" In another place, the *water* in the well and in *Rebekah's* pitcher is made out to be the Divine Wisdom, and she a personification of Virtue. I, 251. E. Yet in I. 254. B. he intimates the notion above stated, that *Rebekah* is the Daughter of the Deity. Again, he makes the water, or the well, to be the Logos, (I. 255. B.) or Divine Word.—Well might Paul say—"Science *falsely* so called!" I. Tim. vi. 20.

So strangely and with manifest effort, (perhaps to please some small portion of his countrymen in Egypt, among whom the scriptural idea might not be altogether lost,) does this singular writer introduce the Divine residence in heaven; for which he might have brought many plain texts.—His mention of the Logos as dwelling there, confirms a remark on p. 213.

* I. 88. B, D. 425. AB. (464. c.) 630. BC.

† See n. **. p. 440.—This subject is mentioned, and a number of texts relating to it are referred to in pp. 14, 15, 26, 63, 84 (for 76) 88—90 (for 80—82), 97, 101, 164, 173, 214, 215, 225.

‡ For example; in a passage (I. 561. D; quoted p. 257. n. ¶; S. 556. T. 65, 66.) where he distinctly mentions the ark and propitiatory, the tables of the law, the two Cherubim, the Logos, and the Superiour Divine Person; he

(*Appeal* §c. p. 441.)

H

refused to stoop to the condescending methods of Jehovah: it viewed the whole wide Universe, around, above, beneath, as THE TEMPLE of the Supreme;* of which the sanctuary built by man was merely the model or emblem, as already explained:† and he gloried in the immense superiority of the popular Jewish creed, to the polytheism of Egypt, Greece, and Rome.‡

Next to the usual appellation, *God*, there is probably no title oftener given to the Deity, in the writings of Philo, than *Father*: but its *Various aspects of* reference is greatly diversified. Most *the Divine Paternity.* commonly he is mentioned as bearing this paternal relation to the whole universe as its Creator:§ in other

makes no allusion whatever to the *Shekinah*, or Visible Divine Glory; but only to the *voice* heard from that awful recess. See p. 267. n. †. The sounds themselves represented the LOGOS or WORD, and as a *voice* implies a *Speaker*, HE from whom the LOGOS comes forth, was also represented.

A similar disregard of the *Shekinah*, is seen in others of that age. *Philo* has preserved a letter written by *Herod Agrippa*, to Caligula, to dissuade him from his insane purpose of setting up his own statue in the temple of Jerusalem, to be worshipped. In the passages where he mentions the Temple with the greatest reverence, he never once alludes to the fact that *there* the Creator had visibly manifested His presence. *Ph. II. 586. DE. 588. c. Philo*, writing not for a mad autocrat, but for his readers in general, and relating words addressed to a company of Jews, makes a similar omission. *II. 575. B. Compare p. 230. n. §.*

* I. 227. B. 648. E. 653. c. (S. 564. T. 71.) II. 222. D. 509. B. *Arm. ii. 505.*

† *pp. 254—258, and p. 256. n. ||.*

‡ I. 374. B. II. 164. D. 166. B. 181. D. 189. BC. 190. B. 191. C. 192. D. 193. AB. 214. DE. 215. E. 219. E. 220. A. 386. AB. 405. D. 406. AB. 435. C. 443. C. (472. c.) *Arm. i. 74.*

§ I. 497. B. II. 191. B. 192. B. 199. A. 218. A. 281. E. *Arm. ii. 312.* In each of the above passages there is something more than the mere use of the title *Father of the Universe*. And to these might be added another from a greek treatise not included in Mangey's edition, *De parentibus colendis*, at pp. 9, 10, of the original edition of *Angelus Maius*, Milan, 1818, and *Vol. v. p. 52*, of the Leipsic Ed. of 1828. In the following places, the sentiment is conveyed in the briefest manner. I. 16. D. 17. B. 277. AB. 363. E. 414. C. 426. D. 431. B. (501. B. E. (S. 563. T. 70.) II. 106. A. 155. C. 171. C. 213. A. 332. D. 381. B. 412. A. 413. C. 442. B. 443. A. 589. A. *Arm. ii. 119. 147. 168. 238. 300. 315. 345. 388. 502. Arm. i. 87. 93.* In the following, the accompanying words connect the idea of *paternity* with universal government, rather than creation. I. 585. A. 597. E. 631. E. II. 195. E. *Arm. i. 15. 53.* (See p. 227, n. *. 244. n. *.)

On one of the passages quoted above, I. 501. E. (S. 563. T. 70.) it may be proper to remark that in the translations referred to, the briefer and neater phrase, *The Father of the Universe*, is substituted for Philo's expression, *The Father WHO BEGAT (or produced) the Universe*, — The clause in this form would have been less favourable to the doctrine of the Eternal Sonship of the LOGOS, as applying one of the chief terms on which it is built to the creation at large. One might have supposed this was *Mr. R. T.*'s reason for omitting

places he is called the Father of the Logos,* of the Essential Powers,† of the angels,‡ of the human soul,§ of mankind in general,|| of the wiser portion of them,¶ and perhaps, of the nation of Israel, as the favoured people and worshippers of God.**

There can scarcely be a doubt that the title *Father* applied by Philo to the Deity, as denoting his relation to the Logos, was considered by him to be grounded on a real emanation of the Second Person, from the First.†† The *Sonship of the Logos*. First alone was the UNPRODUCED;‡‡ yet the production of the Logos was by a mode far superiour to the creation of other beings:§§ though both these are often expressed by the same general term.|||| The emanation of the Logos is neither said to have been from eternity,

the word *begat*, if it had not been previously done by *Dr. S.*, who was not writing in defence of that point.

Some of the passages quoted here have been referred to before, in *p.* 250, *n.* †. and some mentioned there are not repeated here.

* Instances are produced under the next paragraph.

† I. 158. BC. *Arm.* ii. 253. 289. 495. The same relation is implied in I. 431. A, compared with the rest of the page, B, E: in I. 497. BC, and II. 18. E, 19. A. A kind of pedigree is given in *Arm.* ii. 515, 516. See *p.* 250. *n.* §.

‡ II. 656. B. The same is implied in I. 501. E. &c. &c.

§ I. 648. B. *Arm.* ii. 269. i. 54. || I. 648. B. II. 440. C. *Arm.* i. 54.

¶ I. 426. E. II. 220. E. ** I. 426. E.

†† Such, I believe, has ever been the general opinion of those who have been conversant with his writings: and it seems scarcely necessary to give exact references to the pages of *Cudworth*, *Basnage*, *Brucker*, *Enfield*, *Grossmann*, or *Treffry*. Yet I do not know that Philo any where *distinctly asserts* that the title *Father of the Logos* originated from this supposed fact, and not from the official relations of the two Persons. The proof arises from his using the title *Father* in sentences where he asserts the fact, so as to *imply* that the one is the ground of the other. Specimens may be seen in I. 414. CD. (S. 550. T. 70.) and 562. BC. (S. 557. T. 66.) To these might be added I. 331. A. (T. 69, 70.) and II. 604. A. (S. 562.) if the reading 'LOGOS' could be confirmed. (See *p.* 250. *n.* *)

The position is further confirmed by the passages in which the Primal Deity, is called the *Intelligential Fountain*, (I. 638. B. 238. B. &c.) and *Fountain of the Logos*. (See *p.* 249. *n.* †||.)

‡‡ See *p.* 248. *n.* ††.

§§ I. 106. D. (S. 553.) 414. CD. (S. 550—1, T. 70.) 502. A. (S. 563. T. 70, 71.) II. 625. AB. (S. 558.)

|||| The greek verb GENNAO, in some of its inflexions or derivatives, is currently used by Philo to denote the Great Father's origination of the Logos; as in I. 128. E. (T. 69,) 414. D. (S. 551.) and perhaps II. 604. A. (S. 562. T. 69.) See *p.* 250. *n.* *. The same word is used to denote his origination of the whole universe; as in II. 227. B. Also the term is applied to the Logos and the Universe in the same sentence, or clause; as in I. 502. A. (S. 563. T. 71.)

and to be perpetual,* nor is any date assigned to it, except that it was prior to the production of all other beings,† 'WISDOM' excepted,‡ and seems to be mentioned in one or two places, as a step towards creation.§ There is no unequivocal passage where the *Logos* is said to have existed from all eternity;|| and Philo seems to have thought him dependent *for his existence*, as well as his offices, on the will of the Father,¶ to whom his subordination is seen every where.**

If Philo were indeed a believer in the doctrine conveniently designated by the term *Eternal Sonship*, it evidently occupied a much smaller space in his thoughts, than in those of some modern defenders of that dogma.†† In four places of his writings,‡‡ he expressly

* Such was the language of the truly great *Athanasius*, in the fourth century, (*Expositio Fidei*, cap. i.—Vol. i. Colon. 1686. p. 240. B.) but NOT of *Philo* in the first; nor, I believe, of any one else.

† This is plainly implied in the titles *Beginning*, *First-begotten Word*, *Eldest Word*, I. 427. B. (S. 552. T. 70.) and the like. (See p. 245.) And it is asserted in other forms of speech. I. 4. E. (S. 564.) 5. E. (S. 566.) 121. E. (S. 559. T. 65.) 414. CD. (S. 550. T. 70.) 437. B. (S. 552.) 547. E. 548. A. (S. 560.) 561. B. (S. 556. T. 65.)

‡ I. 202. A. 361. E. 362. A. 562. C. (S. 557. T. [mistranslated] 66. See p. 246. n. †.) *Arm.* ii. 322.—“*primogenita mater—universorum*,”— See p. 260. n. ††.—In the first two of these passages, the word *EPISTEME*, as well as *sophia*, is used for *Wisdom*.

§ I. 4. DE. (S. 564,—5.) 5. CD. (S. 565.) 414. CD. (S. 550, 551. T. 70.)

|| The word *A-I-DIOS* applied to him in the phrases *eternal Law*, (I. 330. E. T. 69, 70.) II. 604. A. (S. 562. See p. 250. n. *) *eternal Image*, (I. 427. AB. S. 552. T. 70.) and perhaps *eternal Word* or *Logos*, (*Euseb. Præp. Ev.* vii. 13. See p. 250. n. *) does not necessarily carry this meaning. It may denote, as in *JUDE 6*, *having no end*, but not *without beginning*, in the full meaning of *eternal*. See p. 251. n. ††. A better translation of the first quoted phrase would therefore be, *The everduring Law of the eternal God*, &c.; for a different greek word is used in the second instance, (*ΑΙΩΝΙΟΥ*), as both Dr. S. and Mr. R. T. have indicated. Elsewhere Philo mentions the Primal Deity as *He who alone is A-I-DIOS*, *Eternal*, (meaning here, probably, *without beginning*;) which might appear to contradict the places where the *Logos* is called *A-I-DIOS*, if the word did not bear two senses.

Moreover, the passages where the Primal Deity is called “the Only One who is Self-Existent,” “God before the *WORD*,” and those which ascribe to him the origination of the *Logos*, (see pp. 248, 249; 263.) seem to imply that the *Logos* was not without beginning.

¶ This is the opinion of that most acute and laborious student of Philo’s writings, Dr. Grossmann; who after multitudinous references, thus sums up his doctrine; (*Quæst. Phil.* ii. 68.) “*Esse enim naturam non corpoream et a Deo diversam, quamquam proximam, sed eandem tamen Deo inferiorem, a Deo progeneratam et a Deo pendentem*,” &c. And the dependence of the *Logos* is implied in the passages where independent existence is ascribed to the Primal Deity, as his peculiar distinction. See p. 248. n. §, ||, ¶, **.

** pp. 245—251.

†† pp. 106, 111, 156.

‡‡ I. 497. B. II. 189. A. 199. A. 201. A. There is also another striking
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compares the parental relation among men, to that of the Prime Divinity: and in every one of these places he mentions, *not* THE Logos, but the Universe, as the offspring of the Supreme Father.

Concerning the divine names, it may be stated that after relating the change of *Oshea* into *Jehoshua*, (NUM. xiii. 16.) or as he gives it in greek, *Jesus* (Ι-Ε-σους) he interprets the latter, *JAH*, and other *Salvation of the Lord*; * which shows that *Divine names*. the name JAH was not unknown to him; but seems not to carry any proof of its application to *one person*, more than to another, of the God-head.† He has made, I think, no other allusion to it. The name JEHOVAH he repeatedly *refers* to,‡ but never copies; and he indicates the scrupulosity of the Jews about pronouncing it.§ For ELOHIM the usual hebrew word for *God*, he employs the common greek word THEOS, which he accounted a *relative term*,|| and of much less dignity¶ than the unpronounced, incommunicable name, which denoted his Independent Existence. The former he sometimes gives with strong indications of ambiguous respect, to the heathen deities,** and to the sun, moon, and stars;†† also to the angels,‡‡ whom he considered to have been assistants to the Deity, in the creation of man, to whom the words were addressed, (GEN. i. 26.) *Let us*

passage of the same character, in the Treatise, *De Parentibus colendis*, first printed at Milan in 1818, and inserted in the 5th vol. of the Leipsic edition of 1828, p. 52, at the top. In the original edition, pp. 9, 10.

* I. 597. A. Yet see *Arm.* ii. 499. "*Jesus, Salus.*" The interpretation given above was in circulation, but was *not always* acknowledged or remembered.

† It is therefore only some portions of the argument, and not the general conclusion in the NOTE TO SECTION IX. pp. 175—196, that can be said to derive confirmation from Philo.

‡ II. 155. A. 166. A, C, D. 196. CD.

§ II. 166. c.

|| I. 583. A. See pp. 124, 125, 217, 218.

¶ II. 166. c.

** II. 166. AB. 219. E. In these passages he interprets *gods* in Ex. xxii. 28. and the same original term in LEV. xxiv. 15. to mean *putative gods*, heathen deities. Josephus does the same. *Antiq.* IV. viii. 10. *Against Apion*, ii. 34.

†† I. 6. B. 431. C. II. 214. BC. See also I. 17. A. 625. D. 641. E. *Arm.* ii. 311. 388. Yet he reprobates the calling of these luminaries *deities*, in II. 213. E. 602. AB. In the former sets of passages he uses Platonick language; (See *Mangey's* note, I. 6.) in the last two, Scriptural.

‡‡ I. 577. E. II. 214. c. This may also be inferred from I. 431. D. where Philo after quoting DEUT. x. 17, and saying that in the phrase "*God of gods*," Moses referred to the sun, moon, and heavens, adds "There is also the host of *angels*," &c. &c.—See II. 605. B.

make man in our image, &c.* He repeatedly calls them *Logoi*;† and in some passages where the First-begotten Son of God is mentioned as his *Logos*, Philo uses the term *angels* with so strong an appearance of equivalence, as may seem to intimate that he thought the *Logos* to be a congeries of angelick spirits.‡ Sometimes he appears to account him, one of the angels.§

He never applies to the *Logos*, that I remember, the remarkable passage in Prov. viii. 22—31; and scarcely ever the title *Wisdom* *Wisdom*; and (SOPHIA),|| which, however, he gives to a mysterious personal subsistence, whom he makes in some places the *daughter*,¶ and in others the *consort* ** of the Prime Divinity, the *mother* of the *Logos*,†† and of all created beings.‡‡ The

* I. 17. c. 431. B, D. 432. B, D. 556. BC. 583. B. In all these places Philo, who nowhere says that these words were addressed to the *Logos*, says they were directed to a number of assistants whom he calls *powers* in I. 431. B. 556. BC. and *angels* in I. 431. D. 432. D. See the note in *Mangey* I. 17. and *Grossmann's Quæst. Phil.* i. p. 23. n. 91. Elsewhere quoting Gen. i. 27. he speaks of the *Logos* as the *pattern* after which man was formed, not as the agent in his formation. I. 106. D.

Exactly in the same spirit he comments on GEN. iii. 22. xi. 7. making the plural expressions to relate to the Primal Deity and his *powers*, (angels) or virtues, not to Him and his *Logos*. I. 430. E. 431. A—D. *Arm.* ii. 36. Later Jews have held notions of this kind. See *Allen's Modern Judaism*, ch. x. p. 151. (ed. 1816.) The note in *Mangey*, I. 17. quotes *Maimonides*, *More Nevoch*, p. 2. c. 6.

† In writing the plural of *Logos* in this latinized form, which *radii*, *Gemini*, &c., have made generally familiar, instead of *Logoi*, I follow Dr. J. P. Smith, &c., as quoted on p. 247. The passages of *Philo* in proof, are I. 122. c. (229. c.) 242. c. 402. c. 409. B. 463. BC. 567. B. 638. B. (640. B.) 643. B. In two places it is applied to the *priests* of *Jehovah*. I. 667. E. 683. c.

‡ I. 122. BC. compared with 432. DE. 631. B. 643. AB. 656. C—E. See also I. 630. A.

§ I. 577. E. 640. c. 649. D. II. 17. E. 107. B.

|| EPISTEME is also used, sometimes as synonymous, I. 202. A. 361. E. sometimes as nearly so. I. 252. B. 575. c.—

Dr. *Grossmann* in his *Quæstiones Philonæ* (ii. 67.) has produced one passage in which the *Wisdom* (SOPHIA) of *God* is said to be the *Word* (LOGOS) of *God*, I. 56. c. and has referred to several which, when compared with others, led him to conclude that this was really *Philo's* opinion. Dr. G.'s confession, however, in the middle of that page, deserves to be remembered:—"illud concedamus, quod negare nemo potest, nostrum ipsum sibi—non satis constare," Thus the most diligent students of *Philo* acknowledge him to be inconsistent and self-contradictory.

¶ (I. 362. A.) *Arm.* ii. 321. (See n. ††. p. 260. and compare I. 575. BC, where the *fountain* is the *Divine Wisdom*, and *Rebekah* some subordinate science!)

** I. 202. A. 361. E. 562. BC.

†† I. 562. BC. (S. 557. T. 66. see n. † p. 246.)

‡‡ I. 202. A. 213. D. 362. A. 562. BC. (S. 557. T. see n. ††.) *Arm.* ii. 321. see n. ¶. In I. 242. c. he speaks of *nations* as the offspring of *Virtue*.

matrimonial relation of the Son of God to Jerusalem, or the ancient church, he never mentions.*

He scarcely notices the *Shekinah* of former times,† and of course indicates not any expectation of its return.‡ But the temple he expected to be perpetual.§

Of the promised Royal Descendant of David, expected by his nation, he makes no mention.|| The title MESSIAH, or CHRIST, occurs

Extract containing the title only in one place, where it denotes
CHRIST; and Conclusion. the Logos.¶ As the passage is very singular and remarkable, and is in that part of Philo's writings

* In one remarkable passage, the *country* of Judæa, desolated by an invader, probably Nebuchadnezzar, is considered to be addressed in ISA. liv. 1. II. 434. E. Thus personified, she has the Deity for her husband; not the Logos however, who is mentioned distinctly in II. 435. D.

† He sometimes makes so near an approach to this subject, that one might suppose he could not avoid directly touching it; yet it is never mentioned. See p. 261. n, ‡. To the passages there referred to may be added those in which the Deity, or his Logos, or both, are spoken of as Light, yet without any discoverable allusion to the *Shekinah*; (p. 249. n. ‡§, ‡||, ‡¶;) those also in which the inner sanctuary, and the high priest's annual service there are described; (p. 260. n. §. p. 256. n. ||. and II. 223. E. 591. A.) and lastly, those in which the sanctity and celebrity of the temple are strongly expressed, but without any notice of that from which chiefly its peculiar sanctity was derived, and its highest glory. II. 223, 224. 574. A. 575. A. 577. C. 586. D. 588. C. 589. A.

In his treatise *De Septenario*, he occupies more than a page (II. 296. B.—297. B.) in stating several reasons for the peculiar honour given to the annual day of expiation, quoting LEV. xvi. 31; the second of which is, that on that day the nation was to propitiate God with prayers and supplications: but not a word is said of the High Priest's entrance into the most holy place, or of the special sacrifices. One would have thought such an omission impossible; but so it is. Many of the Jews, it appears, slighted the most important and significant of the Mosaic rites, as well as denied that relation which the Epistle to the HEBREWS shows they bore to Christianity.

‡ The Rev. H. H. Milman, in his *History of Christianity*, has given an agreeable view of Philo's hopes of the future prosperity of his nation. (ch. ii. Vol. i. pp. 80, 81.) But the picture is more glowing and distinct than the original, (II. 435—437; 422.) which appears more like an occasional meditation on some splendid passages of the prophets, that might vanish with the hour, than a principle of thought and feeling which had a permanent lodgement in his soul. I believe he has not elsewhere mentioned any such hopes. His expectation, as stated by Mr. M. was that "the Jews ***** were to gather together from all quarters, and under the guidance of a more than human being, unseen to all eyes but those of the favoured nation, (such was the only vestige of the Messiah,) to reassemble in their native land." &c. &c. &c.

§ II. 224. c.

|| Dr. J. Pye Smith's *Scripture Testimony to the Messiah*. Vol. i. p. 569. Leipsic Edition of Philo, Vol. vi. foot of p. 248.—Yet see Mr. Milman's hint in n. ‡, and Ph. II. 436. A.

¶ As experience has warned me that some literary gentlemen will be forward to doubt the authenticity of this passage, apparently because they have not heard of it before, and have admitted it as a settled point that Philo never

which is least known, the following version of it, with the latin from which it is made,* is presented to the reader, as the conclusion of what is inserted here, concerning this most singular author.

“*Why the deep-blue† tunick is called an under-vest.. †*”

They say, that because the deep-blue† tunick is the emblem of the

used the word *Messiah* or *Christ*, it may be of use to mention that the series of treatises, from one of which it is taken, is shown to be Philo's, both by the characters of the composition, and by the agreement of several passages with fragments preserved by *Eusebius* and others, inserted in the 2nd volume of Mangey's edition; and that they are very often quoted as satisfactory proof of Philo's opinions, by Dr. Grossmann, in his *Quæstiones Philonææ*. This particular passage he has quoted in *P. i. p. 59, n. 244*, and *P. ii. pp. 58, 59*. It is mentioned, too, in the “*Argument*” (or contents) of these works, prefixed by the *Armenian* translator to the *Treatise on Providence*; *Arm. i. p. x. Leipsic Edition, Vol. viii. p. 6*. The words are, “*De amictu quoque sacerdotis mystice agit; ubi etiam Christum Dei commemorat, et supremam ejus cum Patre potestatem proficitur.*”

* The passage occurs in a series of comments on detached expressions of the book of *Exodus*. The part here under consideration is *Exod. xxviii. 31*. “*Cur duplex hyacinthina tunica, subucula dicitur? §. 117. Dicunt, quod quia symbolum est aeris duplex hyacinthina tunica, eo quod subniger sit aer: jure subucula fuit dicta, quoniam post illam quæ super pectus erat vestis, exsistebat; namque aer sub cælo et æthere stat. Verum admiratus sum atque stupefactus theologum una cum philosophia allegorice usum sententia. Quoniam totum cælum pectori assimilavit, ideo pectus pontificis exornat his dictis, per eas quæ super humeros exstabant ambæ gemmæ et per eas quæ super rationale duodecim gemmæ quatuor ordinibus dispositæ ex ternis; aera autem duplici hyacinthinæ tunicæ, subuculæ dictæ: ecce etiam per ceteras partes figurat terram et aquam. Ubi ergo, dixerit aliquis, O theologe, sit mundi caput, edoce nos; quum usque in pectus pervenisti, adaptando hæc quæ spectant ad cælum? Mihi tamen videtur respondere tacite, manifestum esse id eis, qui non sunt ammentes, sed ordinatis rebus consuevere mentem adjuvare: si quis autem sit ad intelligendum gravis, audiat. Verbum est sempiternum sempiterni Dei, caput universorum; sub quo pedum instar aut reliquorum quoque membrorum subjectum jacet universus mundus, supra quem transiens constanter stat. Non quidem, eo quod Christus dominus est, supra mundum transiens sedet; sedes enim ejus juxta suum patrem est Deum, sed quia necessarium est mundo ad perfectam plenitudinem pro cura habenda exactissimæ dispensationis, atque pro propria pietate omnis generis ipsius Divini Verbi; sicut etiam animantia opus habent capite, sine quo vivere non possunt.*” *Arm. ii. 544. Vol. vii. p. 346.*

† I know not the meaning of *duplex* here. Another reading, *torta*, is suggested by the latin translator in the margin. In the supposition that it may possibly mean *twice-dyed*, I have used “*deep-blue*,” which indeed is not more than *hyacinthina* means, without *duplex*.—Or, did this term refer to the *size* of the robe, denoting its length and ample folds, *double* the size of an ordinary tunick?

‡ This compound term has, I think, been used by others, but am not sure. It is employed here to preserve the force of the greek *ὑποδύτης*, and the latin *subucula*; in which the prepositions (*υπο, sub,*) denote that this long robe was worn under the ephod, being put on before it, and hanging down below it, to the feet of the wearer.

The hebrew term is not well represented by any of these words. *Tunick* originally meant a shorter garment.

air, inasmuch as the air is dark-coloured,* it was rightly called the under-vest,§ because its place was below the garment which covered the breast, as the air is below the (starry) heaven, and the ether. Truly I am filled with astonishment and admiration at the use our great theologer has made of philosophy in his instructions, by means of allegory. As in pursuance of his comparison of the heaven to the breast of the high-priest, he appointed the above-mentioned ornaments, [continuing the resemblance] in the pair of gems which rested on his shoulders, and in the twelve gems in the breast-plate, arranged in four rows, each containing three;‡ so he represented the air by the deep-blue tunick called the under-vest:§ see, too, how by its other parts he denotes the earth and water.|| Some one may say, Tell us now, O theologer, where is the *Head* of the world? since thou hast come as far as the *breast*, in tracing these correspondencies to the heaven. To me he seems to answer by his silence, that this is plain to those who are not out of their senses, but are accustomed to assist their meditations by an orderly arrangement of ideas. Yet, if any be slow of apprehension, let him hear. It is the Eternal Word of the Eternal God that is Head of the Universe; to whom the whole world is subjected as the [human] feet or the other members are to the head; and who, by his elevation above [this changeful creation] abides unalterably. Not indeed [merely or chiefly] because THE CHRIST is Lord, [i. e. possesseth dominion,] doth he sit [enthroned] far above the world; his seat being next to God, his Father:¶ but

* Philo may here be supposed to allude to the fact, familiar to the moderns, that the *air*, when the eye is directed to large quantities of it, has a *blue* colour, to which we owe the appearance of the azure dome of heaven. (*Pantologia*, Art. Colour, § iv. *Reid's Chemistry of Nature* (1837) 86—90.) Or perhaps he meant no more than that the air, when not illuminated by the solar rays, is dark:—"frigidus per se et obscurus: lumen illi calorque aliunde sunt.—pars ima et vicina terris densa et caliginosa est." *Senec. Nat. Quæst. L. ii. c. 10.*

‡ Philo's fanciful interpretation of these parts of the pontifical ornaments has been given already, at p. 259.

§ See p. 268, n. ‡. || See p. 258, § n. ‡, §§; p. 259, § n. *, †.

¶ Philo might derive this idea from his mode of considering the Divine manifestations over the ark. See I. 561, n. quoted pp. 251, n. ‡‡, 257, n. ¶, 261, n. ‡. Or he might refer to Ps. cx. 1, 5, which he nowhere expressly quotes, but which the Palestinian Jews of his time admitted to relate to the Messiah. *MATT. xxii. 41—46. &c. p. 51.*

As Dr. Doddridge's Family Expositor is in many hands, and deservedly retains the high reputation it has had for a century, it may be convenient to some readers to know that the remarkable passage of Philo referred to in this note, and in the other places, is copied in Dr. Doddridge's note on *JOHN i. 3.* in §. 2. who gives an important sentence omitted by Dr. Smith, (*S. T. 556.*) and Mr. R. Treffry. (*p. 65, 66.*)

(*Appeal*, §c. p. 449.)

because it is needful for the world, in order to its entire completeness, according to the care of exactest regulation that is exercised, and to promote the piety of every race of beings toward the Divine Word;* just as animals have need of a head, without which they cannot live."

Here then, if the authority of Philo were of greater value, it might be claimed in support of one of the leading positions of this Essay, that the word CHRIST was used by the Jews, before the apostles' time, to denote the LOGOS, or SON OF GOD. But as that affirmation may stand very securely without Philo's help, and as he, by the extensive influence of his writings, was one of the greatest corrupters of Divine truths the world has known, I would rather say,

"Non tali auxilio, nec defensoribus istis

"Tempus eget."†

The documents next to be examined are the writings of JOSEPHUS, the Jewish historian;‡ in whose time Christianity had been fully published to his nation, and had made great progress; yet as he never embraced it, and had been educated at Jerusalem, in all the learning and the prejudices of the priesthood,§ he may be considered a good witness of opinions prevalent for a century before among the Palestinian Jews.

From a writer whose hostility to Christianity led him to preserve on that intractable subject a total silence,|| a direct sanction of the mode of interpreting the Ancient Scriptures defended in this Essay, was scarcely to be expected: but his writings are not without indica-

* If any should wish for a further glimpse of *Philo's* meaning, he may be assisted by the passage from *Eusebius*, translated in the Note following the Appendix C. pp. 172—175.

† *Æneid*. ii. 521, 2. *Dryden's* laconick version is

"These times want other aids!"—v. 712.

‡ Of these important and interesting works, it is probable the English publick will soon receive (or may possess before this page is submitted to them) a much clearer and more elegant version than any they have at present, from the pen of the Rev. Dr. Traill. *Prospectus printed by R. Clay, Bread St. Hill.*

The mode of referring to *Josephus* adopted in these pages, is explained in note *, p. 254. An obelisk (†) appended to a reference denotes some defect in *Whiston's* translation.

§ *Life*, l. a. 2. a, b. *Ag. Apion*, I. 10. b. The strange fancy of some, that Philo and Josephus were Christians, is sufficiently refuted by *Dr. J. P. Smith*, S. T. I. 573—576. 582—584.

|| The long disputed passage, *Antiq.* XVIII. iii. 3. is now almost universally considered not genuine.

tions that he was acquainted with it. In relating the events which were accompanied with evidences *Mention of the Divine Angel* of the Divine Plurality, and manifestations of the Son of God, he uses a cautious ambiguity, by which the views of trinitarian Israelites, were neither sanctioned nor opposed. In his narrative of Hagar's second flight into the wilderness,* of Jacob at Peniel,† and of Balaam's journey to meet Balak,‡ Josephus distinctly mentions a Divine Angel; but says nothing of that personage in other narratives where he is plainly mentioned in the Scripture.§ That to this mysterious agent he attributed a distinct personality, can scarcely be doubted: but what rank he ascribed to him,—whether that of a creature, or of the Creator,—does not clearly appear. On the one hand, the phrase "*Divine Angel*," which he has never used, I believe, except in these cases, may very naturally mean, *One who is truly God*; he inserts the interpretation of the name PENIEL, (or, as he gives it, PHANUEL) *the Face of God*;|| and he relates as uttered by God himself, the substance of the words which Moses says were addressed by "*the Angel of the Lord*" to Abraham, on the mountain of Moriah.¶ On the other hand, the free use which Josephus has made of the word *divine* on other occasions,** makes it probable that in these passages "*Divine Angel*" means no more than *a messenger SENT BY God*; †† he nowhere plainly calls him

* GEN. xxi. 14—19. *Antiq. I. xii. 3. c.* In the narrative of Hagar's first flight, (GEN. xvi. 7. *Antiq. I. x. 4. b.*) Whiston has—"a *divine Angel* met her,"—but without any thing in the greek for "*divine*," at least in the copy before me.

† GEN. xxxii. 21—31. *Antiq. I. xx. 2.*

‡ NUM. xxii. 22—35. *Antiq. IV. vi. 3. a.* (—"a *divine spirit*"—*ab.*)

§ The instances will be referred to, in a note p. 272, n. §.

|| *Antiq. I. xx. 2. b.* GEN. xxxii. 30.

¶ GEN. xxii. 15. *Antiq. I. xiii. 4. ab, c.* Compare *Antiq. I. xii. 2. a.* and GEN. xviii. 10. See also p. 272. n. *.

** For instance, Of mount *Sinai* it is said,—"*the place was divine*,"—on account of "*the opinion men had that God dwelt there*;" (*Antiq. II. xii. 1. b, a.*) the path opened for Israel through the Red Sea is called a "*divine road*," as miraculously produced: (*Antiq. II. xvi. 2.*) and as possessors of inspired wisdom, *Moses* is called "*a divine man*," (*Antiq. III. vii. 7. a. Ag. Apion. I. 31. a. II. 17. c.*) *Solomon* is said to have "*had a divine mind*," (*Antiq. VIII. ii. 2. f.*) and *Daniel* the popular reputation of a sort of "*divinity*," (*Antiq. X. xi. 7. d.*) The Temple too, and its treasures are called "*divine*," because consecrated to God. *War. V. ix. 4. n. IV. iii. 12. c. †. V. xiii. 6. b.*—See also *Antiq. VII. xiv. 10. a.*

†† If it be supposed that Josephus had a reference to the frequent mention of the Divine Angel in the Mosaick Scriptures, in the words he puts into the

God;* and in mentioning those instances in which the fact that the Person manifested was the Eternal Divinity himself, is remarkably apparent, but where the title *Angel* is given to him either in a passage of the original record, or elsewhere in Scripture, (as the manifestation to Jacob at Bethel,† and to Moses at the bush,‡) Josephus never introduces the word *Angel* at all. Where the words of Scripture in a manner compelled him to mention the Divine Angel, he does it cautiously; but avoids it in more numerous instances where the Scripture expressly mentions Him;§ and he never ascribes any thing to this Personage, on the ground of human conclusions from the general drift of Scripture. Instead of the manifestation which visibly passed between the divided parts of Abraham's sacrifices,

mouth of Herod addressing the Jewish people on the honour due to ambassadors,—“we have learned from God—the most holy part of our Law by angels [or ambassadors,]”—(*Antiq.* XV. v. 3. *g.*: this idea is omitted in *War*, I. xix. 4. *f.*) that passage will confirm this inferior interpretation of the term ‘Divine Angel’ or Ambassador.

* Neither of the passages referred to in *n. ¶*, *p.* 271, does this explicitly. In *Antiq.* I. xiii. 4. the *Divine Angel* is not mentioned; in I. xii. 2. that may be considered as said by God, which was uttered by his messenger, in his name.

† See *pp.* 61, 62. *Jos. Antiq.* I. xix. 1. *b.* 3. *a.*

‡ See *p.* 68, *Jos. Antiq.* II. xii. 1—4. Compare *p.* 229, *n.* †.

§ A sufficient number of proofs are referred to in the following table; where the *first* column contains passages of Scripture in which the Divine Angel is mentioned; the *second*, the pages of this Essay where those passages are noticed; the *third*, the passage in Josephus where his account of each transaction is contained, and where he might have mentioned the Divine Angel; the *fourth* shews to whom, or to what, he ascribes that which in Scripture is attributed to this Personage.

1. GEN. xvi. 7, 9, 10, 11..	<i>p.</i> 58.	<i>Antiq.</i> I. x. 4. <i>b.</i>	“an angel.”
2. — xxii. 15.	60.	— I. xiii. 4. <i>a.</i> ..	“God.”
3. — (xxviii. 12—22).. } HOSEA xii. 3—5. .. }	61, 62.	— I. xix. 1. <i>b.</i> ..	“God.”
4. GEN. xxxi. 11.	61, 62.	— I. xix. 9.	not mentioned.
5. — xlviii. 16.	62.	— II. viii. 1.	not mentioned.
6. EXOD. iii. 2.	68.	— II. xii. 1—4..	God, &c.
7. — xiv. 19.	78 (for 70).	— II. xvi. 3. <i>c.</i> ..	showers, &c.
8. — xxiii. 20, 23... 79 (for 71).	.	.	omitted.
9. NUM. xx. 16.	68.	.	omitted.
10. JOSH. v. 13—15..	87, 88, (for 79, 80).	V. i. 5. <i>a.</i>	omitted.

To the above might have been added the manifestations to Gideon, and to the parents of Sampson; the former in JUDGES vi. 11—24. *Antiq.* V. vi. 2. *a.* the latter in JUDGES xiii. 3—23. *Antiq.* V. viii. 2. *b.* 3. *a.*—*d.* To Gideon it is said,—“somewhat appeared in the shape of a young man;” to the

Josephus mentions only a *divine voice*; * and the patriarch's visitors at Mamre are called "three angels of God," to one of whom is ascribed, indeed, a distinct errand, but not a higher nature.† There is no mention of the pillar of cloud and fire which guided Israel from Egypt to Sinai, not even in his narrative of the passage of the Red Sea.‡ The promise of a Divine Conductor contained in the Sinai Covenant is never noticed; (indeed, the solemn ratification of that covenant is totally omitted;§) and the fact of Israel's being guided by the miraculous pillar in all their subsequent journeys|| is almost passed over in silence.¶ In two places, a diffused and significant cloud is mentioned as an *occasional* appearance.**

In a writer so stupidly (or *so artfully*††) inattentive to those splendid tokens of the LORD's ancient presence with his nation, which

others, "an angel of God, resembling a young man beautiful and tall;" and several times "the angel." And the transaction (for it does not appear that he means *the person*,) is called "an appearance of God;" as is the miraculous motion of the Red Sea, when it divided for the Israelites. *Antiq.* II. xvi. 2. Similar expressions are used by Josephus in other places: as *Antiq.* III. v. 2. *ab.* viii. 5. *b.* XVIII. viii. 6. *a*; *b.* and XV. xi. 7. *ab* †. where *Whiston* has omitted the word *other* before "manifestations."

In the narrative, too, of the three Hebrews in the furnace, (*DAN.* iii. 25. *Jos. Antiq.* X. x. 5.) *Josephus* makes no mention of their mysterious companion.

* *GEN.* xv. 9—21. *pp.* 57. 64—68. *Antiq.* I. x. 3. *b.*

† *Antiq.* I. xi. 2. *a. b.*. See *p.* 271. *n.* ††. *n.* ¶. *p.* 272. *n.* *.

‡ The guidance so distinctly mentioned in *Exod.* xiii. 17, 18; 21, 22, his narrative passes over in total silence: (*Antiq.* II. xv. 1, 2.) yet there appears some slight allusion to it afterwards. (*Antiq.* II. xv. 5. *b.*) The miraculous division of the Red Sea he calls an "appearance [or *manifestation*] of God," and says that Israel entered it, "as led by God's presence with them;" still silent concerning the miraculous cloud, and its new position. *Exod.* xiv. 19, 20. *Jos. Antiq.* II. xvi. 2, 3, *a.*) The dismay it produced in the Egyptians, (*Exod.* xiv. 24, 25.) he attributes altogether to natural causes, "storms of wind,—showers of rain,—dreadful thunders and lightning, with flashes of fire," and "thunderbolts;" as evidence of which accompaniments, *Whiston* quotes *Ps.* lxxvii. 16—18.—(Compare *Antiq.* II. xvi. 5. XV. xi. 7. *b*†.—The obelisk (†) in this and other places denotes some fault in *Whiston's* translation.)

§ *Exod.* xxiii. 20—23. xxiv. 3—8. *HEB.* ix. 18—20. If *Josephus* had mentioned this important transaction, its place would have been in *Antiq.* III. v. 6.

|| *Exod.* xl. 36—38. *NUM.* ix. 15—23. *NEH.* ix. 12, 19. *Ps.* lxxviii. 14. xcix. 7.

¶ The nearest approach to a statement of this fact is in *Antiq.* III. xii. 5. *b.*

** *Antiq.* III. viii. 5. (*Exod.* xl. 34—38.) and III. xiv. 4. *c.* (*NUM.* xiv. 10.)

†† He may have been well acquainted with the use which his *Christian* countrymen made of that illustrious series of Divine manifestations; and opposition to their doctrine may have either produced real suspense in his own

the Scriptures repeatedly mention as among its highest glories,* we
Presence of the Deity in his earthly cannot expect to find any
ly and in his heavenly sanctuary. suitable regard to the perpetual special Presence of JEHOVAH, either in his earthly or his heavenly temple, or to that plurality of Persons in the One Divine Essence, of which those distant sanctuaries, and the reverence due to each, were instructive memorials. He is, however, by no means so deficient, on the former of these topics, as Philo ;† though he generally agrees with that singular writer in his mode of interpreting the parts of the Tabernacle, and the pontifical robes, as hath been largely shown already.‡ In Josephus we find ascribed to the Deity a local presence, first in Sinai,§ at the time of the Exodus, and long before ; then in the camp of Israel,|| in the Tabernacle,¶ the Temple,** and

mind, as to the share of the Divine Angel in Israel's establishment as a nation ; or may have determined him to hide as much as possible, a portion of Scripture truth, of which a use that he would consider so objectionable, was made by so many others. The same remarks apply to the closely related truths mentioned in the sequel of the paragraph.

* See note ||. p. 273, and NUM. xiv. 14. &c. &c.

† See p. 260.

‡ See pp. 254—260.

§ *Antiq.* II. xii. 1. a. III. v. 1. a. ; b. 2. b. 3. e. 8. b. viii. 8. a.

|| *Antiq.* III. v. 3. b.—“now”—is Whiston's addition. Perhaps Josephus might have some regard here to DEUT. xxiii. 14.—a passage which, I think, he has not noticed elsewhere. See also EXOD. xxxiii. 7—11.

¶ *Antiq.* III. v. 8. a, b.—viii. 1. b. 5. a. 8. a. 10. c. In the first of these passages, this presence is mentioned as an *occasional* rather than a constant favour, to be granted especially at the seasons of worship, yet not always even then, as appears from *Antiq.* III. viii. 9. a. in which curious passage, if Josephus had any scriptural meaning at all, it may have been this,—that Moses had not mentioned any promise of the *constant, hourly manifestation*, or special presence of the Deity in the Tabernacle. See pp. 15, 88 (for 80). n. |||. 90 (for 82), 213.

** The indications of the Divine Presence at its consecration, are described, *Antiq.* VIII. iv. (1. c.) 2. a. ; the continuance of that Presence is implied in *Antiq.* VIII. iv. 3. de.—6. b. v. 1. a, b. *War.* V. xi. 2. d., VII. viii. 7. r., and was noticed, as appears, by heathens ; *Antiq.* XII. iii. 3. e. where, however, the word ‘God’ is added by Whiston. (See p. 224. n. †.) The opinion of Josephus during the war, that God had then deserted his temple, is seen in *Antiq.* XX. viii. 5. d. and *War.* V. ix. 4. s.. The visible sign of that presence, in the shining of one of the high-priest's jewels, he tells us had been withheld two hundred years at the time of his writing. *Antiq.* III. viii. 9. b.

There are, however, many expressions of Josephus, which show that he either was, or to his Roman masters was willing to appear, somewhat skeptical as to the reality of the special Divine Presence attributed first to Sinai, then to the Sanctuary. He speaks of the former, correctly enough, perhaps, as a human opinion, (*Antiq.* II. xii. 1. a.) a rumour that was current ; (III. v. 1. b. 2. b.) and the prodigies that accompanied the Giving of the Law, he relates so as to tempt his reader to consider if they might not have been natural occurrences, dexterously applied to his purpose by Moses. (*Antiq.* III. v. 2. ab.)

the Holy Land;* last of all, in the opinion of the author, (but not of his countrymen,) in Italy,† securing to the Romans their imperial dominion. Of Israel's elevation, the terrible ruin of his country had left him scarcely a hope.‡

The presence of God in the earthly sanctuary is repeatedly mentioned or implied, in brief but decisive expressions:§ yet it is never ascribed to the Divine Angel;|| and the Shekinah, or visible radiance, is nowhere noticed.¶ In one place only, in relating Solomon's

In the same spirit, the Cloud over the Tabernacle is described as a *mist*, which "showed the presence of God to those that *desired and believed it*." *Antiq.* III. viii. 5. *b.* So also, the first indication he mentions of the Divine Presence in the Temple, is the fragrance of the incense burnt at its consecration; (*Antiq.* VIII. iv. 1. *c.*) and when at length the cloud is mentioned, (2. *a.*) it is in such terms as would scarcely seem to an uninformed reader, to imply a miracle.

Several other passages show that he was deeply tinctured with a spirit of latitudinarian skepticism and indifference; (*e. g.* *Antiq.* III. v. 2. *b.* X. xi. 7. *k.* XVII. xiii. 5. *a.* *War*, III. viii. 7. *b.* *Ag. Apion*, II. 42. *c.* Compare *JOHN* v. 46, 47.) In the same spirit, the claim of the Law to the regard of the Jews is founded on its antiquity, and transmission through a long line of ancestors, rather than its direct communication from the Eternal God. *Antiq.* XVI. ii. 3. *j.* XVIII. viii. 5. *b.* *c.* *War*, I. iii. 2. *ab.* II. x. 4. *a.*

* Thus *Jonah* is represented in the Scripture, (*JONAH* i. 3.) and by *Josephus*, (*Antiq.* IX. x. 2. *a.*) as fleeing from the Divine Presence, when he took ship to leave the country. That presence, it is intimated, (*Antiq.* VI. i. 4. *b.*) dwelt in the house of *Abinadab* (1 *SAM.* vii. 1. 2 *SAM.* vi. 3.) when the Ark was there, and with the Roman armies when assailing Jerusalem. (*War*, V. ix. 4. *s.*)

† *War*, V. ix. 3. *c.*

‡ It is probable, therefore, that such expectations as are alluded to in *p.* 216, had not ever been entertained by Josephus, or his seniors. Yet he did not account the case of his country as absolutely hopeless. The Roman fire that consumed the sanctuary, he speaks of as designed by God to *purify* the place and the people: (*Antiq.* XX. viii. 5. *d.* *War*, IV. v. 2. *d.* VI. ii. 1. *h.*) and elsewhere he more plainly expresses a dubious hope of Israel's restoration. (*Antiq.* IV. viii. 46. *bc.* *War*, V. i. 3. *e.*) How strong and general the expectation had been at the commencement of the war, and therefore, probably, for many years before, of a royal and victorious Messiah, appears from a remarkable passage, (*War*, VI. v. 4. *b.*) which shows too, how completely that hope had been effaced, in the mind of Josephus at least, by the disastrous result of the conflict with Rome.

§ Referred to in notes ¶. **. *p.* 274.

|| Which would have been strictly scriptural; (see *pp.* 84 (for 76), 89, 90, (for 81, 82). and *ISA.* lxiii. 9. *MAL.* iii. 1.) but would have too strongly sanctioned Trinitarian and Christian doctrines.

¶ There is in one place (*War*, VI. iv. 8. *a.*) a phrase which *might* be rendered,—"the glory [or visible Divine radiance] about the holy places,"—but which *Whiston* has translated, correctly, I believe, in the former part—"the glorious reputation it [the temple] had for its holiness." The word is used for a *visible brightness* in *LUKE* ii. 9. ix. 31. *ACTS* xxii. 11. 1 *COR.* xv. 41. 2 *COR.* iii. 7. &c.; and for the Radiance that appeared over the Ark, in *ROM.* ix. 4., but as that had not been seen for six centuries or more, it can scarcely have been intended by Josephus in the place quoted. Perhaps he intended the expression

prayer at the consecration of the Temple, he intimates an explanation of the fact in these words: "*I humbly beseech thee, that thou wilt let SOME PORTION OF THY SPIRIT come down, and inhabit in this Temple,*

to be ambiguous : in no other passage, I believe, can he be supposed to have mentioned the Shekinah.

On some occasions he seems to take pains to avoid the mention of it; as in speaking of the Mosaick Tabernacle. His theory was, (as stated *pp.* 254—258) that the outer and oblong apartment of that structure, which was daily entered by the various priests, denoted the land and sea, traversed by mankind; whereas the inner and square apartment, which none might enter but the high priest, once a year, denoted heaven, which is inaccessible to mortal men, though not, as he thought, to the souls of the dead. (*War*, III. viii. 5. *g.*) He might have found the most direct support for his opinion in the fact stated in the Scriptures, that both in the inner sanctuary and in heaven the Divine Presence was gloriously manifested: but entirely omitting this, he grounds his interpretation wholly on the *inaccessibility* of both. *Antiq.* III. vii. 7. *b.* This is the more remarkable, as he was not here treating of the Temple at Jerusalem, from which, in his time, the Shekinah had long been absent; but of the Tabernacle, to whose peculiar glories their absence from the Temple where he officiated, seems to have made him inattentive.

Instead of this solemn and benign, and truly majestick indication of the Divine Presence in the earthly sanctuary, of which, during many centuries, the Scriptures supplied indubitable evidence, (*pp.* 14. *n.* †. 26. 88 (*for* 80). *n.* ||||. 213.) Josephus mentions as the acknowledged indication of that Presence, something far less dignified and instructive, without any good historical evidence; a mere legendary story of light emitted from the Sardonyx, as he calls it, on the high priest's right shoulder, "when God was present at their sacrifices;" (*Antiq.* III. viii. 9. *b.*) an appearance which may have been altogether imaginary, or a mere reflection of the solar rays, or of the fire on the altar. Josephus tells us that it ceased two hundred years before he wrote. If this tale had had the best evidence, it ought not to have excluded all mention of the Shekinah; but seeing it had none, (at least he adduces none,) we might wonder at the obliquity of thought which could prefer to the clear and awe-inspiring averments of Scripture, a tale like this;—if the causes of that obliquity had not been assignable.

Another instance of his slighting the Shekinah, and even the Ark, occurs in his mention of the name I-CHA-BOD, meaning "*Where is the Glory?*" given on occasion of the capture of the Ark, and the death of Eli and his sons, to his new-born grandson. 1 SAM. iv. 21. The question contained in this name appears to me to refer to the Divine Radiance, seen over the Ark, (though many have understood it of the Ark itself, quoting Ps. lxxviii. 61.) and to intimate the dying mother's dread that it might never re-appear. In stating the burden of her grief, the Scripture expressly mentions the capture of the Ark, and the deaths of her father-in-law and husband, saying nothing of the loss of the battle: Josephus, on the contrary, merely says, "to which [son] they gave the name of ICABOD, which name signifies *disgrace*, and this because the army received a *disgrace* at this time." *Antiq.* V. xi. 4. How ignorant or how indifferent was the modern military priest, and Roman captive, respecting the cherished household sentiments of his remote predecessors!

In other places, where a mention of the Shekinah, would have been perfectly natural, and, one might have thought, almost unavoidable, it is altogether omitted: as where he describes the inner sanctuary, or mentions the fact of its not containing any image; (*Ag. Apion*, I. 22. *v.* *War*, *Preface*, 10. *b.* V. *v.* 5. *b.* 7. *de.* VI. iv. 7. *a.*) or where he mentions the extreme veneration with which the Temple was regarded, by others, as well as Jews; (*War*, IV. iii. 10.

that thou mayest appear to be with us upon earth."* Of the special presence of the Deity in heaven, the traces are much fainter, yet plainly discernible.† His *essential* omnipresence, though not mentioned with Philo's frequency, or his strength of expression, was acknowledged by Josephus,‡ who, however, far oftener notices what Dr. Paley calls His *virtual* omnipresence.§ His providential government of human affairs

ab. j. V. ix. 4. o. VI. iv. 8. a. v. 2. a. Ag. Apion, I. 35. b. II. 7. a.) or in his relation of Solomon's prayer at its consecration. *Antiq. VIII. iii. 3.*—As the Shekinah was not there, when Pompey and others forced their way into the inner sanctuary, the obligation of secrecy mentioned in one place (*Ag. Apion, II. 7. cd.*) cannot well account for this silence. And as the Jews boasted of what was to be seen in the inner sanctuary, this secrecy was not thoroughly preserved. *War, VI. iv. 7. a.*

* *Antiq. VIII. iv. 3. d.* Compare HAG. ii. 5. and *p. 395.* This expression of Josephus appears to be a full acknowledgment of the Divinity of the Presence in the Temple, until we compare it with a passage (*War, III. viii. 5. e.*) in which he calls the *human soul* a portion of God, THEOU MOIRA: perhaps, therefore, he might contemplate the presence of some *created* angel, under the phrase "some portion of thy Spirit," MOIRAN TINA TOU SOU PNEUMATOS; or, more probably, use an expression of *designed* ambiguity, without any firm opinion of his own.

† This idea was promoted by the height of Sinai, on whose lofty summit Moses had his solemn interviews with the Deity, who thence spake to the assembled nation. *Antiq. III. v. 3. e. 4. vi. 5. b.* As the inner sanctuary, God's acknowledged presence-chamber, was understood by its inaccessibility to represent heaven, the idea of a Celestial Presence was maintained, (*Antiq. III. vi. 4. b. vii. 7. b. e.*) but in the days of Josephus feebly. See *n. ¶. pp. 275, 276.* It seems also to be recognised in the phrases, 'the Judge of (or from) heaven,' (*War I. xxxii. 3. b.*) and 'the Arbiter who is above,' (*War V. ix. 4. n.*) though the latter expression may denote supreme authority, rather than a celestial manifestation or residence. The title, 'God of heaven', Josephus has not once used: even in relating what is recorded in EZRA i. 2, he changes that title into "greatest God." *Antiq. XI. i. b†.* The souls of the pious are spoken of as ascending after death to "a most holy place in heaven;" but unless the phrase—"most holy"—implies it, nothing is said in that passage of the *Divine* Presence there. *War, III. viii. 5. g.* In short, there is not any-where a clear mention of a heavenly sanctuary; and in the passages where God is said to have a temple far superiour to that at Jerusalem, it is not the "high and holy place" declared by the prophets, (ISA. lvii. 15.) that is referred to, but the whole visible universe, (*Antiq. VIII. iv. 2. b. 3. d†. War, V. xi. 2. d.*) in Philo's style of thought. *p. 262.* The views of the priest Josephus concerning the celestial presence of Jehovah, seem scarcely to have advanced, if at all, beyond those of the heathen commander Titus; who, when he called God to witness, "spread out his hands to heaven." *War, V. xii. 4. a.* Here, however, the word 'heaven' is of Whiston's insertion.

‡ *Antiq. VI. xi. 8. VIII. viii. 4. b.* where Jeroboam is represented as introducing this truth (or that of God's *virtual* omnipresence,) in order to turn away the reverential attachment of his subjects from the Temple at Jerusalem.—*War, I. xxxii. 3. b.* In *Ag. Apion, II. 23. b.* the phrase of Whiston,—"God contains all things," should be, I think,—*possesses all things.*

§ The passage of Dr. Paley's Natural Theology referred to, is in the latter part of *ch. xxiv.* It is copied in *p. 13. n. †.* The passages in Josephus asserting a *virtual* omnipresence, to which I have preserved references, are

(*Appeal, &c. p. 457.*)

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is still more frequently mentioned,* in opposition to the opinion of many gentiles, that the Divine nature was too lofty, or too luxuriously indolent, to take any thought about mankind or their proceedings;† a maxim, the refutation of which was an avowed object of Josephus in his writings.‡

Inspiration is repeatedly asserted,§ but without any distinct attribution of it to the Divine Spirit, of whose personal subsistence

Antiq. I. ii. 1. *a.* II. iii. 1. *cd.* III. xv. 2. *b.* V. i. 26. *g.* VI. xii. 7. *b.* VIII. viii. 4. *b.—xi.* 1. *b.* (XI. vi. 12. *d. h.*) *Life*, 15. *b.* *War*, I. iii. 6. *b.* where *great eye* is the literal version of what Whiston renders “*all-seeing eye.*” *War*, I. xxxii. 3. *b.* V. ix. 4. *t.* VI. vii. 3. *a.* *Ag. Apion*, II. 17. *c.* 40. *c.*

It may be proper to add that Josephus, using a common and scriptural mode of speaking, says that God was *present*, when his meaning is, that the Divine favour and assistance were enjoyed; (*Antiq.* XI. vi. 10. *i.* XV. v. 3. *h.* *War*, V. ix. 3. *d.* 4. *c.*) and when these were withheld, that He was absent. (*Antiq.* VI. xiv. 2. *b.*) These passages should, perhaps, be considered as furnishing the key to the interpretation of others, where our author, in a style less evidently figurative, speaks of God's presence as granted or removed according to his will. (*Antiq.* I. xiii. 2. *c.* III. v. 8. *a, b.*—viii. 9. *b.* *War*, V. ix. 3. *c.* 4. *s.* *Ag. Apion*, II. 40. *bc.*) If these passages be viewed without reference to the former class, it might almost be supposed that Josephus thought the Divine presence capable of being extended, or retracted, or removed from place to place, at pleasure. His thoughts were greatly influenced, perhaps confounded, by the *localized* view of the Deity which pervades the writings and the institutions of Moses; the reason and use of which, as suited both to the childhood of the Israelitish Church, and to the plurality of Persons in the Godhead, and their economical relations, Josephus did not, any more than Philo, comprehend.

* As may be seen in the following places: *Antiq.* II. xv. 5. *b, c.*—(X. x. 5. *c.* where the event was a miracle,) XV. xi. 1. *b, e.* XVIII. v. 2. *a, c.* viii. 9. *b.* XIX. viii. 2. *cd.* XX. ii. 4. *f.* 5. *a.* *War*, III. ii. 3. *d.*—x. 2. *h.* IV. i. 4. *d.* ii. 3. *d.* vi. 2. *a, c.* V. ix. 4. *b—t.*—xi. 2. *d.*—xiii. 5. *c.* VI. v. 4. *a.* VII. viii. 6. *c—f.*—7. *jk.*—xi. 4. *b.* *Ag. Apion*, II. 42. *c.* He represents Titus also as acknowledging it, who never ascribes his victories to the gods of Rome. *War*, VI. i. 5. *cd.* ix. 1. *a.* Occasionally Josephus intimates some doubt on the subject: *Antiq.* XI. vi. 9. *b.* *War*, III. viii. 7. *b.* (III. i. 3. *a.* where his doubt was perhaps rather concerning the *design* than the *fact* of the Divine interposition.) In several places he professes a certain modified belief in *Fate*. *Antiq.* VIII. xv. 6. *bc.* XVI. xi. 8. *b.* XVIII. i. 3. *a.*—&c. &c. &c.

† This, as Josephus remarks, (*Antiq.* X. xi. 7. *j.*) was the opinion of the Epicurean philosophers. *Cic. de Nat. Deor.* L. i. 17, 19. *Brucker*, I. 1273, 1274. [87, 88.] *Enfield*, 275. Others beside Epicureans may have been tainted with this opinion.

‡ *Antiq.* VIII. xv. 6. *b.* X. viii. 3.—xi. 7. *j, k.* *War*, VI. v. 4. *a.* VII. xi. 4. *b.*

§ *Antiq.* VI. iv. 1. *d.* 2. *c.†.* IX. iii. 1. *e.†.* X. x. 3. *d, e.*—xi. 7. *c, fg, i.* XI. i. 2. *a.* It is ascribed to John Hyrcanus, who reigned B. C. 135—106, (*Antiq.* XIII. x. 3. *b.* 7. *a.* *War*, I. ii. 8. *b. **) to a contemporary prophet, Judas, one of the Essenes, (*War*, I. iii. 5. *a.*) and to another of that sect, in the following age. (*Antiq.* XV. x. 4. *e.*) See also *Antiq.* XVII. ii. 4. *g.* *War*, VI. v. 3. *g.*—v.* 4. *a. b.* *Ag. Apion*, I. 7. *d.* II. 31. *b. †.* 40. *cd.* and the following passages, where prophetick dreams or nocturnal visions are mentioned.

Josephus does not appear to have had a glimpse.* The expressions in the Hebrew Scriptures indicating a plurality in the One Godhead† he leaves altogether unnoticed. All the *The Third Person* divine operations are ascribed to God,‡ *not acknowledged.*

Antiq. I. xix. 1. a. 10. a. II. ii. 2. a. 3. a. v. 1. c.—3. a.—4. a.—6. a, b. X. x. 3. a. War, V. ix. 4. d. This kind of inspiration Josephus himself professed to have received. *War, III. viii. 3. a, b. IV. x. 7. b, d.*

In most of the places quoted in this note, no agent is mentioned except God; in two, marked with asterisks, (*), the agent is the Divinity, ('TO DAIMONION;') in others, marked with obelisks, (†), *Whiston* mentions "the divine spirit," and "prophetic spirit," but without any term in the original answering to the word *spirit* in the translation.—False pretenders to inspiration in the time of Josephus are mentioned, *War, II. xiii. 4, 5.*

* In Josephus are very seldom found such expressions as *the Spirit of God*, or *the Holy Spirit*. The former occurs in the story of Balaam, (*Antiq. IV. vi. 5. b.*) but I know not whether either of them is met with elsewhere. In imitating GEN. i. 2, he speaks of a *wind*, (or a *spirit*) *moving*, &c. (*Antiq. I. i. 1. a.*) In all the passages referred to in n. §. p. 278, the word for *spirit* (PNEUMA) does not once occur; nor have I noticed in all his writings more than six places where it denotes a *superhuman Agent*. One is the passage copied on p. 276; three, including that just mentioned, are in the narrative of Balaam's journey to Balak, (*Antiq. IV. vi. 3. ab.*) where the Angel that obstructed his progress (NUM. xxii. 22—35.) is called a *divine spirit*, an expression perhaps implying no more than that he was *sent by God*, or *like to Him*; (see p. 271, and n. **) and also to the immediate AGENT in Balaam's subsequent inspiration, that appellation is given just after, probably in the same sense. (*Antiq. IV. vi. 5. a.*) The fifth is in the account of *Micaiah*; (*Antiq. VIII. xv. 4. ef.*) and the sixth in the narrative of Belshazzar's interview with Daniel, whose supernatural knowledge he ascribed to his having with him the DIVINE SPIRIT. (*Antiq. X. xi. 3. a.*) The use of the phrase for THE DIVINE ANGEL, is a considerable proof that Josephus never used it to denote Him whom Christians acknowledge as the Third Subsistence in the Godhead; but whose office and existence were probably no part of the Jewish writer's creed. Even in some of these places, the word *spirit* may mean *influence* rather than a distinct *agent*.

† The places where some notices of them might naturally have occurred, are *Antiq. I. i. 1. cd.*—4. *g.*—iv. 3. *ab.*

‡ It is unnecessary to quote particular instances, which are in a manner, innumerable. But there are some which on special accounts deserve attention.

In the case of Divine Manifestations, especially such as were visible, if Josephus had constantly used some different term to denote the PERSON MANIFESTED, it might have been thought that he acknowledged some important distinction between that person, and Him who was usually called GOD. But on the contrary, he constantly applies this term to the PERSON MANIFESTED, showing that he neither acknowledged personal distinctions in the Godhead, nor attributed those visible appearances to any of the created angels. The following instances, after each of which the corresponding place of the Scripture is mentioned, will sufficiently prove this.

<i>Antiq. I. i. 4. c.</i>	GEN. iii. 8.	<i>Antiq. III. v. 2. a.</i>	EXOD. xix. 16--20.
— I. x. 5. <i>a.</i>	GEN. xvii. 1, 19.	— III. v. 4. <i>a.</i>	EXOD. xx. 1.
— I. xix. 1. <i>b.</i>	GEN. xxviii. 13.	— V. vi. 3. <i>a.</i>	JUDGES vii. 1—7.
(— I. xx. 2. <i>bc.</i>)	GEN. xxxii. 30.	— VII. vii. 3. <i>a.</i>	2 SAM. xii. 1.
— I. xxi. 2. <i>a.</i>	GEN. xxxv. 1.	— VIII. vii. 5. <i>d.</i>	1 KINGS xi. 9.
— II. vii. 3. <i>a.</i>	GEN. xlvi 2—4.	— VIII. ix. 1. <i>c.</i>	1 KINGS xiii. 20.
— II. ix. 3. <i>b.</i>	(HEB. xi. 23.)	— VIII. xi. 1. <i>b.</i>	1 KINGS xiv. 5.

(*ο THEOS*), or the *Divine Being*,* (*TO THEION*), except where he mentions the *Divine Angel*,† and in two instances the *Divinity*‡ (*TO DAIMONION*). Of the name *JEHOVAH* he has preserved no trace, except that it was unlawful to declare

Beside such as the above, there are numerous passages wherein what Josephus relates of the Deity, will readily be understood, according to the principles of this Essay, of the Second Divine Person; but in which he gives no indication of any such reference, and mentions the Divine Being by the usual appellation, *God*, *ο THEOS*. Among these are the following: *Antiq.* III. viii. 8. *a.* *EXOD.* xxv. 22. *NUM.* vii. 89. *Antiq.* III. xiii. 1. *c.* VI. iv. 4. *a.* I *SAM.* viii. 7. *x.* 19. xii. 12. *Antiq.* VII. iv. 1. *d.* 2 *SAM.* v. 22—25. I *CHRON.* xiv. 13—16. See *pp.* 85*, 86*. *Antiq.* VII. iv. 4. *a. b.* 2 *SAM.* vii. 2. I *CHRON.* xvii. 1. *Antiq.* VIII. iii. 7. *a.* I *KINGS* vii. 48. 2 *CHRON.* iv. 19. *Antiq.* VIII. iv. 3. *de.* I *KINGS* viii. 37—43. 2 *CHRON.* vi. 28—31. *War*, I. iii. 2. *a.* (*LEV.* xxiii. 40—43. II. xv. 4. *a.* xvi. 2. *d†.* IV. iv. 6. *a.*) V. ix. 4. *c, f, s.* (VI. vi. 2. *e.* viii. 3. *b.*)

Josephus gives the word *God*, (*THEOS*) without scruple to heathen divinities, (*Antiq.* IX. xiv. 3. *a.* VIII. vii. 5. *b.* xiii. 5. *c.* IX. ii. 2. *a.* xii. 3. *bc. f.* [*Ag. Apion.* I. 14. *bc.*] II. 17. *ft†*), toward which he inculcates, like Philo, (*p.* 265 *n.* **), a courteous regard unsanctioned by the Scriptures. (*Antiq.* IV. viii. 10. XVI. ii. 3. *e, ft.* *Ag. Apion*, II. 34. *a.*) In other places, however, he declares the Israelites' conviction that He whom they distinguished as *their own God*, (*Antiq.* VIII. vii. 5. *b.* xi. 2. *f.* xiii. 5. *c.* XII. v. 4. *d.*) *their ancestor's God*, (*Antiq.* X. iv. 5. *a†.*) *their territorial God*, or *God of their country*, (VIII. xiii. 5. *b.*) *the greatest God*, (*Antiq.* IX. vi. 6. *a†.* x. 2. *c†.* xiv. 3. *a, b†.* X. iv. 5. *a†.* XI. i. 1. *b†.* iv. 4. *b†.* XII. v. 5. *a†.* XIII. iii. 1. *b, c†.* XV. xi. 1. *cd†.*) was the true and only *God*. (*Antiq.* VIII. xiii. 5. *b.* 6. *a.*) And he gives several examples of *heathens* using the term *God*, (*THEOS*) without any addition, for the *God of the Jews*, or, at least, for the Supreme Deity. (*Antiq.* XVIII. viii. 5. *b.* *War*, III. x. 2. *gh.* IV. vi. 2. *a, bc.* V. xii. 1. *e.* VI. i. 5. *c.* VI. ix. 1. *a.* *Ag. Apion*, I. 14. *b.*) Yet Titus is once represented as doubting which of the *GODS* had anciently been the Guardian of the Temple, and whether it then had any. *War*, VI. ii. 4. *b.*

* *Antiq.* III. v. 7. *b.* V. i. 28. *bc.* VI. iii. 4. *a.* xii. 7. *b.* X. x. 2. *de.* XI. i. 2. *a†.* vi. 11. *de.* 12. *d.* XIII. x. 3. *b.* XVI. ii. 3. *hi.* vi. 7. *a.* XVII. xiii. 5. *a.* XVIII. viii. 6. *c.* 8. *b.* *War*, I. vii. 5. *a.* xxiii. 5. *e.* IV. iii. 6. *b.* 10. *n.* vi. 3. *c.* V. ix. 4. *s, u.* xiii. 6. *b.* Whether Josephus had any reason (beyond the variety it gave to his style) to prefer this phrase (*TO THEION*) to *God* (*THEOS*) in the places where he has used it, I leave to others to inquire; if any shall think it worth while. Many of the passages quoted in this note relate to the earthly sanctuary, and the ceremonial worship of the Deity. The phrase is not found in the Septuagint. That it was used by Pagan writers, to denote 'the supreme God,' is shown by *Cudworth, Intell. System*, Ch. IV. Sec. xiv. *Edit. by Birch*, 1820. Vol. ii. p. 8.

† See *p.* 271, and notes *, †, ‡.

‡ *War*, I. ii. 8. *b.*, where it is said that the Divinity imparted supernatural knowledge to *John Hyrcanus*, who flourished B. C. 135—106, (See *p.* 278, *n.* §.) Did Josephus mean to suggest that this might have come from some angelick being? or did he not rather use the term (*TO DAIMONION*) in the sense which Cudworth shows was common among the Greeks, for the *Supreme Divinity*? (*Intell. System*, Vol. ii. *pp.* 9, 10.) The noun from which it is derived he uses in the plural, for the *ghosts of Herod's sons*, Alexander and Aristobulus, (*War*, I. xxx. 7. *a.* [*Antiq.* XIII. xvi. 3. *a.*]) and in the singular indefinitely; (*Antiq.* XIII. xvi. 2. *f.*) and the adjective *DAIMONIOS* several times, *War*, IV. i. 10. *c.*

it,* and that the high priest's mitre had "the name of God inscribed upon it;"† to the name JAH there is not the slightest allusion.‡ The title MESSIAH or CHRIST occurs not once in his writings;§ the expected Descendant of David,|| and the Divine Presence that anciently accompanied the Ark,¶ if not absent altogether from his thoughts, are excluded from his pages; for which sufficient motives may readily be assigned. He gives *Other* no hint of any matrimonial relation of a Divine Per- *topicks.* son to Jerusalem, or the Israelitish Church. The paternal relation of the Deity is sometimes mentioned,** yet never with reference to a Divine Son, but to the people of Israel,†† the human race,‡‡ and the universe.§§

ix. 2. *de*, V. ix. 4. *b*†. VI. v. 3. *g*. and also DAIMONIOS, (*War*, VI. iv. 5. *b*.) is used in the sense of prodigious, supernatural, miraculous.

* *Antiq.* II. xii. 4. *ab*. See also *War*, V. x. 3. *e*.

† *Antiq.* III. vii. 7. *e*.

‡ Unless in *Antiq.* VIII. vii. 5. *a*, he alludes to the name *Jedidiah*, (2 SAM. xii. 25.) which is not very probable.

§ It has been remarked before (*p.* 270. *n.* ||.) that the famous passage, *Antiq.* XVIII. iii. 3. is almost universally considered *not genuine*.

|| The ministry and baptism of John are mentioned; (*Antiq.* XVIII. v. 2.) but not a word is said of his announcing the approach of One far greater than himself, or of the general expectation at the time. (LUKE iii. 15.) The strong and almost universal hope forty years after, of a political deliverer, is mentioned by Josephus; (*War*, VI. v. 4. *ab*.) but in the very next words he applies the Scriptural predictions concerning the Messiah and his kingdom, to *Vespasian*, the *desolator* of Judea; because he was raised to the imperial dignity when in that country! (IV. x.) So greatly had the house of David and its predicted honours fallen into neglect.

¶ A dim and dubious intimation of the *ancient belief* of such a Presence, may here and there be detected; (as in *Antiq.* VI. i. 4. *b*.) but it was not made the subject of a distinct affirmation, nor is any name or title given to it, except that mentioned on *p.* 276. See also *p.* 275. *n.* ¶.

Josephus excluded from his pages not only the title CHRIST, but also others then current among the Jews; as SON OF GOD, WORD OF GOD, HOLY ONE OF GOD, &c.

** The places where this relation is mentioned are very few: all that I remember to have observed are referred to in the three following notes. Their fewness in Josephus, forms a striking contrast to the frequent introduction of the idea, in the writings of Philo and the other Alexandrians, (*pp.* 262, 263,) in the discourses of the Lord Jesus to Jews, (MATT. vi. 15. &c. [JOHN viii. 41.] and in the writings of his Apostles to Christians. (1 COR. viii. 6. 1 PET. i. 17.) All these parties were probably objects of the strong dislike of Josephus.

It may be worth mentioning, that he almost always couples the term *Father* with another, in such phrases as *God and Father*, *Father and Lord*, and once, *Father and Origin*. (*Antiq.* VII. xiv. 10. *a*†.)

†† *Antiq.* V. i. 25. *a*.

‡‡ *Antiq.* IV. viii. 24. *c*. *War*, III. viii. 5. *g*, where *self-murderers* are the persons immediately referred to; of whom God was accounted the Father, as he was that of the whole race.—Compare *Ag. Apion*. II. 24. *a*.

§§ *Preface to Antiq.* 4. *b*. *Antiq.* I. xiii. 3. *b*†. II. vi. 8. *l*. VII. xiv. 10. *a*†.

Angelick beings are little noticed by Josephus.* He had a great respect for the Grecian philosophers,† but apparently none for the Cabballistick or emanative philosophy,‡ in which Philo so greatly abounds. Standing aloof from the Alexandrian, and still more from

* They are mentioned in the following places : *Antiq.* I. iii. 1. *ab.* (x. 4. *b.*) xi. 2. *a.* *b.*—xix. 1. *ab.*—xx, 1. *a.* (V. vi. 2. *a.*—viii. 2, 3.) VII. xiii. 3. *bc.* War, V. ix. 4. *g.* These, I believe, are all the instances taken by Josephus from the Scripture Histories, except those where he mentions the Divine Angel. (*p.* 271, *n.* *, †, ‡.)—The strange opinion expressed in the first of these passages, was common also among the early Christian writers. (See *Osburn's Doctrinal Errors of the Apostolical and Early Fathers*, *p.* 48.—They founded it on GEN. vi. 2.)—There are also other places in Josephus where Angels are mentioned, which will require a little comment. He gives, in two different works, (*Antiq.* XV. v. 3. War, I. xix. 4.) a speech said to have been delivered by Herod to his army, to animate them in a war against the Arabians, who had broken the law of nations, by slaying his ambassadors. The two copies of this speech differ so greatly as to discredit both. In the *Antiquities*, written for European readers, (*Preface*, 2.) Josephus puts into Herod's mouth, as an aggravation of the Arabians' crime, the remark that the very name of *angels* or *messengers* (for these were anciently expressed by the same term) is sacred, "since" says he, "we have learned from God the most excellent of our doctrines, and the most holy parts of our laws, through angels; for this name brings God to the knowledge of men,"—(*Antiq.* XV. v. 3. *g.*†.) But this argument is entirely omitted in the account of the War, written originally for Asiatick readers, especially the dispersed Jews. (*War. Preface*, 1. *b.*) Expressions of the same kind are found in ACTS vii. 53. GAL. iii. 19. HEB. ii. 2, 5. What *Herod* or *Josephus* meant I do not now stay to examine; (see *p.* 271. *n.* ††.) and a more proper occasion may occur for inquiring the meaning of *Stephen*, and of the *apostle*.

The mention of the Angel (recorded 2 KINGS, xix. 35.) introduced by *Josephus* in his own speech to Jews, (*War*, V. ix. 4. *g.*) is entirely omitted in his *Antiquities*. (X. i. 5. *a.*)

On the meaning of '*angels*,' in the vow of the *Essenes*, (*War*, II. viii. 7. *d.*) a hint has already been given, in *p.* 242, *n.* *, 3.

A very natural opinion seems to have prevailed, that the Temple was constantly frequented by a number of angels. In the conclusion of a speech of his own to Jews, (*War*, II. xvi. 4. *end.*) Josephus says, "I call to witness your sanctuary, and the holy angels of God, and this country common to us all, that &c. &c." And this opinion may have been confirmed by the voices "as of a multitude," heard in the Temple, shortly before its destruction, saying, "Let us remove hence." (*War*, VI. v. 3. *e.*)

Whether Josephus had any reference to angels good or bad, in his use of the adjectives *DAIMONIOS* and *DAIMONIOS*, in the places quoted *p.* 280, *n.* †. I do not inquire at present. He has not, I think, applied to them, as *Philo* has, (I. 263. A. 642. B.) the parent word, *DAIMONES*. Its occurrence in other senses is mentioned *p.* 280. *n.* ‡.

† This appears from his style in various particulars, and from these passages : *Ag. Apion*, II. 17. *g.* 37. *a.* *b.* *Life*, 2. *c.* They are further alluded to in *Antiq.* X. xi. 7. *j.* XV. x. 4. *d.* *Ag. Apion*, I. 2. *f.* 22. *b.* *c.* II. 32. *bc.* In one place he acknowledges the danger of philosophy. *Antiq.* III. viii. 9. *b.*—See *p.* 230.

‡ In one place, (*Antiq.* IV. viii. 47. *b.*†.) Whiston makes Josephus attribute to Moses these words;—"I think it proper to bless that divine power which will take care of you, &c."—as if Moses believed in the Essential Powers taught by that philosophy. But the passage is mistranslated. It should be—"bless the power of God, who will take care &c."

the Christian doctrines, he discovers in his writings a strong *anti-trinitarian* bias, perfectly natural in his circumstances, but not therefore to be ascribed to former ages.* Whereas the instances in which he either agrees with the Christians, or cautiously avoids contradicting some notions of theirs, have the more weight as evidences of the ancient Jewish creed, from his hostility to its contemporary adherents.

* Yet, perhaps, this has often been done almost unconsciously. It has been a common prejudice, that the Jews must be the best interpreters of their own Records. And the respectful attention paid to the writings of Josephus by literary Christians of the *third* and following centuries, may have rendered them less attentive than their predecessors to the series of manifestations of the Divine Son in the Old Testament.—See *p.* 273. *n.* ††.

As we are now taking leave of Josephus, it may be of use to throw together here a few instances in which passages of this writer afford some slight confirmation of opinions expressed in this Essay.—The angel mentioned 2 SAM. xxiv. 16, was distinguished by him from the Deity, to whom David prayed; as in *p.* 94. *Antiq.* VII. xiii. 3. *c.*—The idea of a *chariot* associated with the large *cherubim* in the *adytum* of Solomon's Temple, is mentioned by Josephus, (*Ant.* VII. xiv. 9. *bc.*) as in *p.* 98.—The mention of Zadok (in *Antiq.* X. viii. 6. *a.*) as the first high priest in the Temple, is in harmony with what is said of him in *pp.* 18, 19.—The use made of some Greek writers of Jewish history in *pp.* 228, 229, is sanctioned by Josephus. *War*, *Preface*, 6. *ab.*—And the larger extent of the land inclosed by Herod about the Temple, (*War*, I. xxi. 1. *a.*) deserves to be remembered in connexion with the remarks on *p.* 217. *n.* *. *Query*; was there not along the *base* of Mount Moriah, and, of course, at some distance from the quadrangle of piazzas which crowned its enlarged summit, a wall simply of inclosure, dividing what was called the Mountain of the House, from the less sacred ground of the city. And is not this the wall here alluded to by Josephus, as also by *Maimonides*, in the quotations from his treatise *Beth habechira*, *c.* 7. inserted by Outram in his work *De Sacrificiis*, L. I. c. iii. *sec.* 5, 8? See the plate in *Dr. Wells's Geography of the O. & N. T.* Vol. ii. *edit.* 1828. *p.* 60. and in *Dr. Jennings's Jewish Antiquities*, *p.* 1. *edition* *Edin.* 1808, showing the idea of Villalpanda on this point; and compare *Exod.* xix. 12, 23. ☞ A mistake in the printing of the note * on *p.* 217, may here be corrected. The reader is requested to take the last line but two *before* that immediately above it, and the sentence will be right.

As some readers may observe that Whiston has given in his translation, as the last of the "*Genuine Works*" of Josephus, a fragment from a *Discourse to the Greeks concerning HADES*, and that there are no references to this piece in my pages, it may be proper to state that that fragment is not now attributed to Josephus by any competent critick, notwithstanding Warburton's mention of it. *Divine Legation, Notes to B. V.* [NN] *Works*, (1811.) Vol. V. *pp.* 279—281.

Another remnant of antiquity, not included in Whiston's translation, has by some been ascribed to Josephus, and is contained in some editions of his works. It often bears the title of *The Fourth Book of the Maccabees*; and a short account of it may be seen in Mr. Hartwell Horne's *Introduction to the Holy Scriptures*, at the close of his chapter on the Apocrypha. As the general and well grounded opinion is that Josephus was not its author, and as it contains nothing which, if it had been his, could have modified the statements, or supplied any valuable addition to the references, on the preceding pages, no notice is taken of it in this Essay, beyond what appears in *p.* 224, *close of n.* †.

If any should blame, as singular and excessive, the attention given to Josephus, in preparing this work, or others should wish to pursue the inquiry further, it may be of use to mention the following title, which I saw for the first

After Josephus, (if *Basnage** be right) in the close of the first century, or beginning of the second, (though Mr. Whitaker† hath
The poet assigned him a much earlier date) lived *Ezekiel*, a
Ezekiel. Jewish poet, who wrote in Greek verse "The Departure from Egypt," fragments of which have been preserved by Eusebius in his "Evangelical Preparation."‡ In this poem Ezekiel introduced the Deity speaking from the burning bush to Moses, telling him the ground was holy, and adding,—“for the DIVINE LOGOS shines forth to thee from the bush,”§ words perhaps designed by the poet to express that the Speaker was himself the Personal LOGOS :|| and two other passages¶ may be so interpreted as to give some slight confirm-

time, in the 7th edition of Mr. Horne's valuable work, while the proof impression of this page was waiting for correction. "Capita Theologiæ Judæorum Dogmaticæ, e Flavii Josephi scriptis collecta. Auctore Carolo Gottlieb Bretschneider. Lipsiæ, 1812. 8vo."

It may be convenient for some readers to see repeated here, that the mode of referring to Josephus in the preceding notes was explained at p. 254, note *. And it may be useful to repeat that wherever an obelisk [†] is appended to a reference, it denotes some defect in the translation, often such as partly conceals the ground on which the reference is made. Happily, the publick are to have a better version. See p. 270, n. ‡.

* *Basnage's History of the Jews, tr. by Taylor; folio, (1708) p. 510. c. 2. Jahn's Hebrew Commonwealth, (London, 1829.) Vol. ii. p. 222.* This passage has been referred to before, p. 228. n. ‡. and *Ezekiel*, in p. 222. n. ||.

† *Origin of Arianism Disclosed, (1791,) pp. 214, 219, 223, note.*

‡ L. ix. c. 28, 29.

§ Edit. Vigeri, Colon. 1688. p. 441. A.

|| The greek word LOGOS may denote a *discourse* or *message*, and the whole phrase, a *Divine communication*. And a comparison of this passage with one in *Philo*, II. 91. c. may incline one to think that *Ezekiel* by the DIVINE LOGOS in this line, meant no more than a miraculous emblematical scene, representing to the eye the thoughts of the Eternal Mind.

In the latin version in the edition referred to in n. §, the personal sense is not given to the word LOGOS in this passage. The words are, "*Divinus aures afflat ex fumo sonus.*" On the contrary, Mr. Whitaker confidently gives it the personal sense :

"For holy is the ground on which thou standest,

"And from the bush the HEAVENLY LOGOS shines."—p. 221.

¶ One of these (p. 443, A.) is rendered with sufficient exactness, by Mr. Whitaker, thus :

"But thou shalt tell my people, when at even

They sacrifice the paschal lamb to God,

That they shall touch their outer doors with blood,

And the DREAD ANGEL seeing, shall pass by."—p. 222.

By the "DREAD ANGEL," he (Mr. W.) understood the Second Divine Person, the LOGOS, who is the Speaker in this place.—p. 230, l. The LORD's passing by the sprinkled houses is indeed mentioned in *Exod.* xii. 23, 27 ; but the immediate agency in the death of the first-born is ascribed in *Exod.* xii. 23, to

ation of this opinion. In other passages appears a forgetfulness of the Manifested Divine Presence,* like what has been observed in the Greek fragments before quoted from Eusebius.†

a distinct personage called *the destroyer*, whom probably Ezekiel meant in the phrase *dread angel*, as he expresses the same idea a little after by the phrase, "that the *pestilence* may pass by, away from the Hebrews."—*p.* 443. *D.* 11. (This passage was mentioned before; *p.* 222. *n.* ||.)

In the other passage, (*Euseb. Præp. Evan. p.* 440, *A, B.*) a glorious personage in human form, is said to have been seen in a dream by Moses, before his Call at the bush, seated on a lofty throne reaching to heaven, who invited Moses to him, gave him a diadem and sceptre, and departed, leaving him in that sublime elevation, to survey this terraqueous world, and the hosts of stars crowding to pay their homage at his feet;—a dream interpreted as a prediction of his future elevation as a divine lawgiver and ruler. If by this glorious Personage the Logos be not intended, I know not who is: but the evidence seems not sufficient to make it a distinct proof of Jewish trinitarianism.

* In relating the passage of the Red Sea, the miraculous pillar of cloud dividing Israel from the Egyptians, (*Exod. xiv. 19, 20.*) is mentioned as if it had never been seen before that evening, (contrary to *Exod. xiii. 21, 22.*) and without any reference to its indicating an intelligent and mighty Conductor of Israel. *p.* 444. *D.* 12. 445. *A.* It may be said, indeed, in excuse for the poet, that this narrative is given by an Egyptian soldier, who had survived the destruction of the host, and who could not be supposed to know the previous circumstances of Israel's march, or to understand the manifestations of their Divine Protector. But such an informant ought, at least, to state the appearances correctly; so that this excuse will not avail in the following instance. The Scripture relates (*Exod. xiv. 24.*) that "in the morning watch, JEHOVAH looked unto the host of the Egyptians *through the pillar of fire and of the cloud*, and troubled the host of the Egyptians,"—whereas Ezekiel's Egyptian, instead of this, relates that a certain brilliant light as of fire shining *from heaven*, was seen, as if God himself were present as Israel's Defender. *p.* 445. *c.* Probably a celestial manifestation seemed to Ezekiel more natural and credible, than a Divine Radiance from the protecting pillar of cloud and flame, which moved along the bed of the sea. (*Exod. xiv. 20.*) This latter would have suggested, if not proved, personal distinctions in the Deity; which was not done by a light *from heaven*, the acknowledged dwelling-place of the Supreme.

A little while after, a shady and verdant spot, for Israel's encampment, (which proves to be *Elim*, mentioned *Exod. xv. 27.*) is described to Moses, by a messenger whom he had sent out, and whose attention was first directed to the place by a light issuing from it, like a pillar of fire. *p.* 446. *A.*—This may almost suggest the inquiry whether Ezekiel did not suppose that the appearance of the *Ignis Fatuus* in marshy situations, and the cloudy exhalations rising from them, indicated to Moses and the host in what direction to move, and where to encamp: and that these natural circumstances had been anciently magnified into the tradition of a *miraculous* pillar of cloud and fire. The absurd and daring spirit of modern anti-supranaturalists is much older than the eighteenth century.—Yet the nature and aspect of the country give little countenance to this notion. See *Dr. E. Robinson's* excellent work, *Biblical Researches in Palestine, &c.* Vol. i.; *Laborde, &c.*

† *pp.* 228—230. In taking leave of this *Ezekiel* and his sacred drama, I may remark that the passages commented on in the last note, increase my doubt whether by the *Divine Logos* in *Euseb. P. E. p.* 441. *A.* (see *p.* 284. *n.* ||.) he meant a Personal Subistence in the Deity. Ezekiel is not so much a witness to the preservation of the truth, as a specimen of the manner in which it was obscured and lost.

A little more attention is due to certain significant expressions of the Cabballistical book ZOHAR, or *Book of Light*; which professes to be a posthumous collection of the sayings of a Cabballistical noted Rabbi, Simeon the son of Jochai, written in the second century, and probably containing many ideas and phrases current among the Jews, in the first.* Though its antiquity has been disputed, the weight of opinion seems to be decidedly in favour of this early date, which is said to be confirmed by the very language in which it is penned.† Schættgenius, an eminent Continental scholar, “devoted a large portion of his life to the study” of this curious book; and from him Dr. J. Pye Smith has quoted the following lines.‡ “With respect to the names of the Messiah, he “is expressly called in the book Sohar, by the incommunicable name “Jehovah, the Angel of God, the Shekinah or Divine Glory, the “Mediator, Michael the Archangel, the Angel of the Covenant, the “Word of the Lord, God the Holy and Blessed :—the Image of God, “the Brightness of his Glory, the Lord of Hosts, the Son of God, the “Son of the Most High, the faithful Shepherd, the Lord of the “ministering Angels,—the Angel Redeemer.” Other expressions of Apparent confirmation of similar import are also quoted by the higher sense of ‘Christ.’ Dr. S.;§ but as none of them indicates any expectation of an Incarnate Messiah,|| it is natural to conclude that no such indication is to be found in the book ZOHAR;¶ and that the preceding titles, being all of them deducible from the

* Smith’s Scripture Testimony to the Messiah, 3rd Edition, (1837.) Vol. i. p. 585. In p. 594, after some quotations from this book, Dr. S. calls them “shattered and faded relics of the knowledge, opinions, and conjectures of the latter ages of the Jewish state.”

On the other hand, a reviewer in the *Christian Observer*, 1829, p. 418, col. 2. has said, “Mr. Oxlee has given abundant proof that the Sepher Zohar itself is comparatively a modern work.” In a note, the date A. D. 1293, is assigned to it, along with a sketch of Mr. O.’s reasons, and a strong commendation of his critical disquisition on this point. At present, however, I rely on the judgment of Dr. Smith, rather than on Mr. O., or the anonymous reviewer.

† *Scrip. Test.* I. pp. 586, 585—590. ‡ pp. 589, 590. § pp. 589, 593, 594.

|| There are no such titles given him as ‘Son of Man,’ ‘Son of Abraham,’ or ‘of David,’ ‘Prophet like unto Moses,’ nor even ‘King of Judah,’ or ‘of Israel,’ nor are there any predictions that required a human nature for their accomplishment.

¶ If there had been any such, we may be almost sure that Schættgenius, whose object appears to have been the illustration of the N. T. generally, would have quoted them; and as Dr. Smith’s object was to state all that can be ascertained of the ancient Jewish opinions concerning the expected Messiah, he would doubtless have noticed such quotations, if there had been any. This may be regarded as evidence until the contrary shall be proved by some quotation from the ZOHAR.

Old Testament alone, were applied to that Mysterious and Almighty Agent, who had consecrated by his visible presence the ancient Tabernacle and Temple.* If this be true of the others, it is true also of the title *Messiah*; and thus the book Zohar may be cited as an independent evidence of the position maintained in this Essay, that the title MESSIAH OR CHRIST was anciently applied to the Divine Presence accompanying the Mosaick Ark.† I speak dubiously, because I know nothing of this book, except from the writings of Dr. Smith, Brucker,‡ Allen,§ and others; who have not made this observation.

This tedious examination of obsolete literature is to be closed by some notice of the 2nd Book of ESDRAS, which was reserved for this place, when the other books of the Apocrypha were 2 *Esdras*. investigated.|| That singular book, written by some Jew slightly tinged with Christianity, in the early part, probably, of the Second Century,¶ pretends to have been composed by Ezra, or Esdras, the

* The title *Shekinah* will be admitted without hesitation to denote that Person; the other titles are evidently said to be given to the same; and if the title *Messiah* be indeed used in this book, (and not merely introduced into the discussion by Schettgenius to express what he *presumed* to be the rabbi's meaning,) it must be taken in the same sense.

† p. 20, &c.

‡ *Hist. Crit. Philos.* Vol. ii. pp. 839—845.

§ *Modern Judaism*. (1816.) p. 67.

|| pp. 219, 221, 223.

¶ *Trajan*, who began to reign A. D. 98., is thought to be alluded to in a pretended prophecy of the Roman Empire, in 2 ESDRAS xi, xii. See the part of *Basnage's History of the Jews*, appended to *Jahn's History of the Hebrew Commonwealth*, (London, 1829.) Vol. ii. pp. 284—291. These pages contain the best account of this book that I have had access to, while preparing these remarks on it. Just as I was closing the examination, a recommendation of the following work by Abp. Laurence first met my eye. "Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita, a Ricardo Laurence, LL. D. &c. Oxon. 1820. 8vo." This, which Dr. L. calls the *First Book of Ezra*, is no other than the apocryphal 2 ESDRAS: the Ethiopick version, and also one in Arabick, may be of use in ascertaining the text; and Dr. L.'s volume is said to contain "an elaborate critical disquisition on the author of this book, the time when he probably lived, the character and value of the Ethiopick, Arabick, and Latin versions, and the use to be made of the book in a theological point of view." (*Horne*, p. 140.) For this volume a literary friend at my request made diligent inquiry among the London booksellers; but found that it could not be procured there. I cannot therefore correct my own comments on this book, by those of the Archbishop; who, I have since learned from the *Christian Observer* for Aug. 1829, p. 503, maintained that the book "was written about the year before Christ 26." The reviewer adds, "It bears, however, some decisive marks of not having been written till long after the commencement of the Christian era."

If any should follow Dr. Laurence in assigning to the book this earlier date, instead of that assumed by the learned *Basnage*, (p. 288.) and given

priest, more than four centuries before the Christian era.* The Greek original is lost :† but it is extant in an ancient Latin translation, contained in the Vulgate, at the end, but never regarded by the Church of Rome, nor I believe, by any other, as canonical.‡ It consists chiefly of a series of dialogues between Ezra and a Celestial Visitant, whose rank is not clearly stated on his first introduction,§

The Angel Uriel. but who, as the intercourse proceeds, is called ‘the angel’,||—‘Uriel the angel’,¶—‘Uriel (or Jeremiel) the Archangel’,**

above ; the effect on the cautious reasonings I have founded on it, will only be to strengthen them. The book, if written so early, is a more decisive evidence of the ancient trinitarianism of the Jews. For my own part, I decline altogether to rely on any such evidence. That of the Canonical Scripture, as it is immeasurably higher in authority, appears to me also, on this point, far more unequivocal. But to prevent the bringing of plausible objections and false conclusions from these remnants of Jewish literature, it seemed necessary to investigate the amount of their testimony.

From the *seventh* edition of *Mr. Horne's* invaluable work, (1834,) *Vol. iv. p. 240*, I copy the following important sentences relating to 2 ESDRAS. “Both [the Ethiopic] and the Arabic versions have only from Chapter III. to Chapter XIV. inclusive. The remaining chapters, as found in the Latin Vulgate, have clearly no connection with it, but form two separate apocryphal pieces, and are thus distinguished in almost all the *manuscripts* of the Vulgate, though they are now *printed* as part of the second book of Esdras.”

* vii. 28, 29.

† *Horne's Introduction*, (1818,) *Vol. ii. p. 326*. It “is supposed to have been originally written in Greek.”

‡ *Horne. Basnage* in the appendix to *Jahn*, ii. 285. What degree of authority was attributed to it by those who used the Ethiopick version, I know not.

§ i. 4. “The word of the Lord came unto me.” The very learned *Francis Junius*, whose amended latin version and brief notes on this book, I shall have frequent occasion to refer to, indicates in his notes on *ch. i. 4.* and *iv. 1.* that by ‘Lord’ in this phrase, he understood Him who is afterwards called the Angel Uriel, and by the whole phrase, a revelation from the Mediator ; not giving the personal sense to the term *Word*, as if used for the Mediator himself, nor to *Lord*, that of the Supreme Person in the Deity.

I once intended to give a tabular view of the contents of this book, showing the circumstances and purport of each interview of the Celestial Visitant with Esdras, and particularly referring to the verses by comparing which it may be seen that that Divine Visitant, throughout the whole series of interviews, was the same Person, the Angel Uriel. But since I found that Abp. Laurence has written on the book, and that I cannot obtain his work, by which my own might be corrected, I gave up that intention ; yet subjoin the following references to the verses where the account of each interview begins and ends. I. i. 4. ii. 48. II. iii. 4. v. 15. III. v. 22, 31. vi. 34. IV. vi. 38. ix. 25. V. x. 28, 31...59. VI. xii. 7...39. VII. xiii. 14...56. VIII. xiv. 1...26. IX. xiv. 38...41. X. xiv. 45. xvi. 78. In this last portion it is not clear whether by the Divine Speaker is intended the Second Person, or the First. See the close of *n. ¶*, beginning on the last page.

|| ii. 44, 46, 48. iv. 1. v. 15, 31. vii. 1. (xii. 51 : here the word is omitted in the *Vulgate*, and *God* [Deus] is inserted by *Junius*.)

¶ v. 20. x. 28.

** iv. 26. Both the *Vulgate* and *Junius* have here “Jeremiel Archangelus,” *Jeremiel* is the marginal reading in the English version.

is addressed by Ezra, 'O Lord that bearest rule,*—'My God,'†—'My Lord,'‡ and hath ascribed to him many works and prerogatives unquestionably divine.§ The name *Uriel*, which means *The Light of God*,|| may refer to the *Shekinah*, or miraculous radiance that denoted the Divine Presence in the Holiest apartment of the ancient Tabernacle and Temple.¶ The subordination implied in the word *Angel*, (messenger or representative) is further indicated by the express mention in several places of the Superiour Divine Person.** Of the Third Person, the Holy Spirit, a transient mention is made once or twice.††

Thus far the views of this unknown Jew personating Ezra might appear to be decidedly and pretty correctly trinitarian. But as the reader proceeds, he is astonished to find the Messiah mentioned, by his names *Jesus* and *Christ*, as *The Messiah called the SON OF THE ANGEL URIEL!*‡‡ So that *that Angel's Son*. we have here a form of error approaching to some of the most ancient

* "Dominator Domine"—*Vulgate*—"Domine Jehova"—*Jun.*—iv. 38. v. 38. vi. 11. vii. 17. xii. 7. xiii. 51.

† vii. 3.

‡ iv. 3, 5. x. 34.

§ v. 43, 45. vi. 6. viii. 7, 10, 11, 44, 47.

|| Or, *God is my light*. In *Cruden's* Alphabetical Table of Proper Names, it stands thus: "URIEL, God is my light or fire; or the light of God. 1 CHRON. xv. 5." The note of *Junius* on 2 ESDR. iv. 1. begins "*Uriel*] Hac voce significatur Christus, lux & sapientia Dei,"—The name is given by *Milton* to the Angel whom he has placed in the sun; and Bp. Newton's note (to which Mr. Todd has not added any thing) on *Paradise Lost*, III. 654. is as follows. "*Uriel*] His name is derived from two Hebrew words which signify *God is my light*. He is mentioned as a good angel in the 2nd book of Esdras; and the Jews and some Christians consider him to be an angel of light, according to his name: and therefore he has, properly his station in the sun."—All that *Gesenius* gives under this word in his Hebrew Lexicon, translated by Dr. Robinson, is as follows. "(A) URIEL (flame of God) *Uriel*. pr. n.m. a.) 1 CHRON. vi. 9. xv. 5. 21. — b.) 2 CHRON. xiii. 2." From these quotations it will be seen that the interpretation above given, has not been framed to help my argument.

In the book of *ENOCH* Uriel is repeatedly mentioned; in *two* places along with Michael, Gabriel, Raphael, and others, as their equal and companion; (ix. 1. xx. 2.) in others singly; (xix. 1. xxi. 6. xxvi. 2. lxxix. 1. lxxxi. 8.) and in *four*, as the Conductor of the heavenly bodies, and Expositor of their motions. lxxi. 1. lxxiii. 1. lxxiv. 7. — "the angel whom the Lord of glory appointed over all the luminaries"—lxxviii. 5.

¶ See pp. 14, 84 (*for* 76), 90 (*for* 82), 94, 101.

** This is unquestionably the case in *ch.* vi. 32, 33. It is perhaps questionable in the following instances. iv. 2, 11, 34. v. 5. viii. 1, 48, 56. ix. 2, 4, 6, 25, &c. See also *p.* 291, *n.* ‡.

†† xiv. 22, xvi. 62. In this last place, the *Vulgate* has "*spiramen*" not *Spiritus*: and in vii. 29. "*spiramen tuum*."

‡‡ vii. 28, 29. xiii. 32, (25, 2, 3,) 37, 52. (xiv. 9,—"*consilio meo*"—V. J.)

heresies,* and for which it will, perhaps, be difficult to account, except by admitting, what it is one great object of this Essay to prove, that
Use in the the belief of the ancient Jews was trinitarian, and
argument. remained so even in the age of the Apostles ; in-
 somuch that some who owned Jesus as the Messiah, but did not believe with the Apostles his divinity, still acknowledged a Trinity, and accounted the Messiah the son and worshipper of that Divine Person, of whom they ought to have regarded him the long predicted and perpetual manifestation.

Several of the divine works ascribed in the present Essay to the Second Person, are in ESDRAS also attributed to him, as the Angel
Divine works ascribed URIEL ; for instance, the appearance
to the Angel Uriel. and communication to Moses at the bush,† the conducting of Israel from Egypt and through the desert,‡ the giving of the Law,§ the pillar of fire,|| and other miracles,¶ and the settling of the nation in Palestine.** They are called *His* people,††

* Several of these heady and unhappy speculators held that the world was made by angels ; as may be seen in *Irenæus*, where the following references denote the page, column, and line of *Grabe's* edition, 1702, followed in each case by the book and chapter ; 95. l. 5 ; I. 20.—96. l. 6 ; I. 21.—98. l. 1—4 ; I. 23.—99. l. 15 ; I. 24.—109. l. 28 ; I. 34. Some said by *seven* Angels, (96. l. 17 ; I. 22.) from whom a large portion of the prophecies came : (97. 2. 9 ; I. 22.) also, that the God of the Jews was one of the creating angels, (97. l. 7 ; I. 22.) and their chief. (98. l. 5 ; I. 23.) With these vain opinions possibly coincided that of *Cerinthus*, that the world was made by a “Virtue,” personally distinct and very distant from the Prime Divinity. 102. l. 6—10 ; I. 25. Again ; the *Cerinthians* and *Nicolaitanes* held that the Man Jesus, (without however acknowledging his miraculous conception, [102. l. 13 ; I. 25.]) was the Son of the Creator of the World, (218. l. 18 ; III. 11.) but the Christ a different being who descended on him, and who seems to be mentioned in the passage last quoted as the Son of the Supreme Father. The words are (218. l. 14—20.)—“illi dicunt, alterum quidem fabricatorem ; alium autem Patrem Domini : et alium quidem fabricatoris filium ; alterum vero de superiori- bus, Christum, quem et impassibilem perseverasse, descendentem in Jesum “filium fabricatoris, et iterum revolasse in suum Pleroma :”—III. 11.—The point of difference between these wild and pernicious fancies, and 2 ESDRAS, appears to be, that in the latter, Jesus and the Christ are the same person.

Epiphanius (as quoted by *Lardner*, Ed. 1788. Vol. ix. p. 321.) says that the *Cerinthians*, called also *Merinthians*, were “Jews (or of Jewish extract) valuing themselves upon circumcision.” Perhaps 2 ESDRAS was written by one who wavered between the tenets of that sect and the Christian Church.

On one point of the system of *Cerinthus*, the *Rev. H. H. Milman* has taken a view different from that suggested in this note. *History of Christianity*. (1840.) Vol. ii. p. 106.

† xiv. 3.

‡ i. 7, 10, 13, 14, 15, 17—30. ii. 1. ix. 29. xiv. 4.

§ ii. 5, 7. iii. 19. v. 27. (vii. 17.) ix. 11. 31. xiv. 5.

|| i. 14. ¶ i. 14, 15, 19, 20. ** i. 21.

†† viii. 15, 16, 45. ii. (10,) 48.

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and from Him came the promises of unprecedented happiness under the Gospel.* The Divine Person superiour, (at least in office,†) to Himself, He once addresses as *Father* :‡ but neither there, nor elsewhere, is found any intimation of His eternal procession from that Superiour, unless any will say that it is contained in the mere word *Father*. The titles, *Word of God*,§ and *Holy One of God*,|| are not found in the book. In three or four verses it may be imagined that the Divine Persons are distinctly named as *the Highest* and *the Mighty*,¶ and again as *God* and *the Lord*,** or as *the Highest* and *God*.†† The titles *Messiah* or *Christ*,‡‡ *The Messiah*, and *Son of God*,§§ are given only to Jesus, the Son of the Angel Uriel :|| and to this Messiah are ascribed existence in the time of the ancient Ezra,*† the office of shepherd and saviour,*‡ a future advent,*§ the *appearance*, more clearly than the birth or the nature, of a man,*|| a future death,†* some kind of partial invisibility,†† and certain sublime manifestations for vengeance or reward.†§

* (i. 24.) ii. 10—14. 18, 19, (*Bertholdt, Christologia Judæorum*, §. 15. pp. 67, 68.) ii. 34—40. (v. 4.) vi. 18, 19, 25—28. vii. 26—28, 33—35. viii. 39, 51—54, 63. ix. 6—8, 13. x. 24, 27, 59. xi. 46. xii. 34. xiii. 12, 13, 18, 29, 39, 40, 49, 50, xvi. 52, 67, 73—76.

† iv. 1. (the word '*sent*' implies a *sender*. p. 59.) v. 4. vi. 32. vii. 19. viii. 48. ix. 25. x. 38, 50, 52, 54, 57, 59. xii. 36, 39. xiii. 47, 56.

‡ ii. 5.

§ The phrase '*word of the Lord*' occurs, i. 4. (p. 288, n. §.) vi. 43. xvi. 36; but in these places '*word*' has not the personal sense.

|| See pp. 36, 37. 198. n. *. 227. n. **.

¶ vi. 32. x. 24. xi. 43. xii. 47.—See pp. 221, 222. 227. n. †.

** xvi. 74, 75. †† vii. 19.

‡‡ vii. 29.—Christus—V. J. In xii. 32. we have "This is the anointed," &c.—ventus—V.—Spiritus—J.

§§ ii. 47.—In xiii. 32, 37, 52. xiv. 9, we have—"my Son."—"Abp. Laurence considers [the passages most resembling the N. T.] to be interpolations; and observes that the character which the unknown writer gives of the Messiah is a very different one from what a christian would have given."—*Horne*.

||| See p. 289. n. ‡‡.

*† xiv. 9. That Ezra, not Moses, is the person here addressed, appears from v. 11.—Compare xiii. 25, 26, and xiii. 2.—ventus—V.—quidam ut ventus—J.

*‡ ii. 34, 36.

*§ ii. 34. vii. 28. xiii. 2, 3, 12, 32, 35, &c.

*|| ii. 43. A human form seems also ascribed to the Angel Uriel, viii. 44.—tu ei imago—similatus es ei—V.—tua imago—similis est tibi—J.

†* vii. 29.

†‡ xiii. 52.—nisi in tempore diei. V.—nisi tempore et die illo. J.

†§ ii. 43—47. xi. 37—46. xii. 31—34. xiii. 2—11, 32; 12, 13, 25—40, 51, 52.

A female personification of Zion, as a widow lamenting the untimely death of her favourite son,* is a very conspicuous figure in the latter part of the book.† Her marriage‡ and her husband§ are just mentioned; but who he was, is not plainly said. The people of Israel or Judah are her children;|| and to them the Angel Uriel bears a paternal relation.¶ In these, and in some slighter particulars,** may be traced an evident agreement with the views extracted in former sections from the ancient Scriptures.††

The re-establishment of Zion in prosperity is intimated:‡‡ but as the professed date of the book is during the Babylonian Captivity,§§ and no superiority in glory is ascribed to the renewed Zion,||| this intimation the author probably viewed as fulfilled in the history of Jerusalem from Cyrus to Vespasian. Whether he anticipated another renewal of the Jewish metropolis and state, doth not so clearly appear.*† He expected the Messiah to collect the Ten Tribes,*‡ and to limit or destroy the power of the [Pagan] Roman Empire.*§

A glorious Divine Presence in Heaven above, is plainly taught in two or three passages, which may be applied either to the Second Person or to the First.*|| The Shekinah is not anywhere distinctly alluded to;†* and though the ruin of the Temple is repeatedly be-

* ix. 38—x. 4, 40—48. † ix. and x. ‡ ix. 43. Compare vii. 26.

§ ix. 43, 45.

|| ix. (45.) x. 7. (46.) Compare ii. 2—7. 15, 25, 30—32.

¶ i. 28, 29. vi. 58. In this verse appears a pretty plain reference to EXOD. iv. 22; the earliest of the passages in which a *paternal* relation is ascribed to the Deity. This agrees with the remarks on pp. 85, 86 (for 77, 78). See also pp. 226. n. §. 223, 262, 3. n. **. 281, n. **, &c.

** The interval between the first location of the Ark in Zion, and the complete re-establishment of the Mosaick institute at the Consecration of the Temple, is perhaps intended by the *thirty years* mentioned ix. 43—45. x. 46. If so, the date of Zion's marriage was evidently in David's reign. Compare pp. 92*, 93.

†† pp. 92*, and n. †. 93. See also pp. 222, 223, and the notes.

‡‡ ii. 15, 16, 24—32. vi. 19. (vii. 26.) x. 27, 40—44. 50. 54, 55. xiii. 36.

§§ i. 3. iii. 1, 29. x. 21—23, 48. xii. 48.

||| The strongest expressions are in x. 27, 50. *† ii. 40—42.

*‡ xiii. (2, 5, 12, 25, 26.) 39, 40, 47, 49.

*§ xi. 36—46. xii. 2, 11; 31—35. A brief explanation of the vision of a great eagle, representing the Roman empire, is given by *Basnage*; see n. ¶. p. 287.

*|| (ii. 37. iii. 18. iv. 21.) viii. 20—23. Compare ISA. lviii. 15. (xi. 43; xvi. 53, 66.)

†* The Ark is mentioned x. 22, but not the Shekinah. The Divine Glory is mentioned, vii. 52. xvi. 53, but without any distinct reference to the radiance which had appeared over the Ark.

waited,* the former Divine inhabitation of it is not openly mentioned.†

Such are the points of agreement or difference presented by this singular book, which, though written by one who acknowledged *Jesus* as the *Messiah*, has scarcely anything else of a Christian character, but is *Jewish* throughout; and may therefore be an indirect evidence of the opinions current among numbers of that nation, in a former age.

Here closes, for the present, our inquiry concerning the uninspired memorials of those opinions; leaving untouched the Targums, and

The examination closed. other remains of Jewish literature: all which were written after the Christian era; and, so far as I have seen notices of their contents in modern books, do not appear to contain anything that will materially affect the questions under discussion.‡

The works examined in this section have an additional importance from the circumstance that being circulated chiefly in the Greek language, they were much read by the ancient Christian fathers, of whom very few knew anything of the works examined. Hebrew, or its derivative dialects, and who were as little disposed to seek biblical knowledge from their Jewish contemporaries, as these were to report faithfully the creed of their remote ancestors. The works of Philo, Josephus, and the others, modified in a considerable degree the views of Christian writers concerning the ancient Israelitish theology, and the interpretation of the Old Testament.§ If they are but feeble and confused witnesses of the

* i. 33, (compare MATT. xxiii. 38.) ix. 45. x. 1, 46—48; 7, 8; 21—23. xii. 44, 48.

† It is not mentioned in x. 21—24.

‡ p. 219.

§ If some proof of this be asked for, it may be found in the mention of Philo as followed by Clement of Alexandria, in "Some Account of the writings and opinions of C— of A— by John, Bishop of Lincoln," (Dr. Kaye) 1835. pp. 117, 126. The parts of Clement's works referred to are *Stromata*, L. 1. c. 333. 15. 334. 7. compare i. 5. c. 648. 10. L. 6. 780. 13. 781. 37. *Stromata*, L. 1. c. 411. 18. See also the mention of Philo by Eusebius of Cæsarea, in his *Eccles. Hist.* B. ii. ch. 16, 17, 18. *Eran. Prepar.* B. vii. ch. 12. p. 322. D. (Colon: 1688.) B. viii. ch. 10, p. 378. c. D. ch. 12. p. 384. D. ch. 14. p. 400. &c. &c. See also the large extracts from *Philo* and *Josephus* in the last named work, and the references to it in the notes on pp. 229, 230, of this Essay.—*Semisch*, too, in his elaborate work on *Justin Martyr*, asserts that his views were influenced by the writings of Philo. Vol. ii. (*Edin. Bib. Cabinet*, No. 42.) pp. 199, 204, 207.

(*Appeal*, &c., p. 473.)

truth, they may at least explain a part of the process by which it was obscured in the Christian Church; and may contribute something

<i>Mutation of Tri- nitarian doctrine.</i>	toward an extended survey of the gradual mutations which the belief of the Trinity, and the opinions of men about it, have undergone since the full publication of that great doctrine by the Apostles.
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Such a review, by accounting for the long yet temporary obscuration of certain valuable portions of truth, may strengthen the belief of such as at length, by Scriptural research and careful reasoning may have recovered those portions, but it is not necessarily a part of the subject, as announced in the title of this Essay; which is to show the steps by which the *Apostles learned* the Redeemer's divinity. All that influenced their minds in that important process belongs to the subject;—both the opinions of their countrymen around them, and the genuine sense of the ancient Scriptures, which they were taught by the Lord, and by his Spirit. But the history of the belief concerning Him in subsequent ages is another subject; which the writer must for the present leave almost entirely, though with some reluctance.

It will appear on a review of the works examined in this section, that at the beginning of the Christian era, there were among the Jews

<i>Four classes of Jewish opinions.</i>	great discrepancies and a general uncertainty of theological views. In which confusion several distinct casts or classes of sentiments (on the topics here discussed,) may be discerned. In the <i>first</i> may be placed the greater part of the book of ENOCH,* and 2 ESDRAS, as containing evidence of
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* I seize the opportunity which this retrospective glance at the Book of Enoch affords me, to mention that since *p.* 243 (and indeed since *p.* 284) was printed, I have perused with much interest an able review of the late Abp. Laurence's Version, &c. of that book, and of two other works relating to it, in the *Christian Observer* for 1829. *Vol.* xxix. *pp.* 417—426 (*July*) 496—503 (*Aug.*) which I earnestly recommend to the attention of any reader who wishes to form a well considered opinion of that singular production.

The object of the reviewer is to prove that the book is not inspired; (for it seems two Anglican clergymen were willing to receive it as Canonical Scripture!) that it was not quoted by the apostle Jude, a (point on which I have always held the opinion of the reviewer,) and that it was not written till about A.D. 140. This last position he supports entirely by *internal* evidence; and, it must be owned, with great ingenuity and force of reasoning.

Perhaps while writing on this book, I yielded my assent too readily to the opinion recommended by the great names of *Drs. Laurence, J. P. Smith, and Hoffman*, that it was certainly written before the Christian era. But still I am not prepared now to retract that assent,—for two reasons.—1. I could not do this satisfactorily, without a more diligent re-examination of the book, than I

a trinitarian belief free from philosophical admixtures. The *second* may include Philo and the book Zohar, where a belief resembling, in some points, the trinitarian, is intermingled with the ancient eastern or emanative philosophy, or with that of Plato. In the *third*, comprising the writings of Josephus, and the greater part of the Apocrypha, some remains of trinitarian belief are distinctly visible here and there, but these, on the whole, are sparingly introduced, and with indications

have now time for. 2. It has been repeatedly remarked that different parts of this book may have been written at different and even distant periods, and by various authors. *pp.* 229. *n.* †. 231. *n.* **. 240. *n.* †. 242. *n.* *. 1, 3, 6. If therefore it were granted to the reviewer that the parts from which he derived his arguments (*cc.* lxxi.—lxxx. lxxxviii, lxxxix, xcii.) were written in the Second Century, it might still be supposed that large portions of the book were written long before.

Yet admitting, for the sake of argument, the very utmost that the reviewer could ask for, that no portion of this book was written till about A.D. 140, its use as an evidence of Jewish opinions, though it would be greatly reduced, would not be totally destroyed by that admission. The book could not have become so popular as it was in the second century, if it had not accorded with the sentiments of large numbers of men, who must have been Jews; and therefore it may well be thought to contain many of the traditionary sentiments of that nation. If I had become an entire convert to the reviewer's opinions, this would not have required me to cancel any remark or reference that I have made in *pp.* 230—243, except what is said of the date in *p.* 231, and perhaps the mention of this book as equal in weight of evidence to Philo, in the close of *p.* 233, *n.* *]. Also what is said in *pp.* 231. *n.* *. 235. *n.* ¶. 241, 242, against the charge of copying New Testament expressions, might need to be modified. See *Christ. Obs.* 1829. *pp.* 423. *col.* 2. 501, *col.* 1.

I may add, that the contents of the separate treatises which make up this book, as exhibited by the reviewer, *pp.* 420, 421, agree well with the opinion that these were written at different times. In two other particulars I find remarks of my own had previously been made by him. Compare *p.* 497. *col.* 2, *top*, and *p.* 503. *col.* 1, where the theology of the book is acknowledged to be *Arian* rather than *Trinitarian*, with notes in this Essay, *p.* 235. *n.* ††. on lxxvi. 2. and *p.* 243. *n.* *. 5, 6.

After the preceding lines had been penned, an eminent scholar since deceased, favoured me with an opportunity of examining another work on the Book of ENOCH, equally or even more worthy of the attention of all who would thoroughly investigate the questions relating to it. The title is as follows: "ENOCH RESITUTUS; or an Attempt to separate from the books of Enoch the book quoted by St. Jude; also a Comparison of the Chronology of Enoch with the Hebrew Computation, and with the periods mentioned in the book of Daniel and in the Apocalypse. By the Rev. EDWARD MURRAY, Vicar of Stingsford, and Chaplain to the Bishop of Rochester. London, Rivingtons. 1836. 8vo. 12s." The learned author strongly advocates the opinion that the volume (as we have it) was written by different authors, at different times; he divides the book as translated by Abp. Laurence into several distinct treatises, in a manner differing from that proposed in the *Christian Observer*, 1829. *pp.* 420, 421, (which, indeed, he gives no intimation of his having seen) and assigns to part of it, containing the remarkable passage copied in *p.* 234, *n.* † an antiquity considerably above the Christian era.—But I must be satisfied with mentioning this volume, without attempting to form a judgment of its contents; which the author modestly and cautiously proposes as hints and guesses, rather than as opinions resting on any satisfactory evidence.

of a cast of thought inimical to their careful preservation. From the *fourth*, trinitarian sentiments and the modes of expression which might favour them, are almost entirely excluded; every appearance of the Almighty Angel, is supposed to have been a visit of a created intelligence, and miracles are explained away into natural occurrences. To this class belong Artapanus, Aristobulus, and others from whose writings extracts have been preserved by Eusebius. Many parts of Josephus are in the same strain.

This section may now be concluded by a short series of general observations.

I. The remarks previously made concerning the permanency of some principles in the public mind of the Jews, and the probable decay of *Concluding* others, during the last four centuries that preceded *observations.* the ministry of the Redeemer, have been confirmed by this examination. The same Celestial Deity, the same Scriptures, and the same earthly Temple, are religiously honoured; but in the interval, the Divine Angel, the Son of God, has almost vanished from recollection, though some striking passages of the Pentateuch still recalled Him to mind, dimly and occasionally.* Of the Divine Spirit, still less was said. The return of the Shekinah was not expected; and even its ancient appearances were almost forgotten. Of the predicted Deliverer, along with a very general expectation, there were only confused and discordant opinions.†

II. Among the Jews of Herod's time, we shall look in vain for uniformity of religious belief, beyond a very few fundamental principles,

* Compare *pp.* 217. 271—3, and the *notes*.

† Though I have copied at *p.* 43. *n.* †, *Mr. Watson's* statement of these opinions, I request the reader's attention to the following, in which the accuracy of the historian, and the imagination of the poet are combined. When that was printed, this had not been published.

"Each region, each rank, each sect; the Babylonian, the Egyptian, the Palestinian, the Samaritan, the Pharisee, the Lawyer, the Zealot, arrayed the Messiah in those attributes which suited his own temperament. Of that which was more methodically taught in the synagogue, or the adjacent school, the populace caught up whatever made the deeper impression. The enthusiasm took an active or contemplative, an ambitious or a religious, an earthly or a heavenly tone, according to the education, habits, or station, of the believer; and to different men, the Messiah was man or angel, or more than angel; he was king, conqueror, or moral reformer; a more victorious Joshua, a more magnificent Herod, a wider-ruling Cæsar, a wiser Moses, a holier Abraham; an angel, the Angel of the Covenant, the Metatron, the Mediator between God and man; Michael, the great tutelar archangel of the nation, who appears by some to have been identified with the mysterious Being who led them forth from

such as, *God is one*, and, *Moses is His Prophet*. On the mysterious plurality in the One Divine Nature, the ancient manifestations, the Presence that consecrated the sanctuary, and topicks related to these, there was great diversity of sentiments;* nor does it appear that any had a comprehensive and consistent view of them.

III. Those ancient Jewish writers whose opinions approach the nearest to the Trinitarian doctrine of Christianity, speak obscurely concerning the nature of the Divine Son; never clearly asserting that he is JEHOVAH, or consubstantial with the Father.† The remarks which the present Bishop of London (Dr. Blomfield) has made, on what has hitherto appeared to me very insufficient evidence,‡ regarding the opinion which anciently prevailed among the Jews concerning the *Expected Messiah*, attributing to them a set of notions strongly resembling *Arianism*, may with far greater reason be applied to their retrospective view of the Divine Sovereign, who had been manifested of old in the Mosaick Tabernacle, and the Temple. His lordship's remarks are copied in the note below.§

IV. In these remnants of Jewish literature, the scantiness (as some may account it) of the evidence that the name CHRIST [MESSIAH and ANOINTED ONE] was anciently applied to the Divine Person manifested

Egypt; he was the Word of God; an Emanation from the Deity; himself partaking of the divine nature. While this was the religious belief, some there were, no doubt, of the Sadducaic party, or the half Grecised adherents of the Herodian family, who treated the whole as a popular delusion; or, as Josephus to Vespasian, would not scruple to employ it as a politick means for the advancement of their own fortunes. While the robber chieftain looked out from his hill-tower to see the blood-red banner of him whom he literally expected to come "from Edom, with dyed garments from Bozrah," and treading the wine-press in his wrath." the Essene in his solitary hermitage, or monastick fraternity of husbandmen, looked to the reign of the Messiah, when the more peaceful images of the same prophet would be accomplished, and the Prince of Peace establish his quiet and uninterrupted reign."

Milman's History of Christianity, (1840.) Vol. 1. pp. 82, 83.

* This seems to have been overlooked by some writers, who speak of the opinions and anticipations of the Jews, as if these were uniform and universal.

† See pp. 234, 236, 243, 247, 252, 263, 264, 271, 272, (286,) 289.

‡ The title of the work is "A Dissertation upon the Traditional Knowledge of a Promised Redeemer which subsisted before the advent of our Saviour. By Charles James Blomfield, B.D." Cambridge. 1819. Though a scanty and often inconclusive production, it contains many valuable hints and references.

§ "I think it in the highest degree probable,** that the Jews expected a Messiah who should be a sharer in the divine nature, but not one who should be equal with God. We cannot easily believe, that even the more enlightened of that nation had such a knowledge of the nature of their Christ, as we derive from the recorded testimony of our Saviour and his Apostles: nor, if it be

in connexion with the Mosaick Ark, is about equal to the deficiency of evidence that the Jews expected a Messiah descended from David, to be their national Deliverer. As the latter is undeniably true,* notwithstanding the comparative silence of these writers, so their neglect of the former is no reason for doubting its truth. Also, if that anciently manifested Divine Presence was itself almost forgotten, it is no wonder that one of the names not constantly but only occasionally given to it, —a name too which had become current in the different and more interesting sense of the *expected* Deliverer,—should seldom be found in these writings. When the Object of thought had well nigh vanished from their minds, the vocal sign of that Object was of course seldom heard.

V. These literary remains give additional proofs that the time of the Lord's incarnation was the fittest that could have been chosen. The gradual fading of His manifested glory from memory, and the faintness of the impression of it at the time, made it less difficult than it would otherwise have been, for his daily attendants to arrive at the belief that the Son of God was incarnate in Jesus of Nazareth. They had been permitted to think of the Logos as a kind of super-angelick being, BETWEEN God and man,† that in the end they might more readily believe him to be BOTH "perfect God, and perfect man."—Also, the ingenious but fanciful and erroneous interpretations of the ancient tabernacle and pontifical vestments show that the minds of men, impressed with the grandeur and omnipresence of the Almighty, had so far outgrown the Mosaick ceremonial, as to be convinced there

granted that they looked for a divine Redeemer, does it necessarily follow, that they thought him equal to, much less united with, the supreme God. The Jews were but unskilful metaphysicians; and probably saw no contradiction in the notion of a Being, created, yet divine; partaking of the nature of God, yet not coeternal with Him; exercising his prerogatives, yet subordinate in power: a doctrine which was afterwards maintained by the subtilty and sophistry of Arius and his followers; whose notions, on this point, may perhaps be thought to have resembled those of the Jews before the time of Christ. That they should have expected their Messiah to have been very and perfect God, of one substance with the Father, is, I think, more than we are warranted in asserting. This I believe to have been one of those sublimer doctrines, which were reserved for the fuller disclosure of the great mystery of godliness."

Dissertation, Sec. II. Ch. 6. p. 96, 97.

* Beside the indications of this fact in the N. T. in the places referred to on p. 27, and others, it is proved also by well known passages of the historians Suetonius, Tacitus, and Josephus. *Suet. in vita Vespas. c. 4. Tacit. Hist. lib. v. c. 13. Josephus, War, VI. v. 4. b.*

† See pp. 174, 175, 214, 215; and the remarks on the Epistle to the Hebrews, in Section xiii.

was a hidden meaning in it; and just when they were giving it a wrong meaning of their own, its Divine Author revealed the true one.* His foreknowledge of the obscurest currents of human thought, and the wisdom of his all-comprehending plan, in this, as in a thousand other instances, awe and delight the reverent student of His proceedings.

VI. These works and fragments give little or no countenance to the opinion that the paternal relation attributed by the Jews to the Deity was believed to be chiefly, if not exclusively, grounded upon the filiation of the Logos, understood as implying his eternal emanation or procession.† Even the writings of Philo, when fairly and thoroughly examined, yield but slender proof of the currency of these views at Alexandria, and still less in Palestine.

* For the wrong meaning, see *pp.* 254—260. On the question whether the real typical meaning of the levitical ceremonies was understood before the publication of Christianity, I may again refer to the writings of the late *Rev. Robert Hall*, and *Rev. John Davison*; from which some pages are quoted in the *Appendix D*, of the *Appeal in favour of Ecclesiastical Unity*, 1844. *pp.* 178—182. When they were in printing, it did not occur to me that the celebrated *Dr. John Owen* (whose authority with some will have more weight) had said nearly the same things in his work on “the Person of Christ.” His words near the beginning of *Chap.* viii, are “The faith of the saints under the Old Testament did principally respect the *person of Christ*, both what it was, and what it was to be in the fulness of time, when he was to become the *seed of the woman*. What his especial work was to be, and the mystery of the redemption of the church thereby, they referred unto his own wisdom and grace; only they believed, that by him they should be saved from the hand of all their enemies, or all the evil that befel them on the account of the *first sin* and apostacy from God.

“God gave them indeed *representations* and *prefigurations* of his office and work also. He did so by the *high priest* of the law, the *tabernacle*, with all the sacrifices and services thereunto belonging. All that Moses did as a faithful servant in the house of God, was but a *testimony of those things which were afterwards to be declared*, *HEB.* iii. 5. Howbeit, the apostle tells us that all those things had but a *shadow of good things to come, and not the very image of the things themselves*, *HEB.* x. i. And although they are now to us full of light and instruction, evidently expressing the principal works of Christ’s mediation, yet were they not so unto them. For the *vail* is now taken off from them in their accomplishment, and a declaration is made of the counsels of God in them by the gospel. The meanest believer may now find out more of the work of Christ in the *types* of the Old Testament, than any *prophets* or *wise men* could have done of old. Therefore they always earnestly longed for their accomplishment; that the day might break, and the shadows flee away by the rising of the sun of righteousness with healing in his wings. But as unto his *person*, they had glorious revelations concerning it, and their faith in him was “the life of all their obedience.”—*Works* (8vo. 1824.) *Vol.* xii. *pp.* 128, 129.

† The pages of *Mr. R. Treffry*’s elaborate treatise on the Eternal Sonship, where he refers to *Philo Judæus* as a chief authority on this subject, have been referred to on *p.* 260. *n.* ¶ *Mr. Watson* had less reliance on *Philo*. See his *Theological Institutes* (1829) *Vol.* II. *p.* 74; where he justly says, “*Philo* and the philosophic Jews may be well spared in the inquiry as to the source from whence *St. John* derives the appellative *Logos*.”

VII. The candid and diligent scholar will, I think, find satisfactory evidence in the writings which have passed under review, (to say nothing here of evidence from other quarters,) to prove that Christianity cannot have been, as some continental authors would persuade, a system of man's invention, framed by the selection and able arrangement of the best materials of thought previously current in the world. Nowhere except in the Ancient Scriptures, then lamentably misunderstood,—nowhere in the thoughts of living men, as all literature testifies, were there materials for the human construction of such a system as that of the Apostles. The last eighty pages show part of the proofs of this assertion; and another part is given in those which immediately follow.

NOTE TO SECTION XI.

On the Variations of Philo Judæus in the interpretation of O. T. passages having some reference to the Divine Son.

(Referred to on p. 252, 253, 299.)

The purpose for which the following examination was made of the ways in which *Philo Judæus* has interpreted many remarkable passages of the Ancient Scriptures, has been stated on pp. 252, 253. It has been conducted in the following manner.

Beside reading with some care considerably more than half of the extant writings of this remarkable man, and turning to the passages referred to by various modern authors, I have gone through the Index of Scriptures at the end of the Leipsic Edition (see p. 244. n. *.) chiefly copied from *Mangey's*, and examined *all* his quotations of *every* text that seemed to have *any* connexion, however remote, with the subjects treated in this Essay. The labour has been considerable, and the consequent delay of this publication long and tedious; but the occasion seemed to demand it: and I was led insensibly to pursue the research, sometimes in quarters to which no reference is given here, much further than was designed at first.

The subject is important; not only because English Theologians have relied too much on *Philo*, but also because continental scholars are attempting to show that his writings were a source of the Trinitarianism of the Early Fathers,* and even of the Apostles themselves!† The former of these opinions *may* be partly true; the latter I need not characterize here.

* *Semisch* on *Justin Martyr*. Vol. II. (Bib. Cab. No. 42.) pp. 199, 204, 207.

† *Grossmann's* *Quæstiones Philonæ*, *Lipsiæ*, 1829. I. p. 3.

Beginning where the review in this Essay begins, at the Call of Abram, we find it mentioned without any ascription of it to the *Logos*; who however is introduced in a strain of mystical allegory a few lines after. I. 436,-7. *—The Divine manifestation at Sichem, (GEN. xii. 6, 7.) is ascribed to the essential *Powers* and *Virtues* of the Self-Existent. I. 221. D, E.—The solemn luminous appearance mentioned in GEN. xv. 17. is made an emblem of human *virtue*; (I. 517. c.) then, mentioned in the plural as *lamps* denoting the *judgments* of the revealing Deity; (518. B.) and, just after, the Divine essential *Powers*: c. Again these are mentioned in words which seem to denote *angels*; *Arm.* ii. 187; and on the same page, as being “pure and holy irradiations of celestial wisdom.”

The most ancient divine manifestation which is anywhere clearly attributed to the *Logos*, is that to Hagar, before the birth of Ishmael. In the beginning of the treatise *De Profugis*, (I. 547. A.) this is ascribed to “an angel, the Divine word,” as Dr. Smith translates; (p. 560;) but the words may be rendered, ‘an angel, a divine messenger; (for angels are repeatedly called by Philo in the plural *Logi*;) and this sense is sanctioned by Dr. Grossmann. (*Quæst. Phil.* II. p. 34. [64.]) At the close of this treatise the person is represented as one of the *angels*, the servants of God, whom persons in slavery take to be gods. 577. E. The mention of him, however, in the beginning of the treatise *De Cherubim*, (139. B.) sounds more like the *Logos* himself; and is so understood by Dr. G. who however has confounded this passage with GEN. xxi. 16–19.—II. p. 49. Elsewhere Philo makes this person to be the “Image of God, the Angel, his *Logos*”; but the context renews the reader’s perplexity. I. 656. D, C. The remaining places in the Greek works where this part of Hagar’s history is mentioned are I. 563. E. I. 572. E. I. 576. B. but they give no assistance. A passage of the late discovered works proves that when it was written, Philo accounted Hagar’s visitant the Word of God acting as his minister, but supposed by her to be that Supreme Person himself. *Arm.* ii. 204. “Eam vero Deum putasse Angelum non est frustra; qui enim nequeunt primum intueri Caussam, accidit decipi et secundum primum æstimare. &c. &c.” “That she thought the Angel to be God is not without meaning; for it is the lot of those who are unable to behold the First Cause, to be deceived, and to account the Second Person the First.’ &c., &c.. Eight pages of the original edition are expended on this interview, chiefly in worthless allegory: and they contain nothing at variance with this view.

In the divine manifestation when circumcision was first appointed, Philo finds two essential *Powers* of the Deity; the *Regal*, denoted by ‘*Lord*,’ and

* The mode of referring to *Philo*, is explained at the foot of p. 244.

(*Appeal*, &c., p. 481.)

the *Creative*, (or *beneficent*), denoted by 'God.' GEN. xvii. I. &c. I. 581. A, B. 582. E. *Arm.* ii. 207. He mentions the *Logos* in the beginning of one of the passages; (I. 580. E.) but never once intimates that *He* then conversed with Abram: and this is ascribed to the First Person, in express contradistinction from the *Logos*, in another part of the same treatise. I. 591. c.

Philo's comments on the celestial visitants of Abraham at Mamre, are among the most important passages of his writings for exposing the bold, variable, and corrupting genius of his theology. In the Greek treatise, *De Abrahamo*, he teaches that the three apparently human travellers, were in reality three angels, "sacred and divine beings, ministers and inferior governors under the First God, by whom as his ambassadors, he declares at pleasure his oracles to our race," (II. 17. E.)—who acknowledged Abraham as a fellow-servant of the same Sovereign: (18. A.) yet all three joined in the promise pronounced by the chief of them. (17. B, c.) That promise first intimated to Abraham that his visiters were either prophets or angels A, D. Elsewhere they are called the *Powers* of God, their *Father*. I. 158. B, c.

But all this had a higher meaning; in which he makes the *three* to be the Self-Existent, or Father of the universe, attended by his Creative and his Regal Power; (II. 18. D. 19. A, c.) and intimates that the Deity is viewed in this *triple* manner when the soul enjoys a clear *noontide* (GEN. xviii. 1.) of thought, but that a still higher illumination would show Him to be only *one*.* II. 18. c. 19. B. 20. B.

This Sabellian cast of thought appears more strongly in the comments translated from the Armenian, (*Arm.* ii. 241, 242. &c.) which in some other respects differ from the above. There is no hint of any of the three visitants being created angels; and Abraham is said from the first to have been in doubt whether to regard them as three human travellers, or as the Deity attended by two Essential Powers. *Arm.* ii. 243—4. Yet in an incidental mention in another place, they are plainly said to have been '*angels*.' *Arm.* ii. 557.

In the course of four pages of the treatise *De Abrahamo*, and twenty-three of the late discovered writings, which this interview occupies, there is only *one* brief mention of the *Logos*. Discoursing mystically on the *three* measures of meal, (GEN. xviii. 6.) Philo says that the *measure* (standard or regulator? '*mensura*') of spiritual beings is the Great First Cause; of the visible heavens, the Creative Power; and of the sublunary world, the Regal Power: adding that THE WORD affords his help to mortals, corrects some,

* A version of part of this passage, with Enfield's Comments, is given in *p.* 257, n. *.

and inflicts condign punishment on others. Therefore, strictly speaking, the measure (*mensura*) of all beings, invisible and visible, is the One God, who in the veriest *unity* bears the resemblance of a *trinity*, through the infirmity of those who contemplate him. "Unus est Deus, qui in ipsa unitate trinitati similis apparet ob videntium infirmitatem. . . . Sicut enim corporis oculus debilis factus sæpe ex una lucerna duplicem attingit apparitionem, sic etiam animæ oculus quum nequeat unum sicut unum comprehendere, trinam perceptionem facit, juxta adstantes uni apparitiones principalium virtutum ministrarum." 'As the bodily eye when feeble or diseased looking at a single candle often sees it double, so also the eye of the mind when it cannot apprehend the one [God] as one, catches a triple view of Himself and his two chief attendant Virtues.' *Arm.* ii. 250,—I. Such is the passage: but whether by '*the Word*' he meant either or both of these 'Virtues,' or something different from both, may be a question; unless it be thought to be solved by a passage already quoted. *p.* 250 *n.* §.

In commenting on the sequel of this narrative, he everywhere makes him to whom Abraham addressed his intercession for Sodom, to have been the Supreme Person, the Father, (I. 89. B. 142. A. 231. B. C. (—*Power* ?) 296. D. 456. D. 477. C. 535. A. 613. B. 653. B. 688. D. II. 21. E. 22. A. *Arm.* ii. 269. 289.) and in one place expressly distinguishes him from the *Logos*: (I. 631. C.) yet the *Logos* is once or twice mentioned briefly and inconsistently. When Abraham's going with the *three* (GEN. xviii. 16.) is mentioned, these are called *angels* and *logi*, all three, or at least two, being each a *logos*; but just after it is added that previously the *Divine Logos* had been his guide, but Abraham now walks side by side with the *Divine Logos*. I. 463. C. Again it is said that the two who went to Sodom were Essential Powers, the Beneficent and the *Regal* or Punitive, the latter to destroy the region, the former to save Zoar. II. 22. A. Yet both these acts are ascribed to the *Logos*, of whom the rising sun (GEN. xix. 23.) was an emblem. I. 633. A corresponding discrepancy appears between *Arm.* ii. 269, and 282, 284.

The second occasion of a supernatural manifestation to Hagar (I. 139. B. 250. B. 393. D.) and the narrative of Abraham's offering of Isaac, (I. 127. D. 129. A. 630. C. E. 650. C. D. II. 26. B. C.) are noticed by Philo; but there is no intimation that the speaker on either of these occasions was the *Logos*: who, however is strangely said to be denoted by the word '*place*' in GEN. xxii. 4. 9.

In the book *De Nobilitate*, the Object of Abraham's homage and confidence is stated to have been the Supreme Divine Person, without any reference to the Second. II. 442. A.—443. A.

Philo's comments on Jacob's journey to Bethel, and his vision there,

are another important part of his works, which in an English dress with brief illustrations, might furnish a fair and not uninteresting specimen of this remarkable writer, whose authority has been so unduly magnified. A very brief epitome is as follows.—The ‘*place*’ mentioned GEN. xxviii. 11. represented the Divine *Logos*, (I. 630. A. 631. B. 638. E.) a sacred region full of immaterial intelligences (represented by the *stones*) each of which is a *logos* ! 640. B. (631. B.) The setting sun represented the Supreme Deity withdrawing his light from the soul, (631. D. E. 633. F. 637. E. 638. B.) and the stars which then appeared, these *Logi*. (631. E.) Yet the *Logos* is light, (632. B.) and the sun ; (633. E.) though, according to others, that luminary here means *human reason*, which when a man distrusts and renounces, he is received by the *Divine Logos*, the *place*. 638. D. And Jacob’s resting on one of the stones means his reposing in mind on the chief *Logos*. 640. c.

The ladder or staircase represented the atmosphere, as being between earth and heaven, (641. B.) and traversed by numerous intelligences,—by souls descending to dwell in human bodies, by souls released from bodies and ascending, also by *genii* or angels. 641. E. 642. B. The ladder also means *sensation*, as connecting the bodily and mental parts of our nature. 642. E. The Divine Personage at the top of the staircase, is the Sovereign of angels, the Self-Existent ; (644. B. 648. c, d. 655. B.) his title ‘*Lord God of Abraham*, (xxviii. 13.) denotes his *Regal* and his *Beneficent Power*, but ‘*God of Isaac*’ denotes only the latter. 644. E. 645. A. Jacob’s subsequent expression, ‘*Then shall the Lord be my God*,’ (xxviii. 21.) means, I will rise from timid obedience rendered to the *Lord*, to affectionate delight in God. 645. c. 342. B. In the phrase ‘*house of God*,’ (v. 17, 22.) the word ‘*house*’ denotes the visible universe, the word ‘*God*,’ one of the Deity’s Essential Powers, namely, that by which he is beneficent. I. 648. E. Elsewhere he explains the phrase differently : the words ‘*place*’ and ‘*house*,’ denote the *Logos*, and ‘*God*’ the Supreme Person in the Deity. I. 437. B. [402. A.]

Such is a brief outline of comments extending through nearly thirty of *Mangey’s* folio pages, and highly illustrative of the loose and self-contradictory manner in which *Philo* affixed his strange but often sublime reveries to single words in the Scripture.

It is plain that the manifestation recorded in GEN. xxviii. and that in GEN. xxxi. 11—13, were made by one and the same Divine Personage. (v. 13.) *Philo*, however, represents them differently. The latter he ascribes to one of the angels, or children of the Deity, placed by Him in happiness ; (I. 649. D.) the former he ascribes in the places already quoted, and also

in his comments on GEN. xxxi. 13. (I. 655. B. S.* 554. T. 67. I. 656. c, e.) to the Superiour and Origin of the *Logos*; yet with the perplexing remark, that He is seen AS HE IS by unbodied spirits, but to men in bodies he assumes while unchanged in reality, the appearance of angels. I. 655. D. I leave to others the reconciling of these discrepancies.

He with whom Jacob wrestled at Peniel, (GEN. xxxii. 24—32.) is referred to as one of the ministering Powers of the Self-Existent; (I. 580. c, D.) elsewhere and even in the same treatise, he is spoken of as the Self-Existent himself; (I. 585 A. 369. B.) thirdly, as one of a number of "most sacred forms and incorporeal images; (I. 633. A.) then apparently as one of the angels or Logi; (I. 402. c.) or, again, as one of many "immaterial beings;" (I. 641. A.) and, lastly, in one place only, as the *Logos*. (I. 591. c.) Who can reconcile these six interpretations? They all occur in his Greek works, which have been open to the examination of scholars for ages. And yet we are asked to accept *Philo* as a guide!

On Jacob's mention of the Divine Angel in his benediction of Joseph's two sons, (GEN. xlviii. 15, 16.) Philo repeatedly grounds the remark, that the Supreme Ruler dispenses direct benefits in person, but employs angels in the inferiour ministries of warding off dangers, and punishing the guilty. Jacob's Protector is represented as *one of these angels*, (I. 122. B, c. 296. B. 432. D.) and "a servant of God." (I. 656. B.) The word *Logos* is indeed applied to him; (I. 122. B. D.) but on the same page, *angels* are called in the plural, *logi*. (I. 122. c.)

Leaving the patriarchs, we come now to the time of Moses. Nowhere is the *Logos* said to have been the person from whom he received his call at the bush, but the Self-Existent, (I. 222. A. 566, E. [570. B.] 580. A. II. 92. E.) who in one passage (I. 655. D. following S. 553. T. 67.)* is expressly contradistinguished from the *Logos*. Some thought that the place was previously the abode of superiour beings: (I. 570. B. see 448. A.) the bush on fire represented organized nature, in which decay and production are constant, (I. 570. A.) or the oppressed, and the fire, their oppressors. II. 91. c. To explain the word "*angel*" in Exod. iii. 2. Philo introduces an arrant fiction;—amidst the red and raging flames, suddenly appeared a form of celestial light beautifully clear, "which one might account an Image of the Self-Existent. But let it be called an *angel* because"—it silently manifested to the eye a Divine message, predicting good. II. 91. c. The Speaker is repeatedly called '*God*' without any reference to the *Logos*.

* If the reader has forgotten the meaning of the letters S and T, prefixed to reference numbers, he will find it stated on p. 245, at the end of the note continued from p. 244.

II. 92—94. Neither is there any in the quotation of Exod. vi. 3. (I. 580. B.) or in Philo's remarks on the first Passover, and attendant circumstances, unless it be in the phrase—"juxta mandatum verbi (divini)"—"after the command of the (divine) word; in his note on Exod. xii. 11. *Arm.* ii. 449. Contrast this with WISDOM xviii. 15, 16. (see *p.* 222.) by some ascribed to this author.

The only place where the *Logos* is mentioned in connexion with the passage of the Red Sea, is one (I. 501. c. 502. A. S. 563, T. 70,) where *Aaron* standing "between the dead and the living," (NUM. xvi. 48.) *the cloud* "between the camp of the Egyptians and the camp of Israel," (Exod. xiv. 20.) and *Moses* standing between the LORD and Israel, (DEUT. v. 5) are in Philo's manner grouped together to denote that mysterious Person as standing between the Prime Deity, and the universe of creatures.* Elsewhere, in writing not allegory but florid narrative, he speaks of *the cloud* as a "magnificent and unprecedented work of nature," introducing even this by the significant phrase "*They say*," and adding that *perhaps* it enclosed one of the deputy governors under the Universal King, an angel acting now as a guide. II. 107, B. Soon after, he relates the cloud's removing to the rear of Israel, without any reference to this unseen guide. II. 109. B.—In another treatise he ascribes the miraculous operations at the Red Sea to "Divine Powers," the subsequent thanksgiving being addressed to the Father and Maker [of all.] II. 174. A. c. Where he mentions the cloud, he says "there was within it a certain divine apparition, flashing forth beams of fire like lightning;" but far from ascribing this appearance to Him who ranks next to the Great Supreme, he speaks not here of any intelligent agent at all. II. 174. B. Such were the thoughts of Philo, when he exchanged his meteorick wildness of allegory for the calmer strain of narrative. Probably these works were written later in life. See II. 198. A.

Some expressions in the promise of water from the rock in Horeb, (Exod. xvii. 6.) evidently given by Israel's Conductor, the Divine Angel, (Exod. xiv. 19. &c.) Philo everywhere ascribes very distinctly to that Angel's Superiour. I. 88. c. 175. D. 425. c. 465. A. 687, E. (II. 114. B.) and indeed all the Divine interpositions in their journey from the Sea to Sinai are attributed to '*God*,' ('O THEOS')—II. 110. 115. 175, 176. called '*the Father*.' II. 175. c.

We come now to the momentous transactions at Sinai. The promise in Exod. xix. 6, (I. 402. c. II. 9. E.) and the response and call to Moses

* A splendid exhibition of this idea by *Eusebius*, may be seen in the *Note* after *Appendix C*, of the *Appeal in favour of Ecclesiastical Unity*. *p.* 172.

in *v.* 19, 20, (I. 107. D. 333. D.) are distinctly ascribed to the First Person; but in the phrase "to meet with God," *v.* 17. the word '*meet*' is made into a proof that here the *Logos* is denoted. I. 631. D. Thus *Philo* might be quoted as holding, (yet on grounds miserably insufficient,) that these Two joined in giving the Sinai Covenant.* In his references to what followed in the promulgation of the Decalogue, there is NOT ONE MENTION of the *Logos*. The places examined are these. I. 228. D. 253. D. 443. C. 475. D. 579. C. 582. B. 642. C. II. 183. B. 185. C. 187. A. 188. B. 189. A. B. 190. C. 191. B. 192. B. 194. C. 195. E. 199. A. 205. D. 208. D. 214. E. 408. B. In some of these passages it is said, and in others implied, that "the Father of the universe" pronounced these commands "by himself alone." The fire, trumpet, and other circumstances are mentioned as miracles, but without the slightest intimation of any angelick agency; (II. 185. D. 187. D.) and where there is any hint of a mysterious plurality in God, it is not the *Logos* that is referred to, but the Essential Powers or Virtues. II. 163. E. 187. E. 208. D. 209.

The ANGEL promised in *Exod.* xxiii. 20—23, is said to be the *Logos*, both in the Greek works, (where he is mentioned as the Guide of the visible creation, (I. 308. D. S. 551. T. 69.) and of Abraham in the path of science; (I. 463. C.) and in those lately discovered. *Arm.* ii. 476, 478. Yet in none of *Philo's* comments is there one word of His conducting Israel through the desert.

The benign manifestation witnessed by the seventy elders is uniformly ascribed to the First Person, called the 'Self-Existent,'—'Father,'—'Unity'; (I. 419. B. (S. 551.) 413. E. 462. D. 688. A. *Arm.* ii. 488—496.) who made Himself visible by his essential Powers. (*Arm.* ii. 495.—"dicatur apparuisse—ipso—mittente virtutes indicantes suam essentiam;"—) The *Logos* is mentioned only as the *place*† of this manifestation. I. 630. A. *Arm.* ii. 495, 496.——The Divine Presence subsequently indicated by the fire on Sinai, (*Exod.* xxiv. 16, 17.) is also ascribed to the Father; (II. 680. A.) *Arm.* ii. 502—4.) from whom came also the command to prepare the Tabernacle. I. 108. A. 489. A. (see 448. B. 489. E.) 490. B. *Arm.* ii. 505, 6.

* See this Essay, pp. 251—255. 79—83 (for 71—75.)

† The Septuagint version (which *Philo* used) has in *Exod.* xxiv. 10, 11, instead of '*they saw God*,'—'*they saw the place where stood the God of Israel*,' and '*they were seen in the place of God*,'—These expressions, and perhaps the word *Shekinah*, which means '*Dwelling* [of God,]' seem to have suggested the notion of the *Logos* being the *place* of the Supreme Person: a notion which, where *Philo* has introduced it, is a glaring perversion of the texts; but is in itself less absurd than appears at first. The *Logos* is compared to the effulgence all round the solar orb, in which that luminary may be said to dwell. See I TIM. vi. 16, and the beginning of the third book of *Paradise Lost*.

He whom Moses entreated to grant a more full manifestation of Himself is uniformly said to be the Self-Existent; (I. 107. D. 229. B. 258. C. 289. A. 463. A. 570. D. 579. C, D. *Arm.* ii. 252.) his back parts (Exod. xxxiii. 23.) are his Essential Powers,* (I. 258. C.) or his visible creatures; (I. 579. D.) nor is the *Logos* mentioned in connexion with this section of Scripture, except once for a moment, as an inferior object of contemplation. I. 107. D.—The manifestation recorded in Exod. xxxiv. 5—8, is nowhere mentioned. The proclamation of mercy had no charms for the self-righteous Philo.

As the meanings which Philo assigned to the Sacred Tabernacle, and the robes of the High Priest, have been detailed in the preceding section, that subject is omitted here; and our examination of his comments on the book of Exodus is therefore concluded.

A very few of the numerous places where the manifested presence of the Deity, (that is, *of the Logos*) in the earthly sanctuary is mentioned or alluded to in the book of LEVITICUS, are quoted by Philo, and these in such a way as leads the reader's thoughts quite off from that idea; showing how slight was the hold it had of his own mind. The fire mentioned in LEV. ix. 24, he says came down *from heaven*; (I. 509. C.) commenting on LEV. xvi. 17. he speaks of the High-Priest as admitted to familiarity *with the UNBEGOTTEN*; (I. 689. C.) LEV. xxvi. 12, he interprets of the Lord's dwelling *in the soul*. I. 643. B. 691. D.—It is true that alluding to LEV. x. he says Nadab and Abihu drew near to God; (I. 76. C. D.) by which he seems to have meant their being admitted at death to the blissful presence of God, (such was his view of their fate,) and not their priestly ministrations. (I. 76. C. D. 555. A.) That which was the centre and the soul of the Levitical economy, the Local Manifestation of *JEHOVAH* in the midst of Israel, Philo almost entirely overlooks. His proud philosophy could not stoop to contemplate aright this "infant-school" of the Almighty.

Of the book of NUMBERS, where we have so many narratives of the Supreme Angel's treatment of Israel, Philo mentions no part as relating to that Divine Personage, except one in the story of Balaam, (NUM. xxii. 31.) and this very mystically. I. 299. B. Some passages where the speaker is *JEHOVAH*, and according to the proofs adduced in this Essay must be considered the Second Person, Philo ascribed to the First. NUM. xii. 7. (HEB. iii. 2—6) I. 128. A. (132. E.) NUM. xviii. 20. I. 339. B. C. The same is probably true, yet less evidently, of NUM. xiv. 20. (30.) I. 455. A.

From DEUTERONOMY Philo quotes several passages, which, according

* Yet in II. 218. E. these powers are declared invisible.

to this Essay, should be understood of the Second Divine Person: all these, however, he either ascribes to the First, or mentions without any regard to the personal distinctions of the Deity at all. If there be an exception, it is DEUT. xxxii. 18, as quoted I. 426. E. and alluded to in I. 427. A, B. S. 552. T. 70, where the Logos is distinctly mentioned.

Of the manifestations of the Supreme Angel, given in the interval between Moses and Eli, Philo mentions only those made to the parents of Samson, (JUDGES xiii. 3. 9.) which he ascribes throughout to one of the created angels, (*Arm.* ii. 552—560) though he admits that Manoah (JUDGES xiii. 22) thought him to be the God of the Universe.—559.

Here closes our review.—Of the capture of the Ark in Eli's time, its long privacy, its honours in the reigns of David and Solomon, and of the Psalms of that time declaring the glory of the Son of God, (Ps. ii. xlv. lxxviii. xcvi. cx. &c.) Philo makes no mention; nor of the sublime manifestations of Israel's Divine Sovereign to Isaiah, Ezekiel or Daniel. Among his few allusions to the large portion of the Ancient Scriptures written after the Call of Samuel, it may be noticed, that after quoting Ps. xxiii. 1. he remarks that God is the shepherd of all created beings, who, however, has placed over them his Logos. I. 308. B, C. S. 551. T. 69. I. 596. A. PROV. viii. 22, is quoted I. 362. A. and WISDOM is elsewhere said to be the *mother* of the Logos, as well as of all creatures. I. 562. BC. See *p.* 246. *n.* †, 266. *n.* ‖. ZECH. (iii. 8.) vi. 12 is quoted I. 414. C. S. 550. T. 70. and applied not to the predicted Descendant of David, but to the Logos.

Such is the review (which I am not aware that any has made before) of the way in which *Philo* treats all passages of the Old Testament, containing a revelation of the Son of God. It might suggest a number of speculations concerning the sources whence he derived his ideas,* and the effects of them among Christians and pretended Christians of the early centuries,† and the injurious tendency of relying on him now as an authority. But the reader will probably think he has been detained quite long enough in this region of dim twilight, confused with clouds and meteors; and will welcome the clear daylight of revelation, to which we return in the next Section.

* A glance at these sources is given by Dr. J. P. Smith in his *Scripture Testimony* (third Edit. 1837.) Vol. 1. p. 580, abridged from Dr. Grossmann's *Quæstiones Philonæ*, I. p. 8.

† See the references to *Semisch* on p. 300. *n.* * and p. 293. *n.* †.

(*Appeal*, &c., p. 489.)

SECTION XII. *Additional Confirmations of the preceding scheme of doctrine, extracted from the Four Gospels.*

The reader is now invited to return from the wearisome examination of human productions, to the authentick statements of the Book of God.

In this renewed attention to the Christian Scriptures, it may prevent circumlocution, to give names to three distinct periods. The *Three Periods* interval from the appearance of the angel *distinguished.* Gabriel to Zacharias,* to the beginning of his son's publick ministry;† may be called the *Preparatory Period*; the time from that event to the ninth day after the Lord's ascension,‡ may be named by a word which translations from the German have rendered current, the *Messianick Period*; and from the memorable Pentecost§ to the death of John the Apostle about A.D. 100, the *Apostolick Period*. The present section relates to the second of these periods.

When the Four Gospels were under examination in *Sections* iv. and v, all evidence derivable only from the Old Testament was carefully excluded. But it may be freely admitted in this third and last review of the Gospels. The agreement of the Two Testaments will strengthen the evidence from each.

Throughout the Old Testament, has been traced the manifestation of Two Divine Persons,|| one of them holding his court in the heavens, *The Divine Persons in the O. and N. Testaments are THE SAME.* the other appearing at intervals, or, in some ages, continuously, to men upon earth. In the New Testament also, the least attentive reader has observed Two Divine Personages, of whom the Superiour is usually mentioned as the Father, and as being in heaven; the other, incarnated, and appearing to mortal eyes simply as a man, at length ascends to the heavens, with the promise of returning at a period still future.

* LUKE i. 11—22.

† LUKE iii. 1—3.

‡ ACTS i. 14. ii. 1.

§ ACTS ii. 1—41.

|| None, I suppose, will suspect me of doubting the personality or divinity of the Holy Spirit, because I do not mention Him here. The argument does not require it. And what relates to the Son was learnt both by the Israelitish and the Christian Church before what relates to the Spirit. See pp. 99, 180; 167.—The course of manifestations is reviewed at pp. 63, 91 (for 83), 101, 175. 196—201.

As the New Testament everywhere acknowledges the divine authority of the Jewish Scriptures,* representing them as the great storehouse whence all sound religious knowledge had been derived, it cannot for a moment be doubted that the almighty celestial Ruler in the Old Testament, is the same that is called the *Father*, and *God* in the New Testament: and if there were no more direct proofs of identity, the relation which the Second Person bears to the First in the Old, compared with that which he sustains in the New, would be sufficient to prove that this Personage also, notwithstanding his altered mode of manifestation, is THE SAME.

Of this identity, more direct proofs are readily found. In a former page of this Essay,† was noticed the Redeemer's question to the Pharisees, "*What think ye of Christ? whose son is he?*" followed by his quotation of the beginning of PSALM cx, as relating to the great predicted Deliverer of Israel; that is, to Himself. David the penman of that psalm, gives to the Royal Priest declared in it, the title, "*my lord*" or "*my sovereign*." The history of David's reign‡ shows that this title certainly denotes that condescending Personage whose presence was manifested in connexion with the Mosaick Ark, who was called in former times THE ANGEL OF THE LORD; and to whom the language of Him "*that sitteth in the heavens*,"§ published by the same inspired penman,|| "*Thou art my Son*," procured thenceforward the current title of THE SON OF GOD. That Glorious Agent, therefore, and Jesus of Nazareth, are the Same Person.

Again; the Redeemer, by applying to his forerunner John, the expression in MALACHI,¶ "*I will send my messenger*," &c. has claimed for himself the dignity mentioned in the following words, "*the Lord whom ye seek, shall suddenly come to his temple*."** This title, "the

* MATT. i. 22. ii. 5. &c. &c. MARK i. 2, 3. 15. &c. &c. LUKE i. 6. ii. 23, 24. &c. &c. JOHN i. 17. 21. 23. 45. &c. v. 39. 46. &c. &c. ROM. xv. 4. xvi. 26. 2 TIM. iii. 15. &c. &c. &c.

† pp. 50, 51. Three evangelists relate the conversation.

‡ p. 20. 87*. &c. § Ps. ii. 4.

|| Ps. ii. is distinctly ascribed to David in ACTS iv. 25. and Ps. cx. in MATT. xxii. 43. Their dates therefore could not be far distant.

¶ MATT. xi. 10. LUKE vii. 27.

** MAL. iii. 1. The word in the former part of this verse should have been printed in our bibles—Lord—not—LORD—as it is in many copies, both old and recent. The Hebrew word is HaADON.

Sovereign of the temple," sufficiently identifies the glorious Person manifested over the sacred Ark* under the Old Testament, with the Jesus of the New.

So also, if further proof were wanted, it might be found in MICAH v. 2. understood according to *Piscator's* interpretation,† my reasons for adopting which are exhibited in the researches minuted in pages 115—132.

Several passages in the book of ISAIAH, when compared with one another, with the circumstances of his times, and with the quotations of them in the New Testament,‡ might furnish other proofs of the doctrine in hand: and some additional arguments will claim attention when we view the Apostolick period.—But it is not probable that any reader who acknowledges the revelation of Two § Divine Persons throughout the Old Testament, will require further proof of their identity, in either case, with those revealed in the New.

* pp. 17. 84, 87 (for 76, 79), 87.* 97, 98.

† His words are given at the foot of p. 131. This eminent man, whose vernacular name was *Fisher* or *Fischer*, was more than forty years professor of divinity and sacred literature in the university of Herborn in Westphalia; and died A. D. 1626.—In addition to *Piscator's*, I may add the honoured name of *Dr. John Owen*, without, however, leaning any more than when I wrote p. 161, &c. to the doctrine contained in a few words of the following extract. Within a few pages of the beginning of *Chap. vii.* of his work on the '*Person of Christ*,' he says, "Upon the account of his susception of his office, even before his incarnation, considered as God, he is said to act in it so as to be sent of God unto his work, MIC. v. 2. *The Ruler of Israel; whose goings forth have been from of old, from everlasting. His goings forth are not his eternal generation*, which consists in one individual eternal act of the Father: but it is the egress, the exercise of his power and care for the church, that is so expressed. These were from the beginning, the first foundation of the church.

With respect unto his susception of his offices towards the church, the *Lord of hosts*, in the person of the Son, is said to be sent by the *Lord of hosts*, that is in the person of the Father. So was he the prophet of the church, even before his incarnation, sent or designed by the Father to instruct it, to communicate spiritual and saving light unto it.

And he discharged this office four ways:

- (1.) By *personal appearances*—
- (2.) By the *ministry of angels*.
- (3.) By *sending his holy Spirit*.—
- (4.) By the *ministry of holy men*—

Works (8vo. 1824.) Vol. xii. p. 113.

‡ Compare ISA. vi. 9, 10, 1—10. with JOHN xii. 41, 38—41. ISA. viii. 13, 14. LUKE ii. 34. ROM. ix. 33. 1 PETER, ii. 8. ISA. ix. 6. LUKE i. 32, 33. ISA. xl. 3. LUKE i. 76. iii. 4. JOHN i. 23. ISA. xlv. 23. ROM. xiv. 11. ISA. xlv. 24, 25. 1 COR. i. 30, 31. &c. &c. &c. See also pp. 164—166. 190, 191.

§ Apply here also the cautionary remark in p. 310. n. ||.—See also the close of the first chapter of the Rev. G. S. Faber's work on the *Origin of Pagan Idolatry*, (Vol. I. pp. 107—109.) containing this observation, "The Patriarchs of the Hebrew nation, must have been acquainted with the existence of at least, a duad in the essence of the Deity."

By a train of argument founded entirely on the Four Gospels, it was proved in the *Fourth* and *Fifth* Sections, that the word "CHRIST" was used during the Messianick period, in two very different but not "Christ," a Divine incompatible senses; in one of which title in both Testaments. Jesus was from the beginning of his ministry acknowledged and freely published as THE CHRIST;* in another, of course, a higher sense, he charged his disciples so late as the last year of his ministry, "that they should tell no man that he was the Christ."†

The dignity which Peter attributed to his Lord, in his memorable confession, "Thou art the Christ, the Son of the living God,"‡ is in the subjoined prohibition in MATTHEW,§ and in the confession itself, in MARK and LUKE,|| expressed by the single word *Christ*. In the Old Testament we find that the glorious Personage whose presence accompanied the Ark, and to whom the appellation "SON" had been solemnly given,¶ had previously acquired this very title, THE ANOINTED ONE,** that is *Messiah* or *Christ*. And this title is used in the Old Testament nearly as frequently in that sense, as in any other.†† The agreement, therefore, of the Two Testaments, in this point is complete; though it has scarcely been open, hitherto, to the observation of the mere English reader; as no part of the text of our Bibles, and only one marginal note‡‡ supplies the information that the terms *Messiah*, *Christ*, and *Anointed* have the same meaning. They are in reality the same term in different languages.§§

Equal agreement between the two great portions of Holy Scripture, appears on other points, on which the remains of ancient uninspired Jewish literature have given a varying and discrepant testimony.

The idea of *Paternity* we have seen first connected with the Deity, when Moses was sent to Pharaoh. The Almighty Angel then called

* pp. 27, 28.

† p. 29. MATT. xvi. 20. The word *Jesus* in the Publick Version is an interpolation, which, however, is strangely enough retained in the Bungay Bible "with 20,000 emendations."

‡ MATT. xvi. 16. § v. 20. See n. †.

|| MARK viii. 29. LUKE ix. 20. ¶ Ps. ii. 7. p. 90*.

** Ps. ii. 2. 1 SAM. ii. 10. 35. See Section iii. throughout. pp. 13—25.

†† Note to Sec. iii. p. 25.

‡‡ JOHN i. 41. contains the words "We have found the Messiah, which is, being interpreted, the Christ." The marginal note is "Or, the Anointed."

§§ p. 17. n. ¶.

ISRAEL *his son, his firstborn*. Two or three passages of the Law, and a few more in the Prophets, kept alive and confirmed this idea; and, *Divine Paternity in the O. T.* in later times, as the visible manifestations of the Son became less frequent and less remembered, the title of *Father* was naturally given almost exclusively to the Celestial Ruler. The Israelites were the sons of JEHOVAH: that adorable name was borne both by the mysterious Angel, and by his Superiour: Jehovah, also, is *One*.* When that Angel came himself to be called Son of Jehovah, from Ps. ii, while his title of Angel was less used or less remembered, this would more closely associate the idea of paternity with the superiour Person. Yet in the Old Testament scarcely any further mention is made of the Celestial Ruler's being the Father of Him whose presence shone in the Oracle† of the Temple, and which therefore may hereafter be conveniently designated as the Oracular Presence. It is JEHOVAH's relation *to the people*, not to the Second Divine Person, nor to the whole race of mankind as their Creator and Preserver, that is in the Ancient Scripture denoted by the title *Father*. Both Philo‡ indeed and Josephus§ frequently introduce the latter of these ideas; and Philo apparently sanctions the notion of the Second Person's derivation from the First, as the ground of the titles *Father* and *Son*;|| whereas the Apocryphal writers retain the Scriptural idea of the Father of Israel.¶

There is a discernible progress in the ideas associated with this Paternity. In the message to Pharaoh, (a heathen potentate who had not a glimpse of the blessedness imparted to believers now by "the Spirit of adoption,"**) it showed Jehovah's authority, and his purpose of providing sustenance and protection for Israel: and when the regulation of their costume and other outward matters was confirmed by the maxim, "*Ye are the children of the Lord your God*,"†† it is plain that *authority*, as part of the parental character, is principally in the holy writer's view; and that *every individual* of the nation is regarded as one of the family, whatever might be the state of his heart as to piety. In after ages, as is seen in Ps. ciii. the chief respect is to the

* pp. 85, 86 (for 77, 78), n. †.

† The word *oracle* is used in this sense in 1 KINGS vi. 16. viii. 6.—pp. 88 (for 80), n. |||. 89 (for 81), n. *. 214, 215, 217.

‡ p. 263. n. ||. § p. 281. n. ††.

|| pp. 262—265, 263. n. ††. ¶ pp. 226, 227.

** ROM. viii. 15—17. GAL. iv. 6. †† DEUT. xiv. 1.

tender mutual affection of parent and child ; and the privilege is enjoyed by "*them that FEAR him*"; which shows a clear approach to the blessings of Apostolick times.*

Belonging to the Messianick period, are several passages in which the privilege of a filial relation to the Deity is closely connected with *Divine Paternity*- pious character;† in others it seems to be *ty in the N. T.* extended, as in the Law, to the whole nation, and must be understood, of course, in an inferiour sense.‡

During the same period also were uttered many sentences, chiefly by the Lord Jesus himself, in which his own filial relation to God is declared;§ and in some it is stated to be of a peculiarly high and mysterious nature. He calls God "*his own Father*";|| he is "*the ONLY BEGOTTEN Son*";¶ "*no man knoweth the Son, but the Father*";** *As the Father knoweth me*, said he, *even so know I the Father*;†† *The Father loveth the Son*, said the Baptist, *and hath given all things into his hand*.‡‡ On several occasions, numbers of the Jews gave full proof that they regarded "*THE SON*" in this high sense as a divine title.§§ The ground of it, however, is nowhere declared to be a mysterious emanation in eternity from the First Person, unless it be supposed that this is done in the mere term "*ONLY-BEGOTTEN*";||| which seems rather to denote

* The Divine Paternity is mentioned in the following passages with especial reference to authority and external provision ; EXOD. iv. 22. DEUT. xiv. 1. xxxii. 6. 19. ISA. i. 2. lxiv. 8. JER. iii. 19. xxxi. 9. EZEK. xvi. 21. HOS. xi. 1. MAL. i. 6.—in these, with reference to parental or filial affection ; PS. ciii. 13. PROV. iii. 11, 12. (See HEB. xii. 5, 6.) JER. iii. 4. 19. xxxi. 20. HOS. xi. 1. MAL. iii. 17. In the following it is mentioned without any marked reference of either kind ; ISA. xliii. 6. xlv. 11. lvi. 5. lxiii. 16. HOS. i. 10.

† MATT. v. 9. 45. LUKE vi. 35. JOHN i. 12. viii. 42. xx. 17. &c. &c. MATT. xiii. 43. LUKE xii. 32. xx. 36. (Compare ROM. viii. 23.)

‡ (ROM. ix. 4. JOHN viii. 41.) MATT. v. 16. vi. 1. 8, 14, 15. 26. 32. vii. 11. xviii. 14. xxiii. 9. MARK xi. 25, 26. LUKE xi. 13. (where the unique expression of the original (*ὁ ἐκ οὐρανοῦ*) has perhaps, some special significance,) xii. 30. &c. JOHN (vi. 27.) viii. 41.

§ MATT. xi. 27. xx. 23. xxiv. 36. xxv. 34. xxvi. 29. 39. 42. 53. MARK viii. 38. [xiii. 32. xiv. 36.] LUKE ii. 49. x. 21, 22. xxii. 29. xxiv. 49. JOHN ii. 16. v. 43. vi. 32. 65. viii. 28. 38. 49. 54. &c. &c.

|| JOHN v. 18. *Smith's Scr. Test.* II. 67, See p. 135, n. †.

¶ JOHN iii. 16, 18. Two preceding passages of this Gospel belong rather to the period in which it was written. They are *ch. i. 14, 18.*

** MATT. xi. 27. LUKE x. 22. †† JOHN x. 15.

‡‡ JOHN iii. 35. §§ pp. 30—33.

||| pp. 107, 137. Beside the four places mentioned in n. ¶. the only passage where this term is applied to the Lord, is 1 JOHN iv. 9.

a *high and peculiar dignity*, than anything resembling origination.* Of the other passages quoted from the Gospels by Messrs. Watson, Treffry, and others, to prove the eternal generation of the Second Divine Person, it may be sufficient to remark here, that as used in the pages of those able and pious writers, they do not, in my judgment, accomplish that purpose.†

From the paternity of the Deity, we make an easy transition to his Presence in the Heavens; which, however clearly it was taught during all preceding times,‡ appears to have been recognised during the Messianick period still more frequently and distinctly. A glance of the mind may review the series of intimations. A form of words appointed by Moses to be used at the altar,§ and Solomon's prayer at

* This opinion I adopt from Dr. J. Pye Smith; and the more readily as he is a favourer, if not a believer, of the doctrine of eternal generation. See Appendix IV. to his *Scripture Testimony*, Vol. iii. p. 420, 421. His examination of the term ONLY-BEGOTTEN, occurs in Vol. iii. p. 104—106. After stating how often it occurs in the Septuagint, Apocrypha, and N. T., he adds, “these examples, applied to elucidate the sense of the term in reference to the Saviour of mankind, furnish the ideas, that he possesses *unrivalled excellence*; “that he is the Object of a *peculiar and unparalleled divine love*; and that he “is the SON OF GOD in a sense *absolutely HIS OWN*, and which no other being “can share with him,” (p. 104.) “He is the ONLY-BEGOTTEN, the Son of God “in a sense *absolutely peculiar* to himself, *supreme* in dignity, and *unique* in “nature.” (p. 105.) It is in the sense of these extracts that I request the phrase to which this note is appended may be understood.

Mr. Watson (*Theol. Instit.* Vol. ii. p. 45, 46.) and Mr. R. Treffry (*Eternal Sonship*, p. 249—255.) have answered the note in the Socinian Version of the N. T. on JOHN i. 14. which expresses an opinion *only in part* coincident with that of Dr. S: whose examination of the phrase Messrs. W. and T. have not noticed; though Mr. T. has referred to him on a closely connected point, on p. 246. and none of them has called attention to the fact, which yet I think is of some weight, that in the venerable Syriack Version, which brings us as near as we can now come to the very syllables uttered by the Lord Jesus, there is not in these five places anything about *begetting* or *begotten*, but simply the term JiChiDoJO derived from, and answering exactly to, the Hebrew JaChID; on which see Dr. S. p. 104.

‡ On one of the most important of these, JOHN v. 26., I copy the following comment, from Dr. J. Pye Smith. Vol. ii. p. 72. “The terms are plain that the same spontaneous and independent life, which belongs to the Living God, the Father of Spirits, belongs also to the Messiah. But the circumstance of this being “*given to the Son*,” and the connexion with the succeeding particular, lead to the belief that the reference is to our Lord's official prerogative, as Mediator and Saviour, of bestowing those spiritual blessings which constitute “*everlasting life*.”—Having already devoted more than fifty pages to the examination of Messrs. Watson and R. Treffry's reasonings on this abstruse subject, I do not enter on the discussion here. pp. 102—164.

† pp. 15. n. ||, ¶. 26. 59, n. §§. 82, 83 (for 74, 75), 97. 213. 225. 232. 260.

§ DEUT. xxvi. 15. p. 88 (for 80).

the consecration of the temple,* directed the homage of the worshippers to Jehovah as dwelling in the heavens: and this was largely done in the PSALMS,† and other parts of the ancient Scripture.‡

In Ps. ii. may be traced a clear distinction of Persons, § Jehovah, || and his Anointed, ¶——He that sitteth in the heavens,** and the Sovereign,†† the King,‡‡ the Son.§§ In Ps. *Celestial Pre-*
cx. the distinction is seen, if possible, still *sence in the O.T.*

more clearly: but the Inferiour Person is represented there as enthroned, not in the sanctuary on earth, but along with His Superiour in the heavens. |||| In Ps. lxxviii. the same Person is represented as having ascended to the heavens, and procured the favour for mortals that His Own Presence might be manifested among them. ¶¶ Thus is the Divine Son declared, in some passages as present in heaven above; in others, with men on the earth.*† His terrestrial Presence was probably the prevailing idea on the annual day of expiation,†‡ and whenever the people went out under His authority to battle.‡§ At other times, each worshipper seems to have been left to ascribe the presence of the Son to either heaven or earth, as might best suit his present state of mind. Whichever he chose, he could not be in error; for the Divine Son is in reality, equally as the Father, OMNIPRESENT; though perhaps not so early believed to be so, either in the Israelitish church, or by Christians in the ages after the Apostles.

* 1 KINGS viii. 2 CHRON. vi. p. 97. † p. 26.

‡ p. 15. n. ||, ¶. 59. n. §§. ECCLES. v. 2. ISA. lxvi. 1. DAN. ii. 28. iv. 37. &c. &c.

§ pp. 11. 13. 25. 90*—92.*

|| Ps. ii. 2, 7, 11. In v. 4. the word is ADONAI, and 'Lord' ought not to have been printed in capitals.

¶ v. 2. In v. 6, the word which in the P. V. is rendered 'set' is translated by Dr. Boothroyd "anointed." Gesenius sanctions this version.

** v. 4. †† v. 4. See n. ||, ¶. ‡‡ v. 6.

§§ v. 7, 12. In v. 12, Dr. Boothroyd has "the Chosen One." Gesenius prefers "Son."

|||| Ps. cx. 1. ACTS ii. 34.

¶¶ v. 18. Heb. JaH ELoHIM. See pp. 175—196. also pp. 24,—5. 87,* 89.*

*† The Christians of the second and third Centuries, seem to have thought of the Son as accustomed, before his incarnation, to ascend and descend between heaven and earth. Novatian says (c. xvii. p. 137.)—"filius, qui et descendere solitus est, et videri quia descenderit:"—It is very possible that this opinion may have prevailed among the ancient Israelites. See the extracts from Novatian in Appendix C, of the Appeal in favour of Ecclesiastical Unity, pp. 165, 166, and Dr. Ed. Burton's Ante-Nicene Testimonies, No. 36. 49. 119. &c, also p. 297. n. §.

‡‡ LEV. xvi. 2. ‡§ pp. 88 (for 80), 86.*

(Appeal, &c., p. 497.)

Wherever the worshipper thought the Son to be present, whether in heaven or in earth, THERE, in truth, WAS HE.

Yet when Nebuchadnezzar had destroyed the Temple, and perhaps long before, the habit of regarding the Divine Son as manifested on earth was naturally interrupted; he was, in a manner, lost in the height and splendour of the Celestial Ruler's majestick Presence in the skies.* This aspect of the popular theology, which had previously existed during the lifetime of Samuel,† continued from the time of Nehemiah and Malachi to the Messianick period.‡ The God of heaven was the Object of *present* adoration; the Anointed, his Son, of reverential remembrance.

The full agreement of all this with the recognitions of the Divine Presence during the Messianick period, is readily perceived. In our *Celestial Presence* Lord's discourses, the phrases,—*Your in the N. T. Father in heaven*,§—*my Father in heaven*,||—*heavenly Father*,¶ and similar expressions** are of very frequent occurrence; heaven is called "*God's throne*";†† it is the place of angelick assemblies,‡‡ and of the saints' eternal reward;§§ it is the seat of the Divine government,||| whence the Son of Man descended,¶¶ to declare heavenly things; while (such was his mysterious ubiquity) he was still IN HEAVEN.*† And the divine constitution he came to establish, was often called by him in language resembling that of the prophet Daniel,†‡ '*the kingdom of heaven*';‡§ at other times, '*the kingdom of God*.'§||

* pp. 101. 213. † p. 16.

‡ pp. 173—175. 221. 225,—6. 229. 232. 248. 258—261. 292.

§ MATT. v. 16, 45, 48. &c. || MATT. vii. 21. x. 32, 33. xvi. 17. &c.

¶ MATT. xviii. 35....*your*—MATT. vi. 14. 26, 32. &c.

** LUKE xi. 13. p. 315, n. ‡. &c. †† MATT. v. 34. ISA. lxvi. 1.

‡‡ MATT. xviii. 10. xxii. 30. MARK xiii. 32. LUKE xv. (7) 10.

§§ MATT. vi. 20. LUKE xii. 33, 34.

||| MATT. iii. 2. xxi. 25. &c. JOHN iii. 27. LUKE xxii. 43.

¶¶ JOHN iii. 12, 13. 31. vi. 38.

*† JOHN iii. 13. i. 18. †‡ DAN. vii. 13, 14. (iv. 26,) MATT. iii. 2.

‡§ MATT. iii. 2. iv. 17. and many more in MATTHEW. The other evangelists use the phrase "*the kingdom of God*," in the corresponding places. MARK i. 14, 15. LUKE iv. 43. vi. 20. JOHN iii. 3, 5. &c. &c.

§|| This phrase is used in the following places by MATTHEW, who has usually employed the other. MATT. vi. 33. xii. 28. xix. 24. xxi. 31. 43.

If to any readers these observations should seem a minute and cold method of dealing with the lively oracles, slitting the records of salvation into shreds and tatters, it should be remembered that here we have the best proofs of the continuity of religious belief among the Jews, the knowledge of which is important in the interpretation of those oracles, and the direct evidence of those ideas of a heavenly and an earthly presence of the Deity, which pervade the whole structure of the Scripture revelation, and will be helpful to the Church to the end of time.* We proceed therefore in the examination.

Many remarkable *facts* during the Messianick period, strengthened the belief of the special presence of the Divine Father in heaven. The Lord himself, in his devotions, seems to have habitually *lifted up his eyes to heaven*; † after his baptism, *the heavens were opened*, ‡ thence visibly descended *the Spirit of God*, and thence was heard the voice, '*This is my beloved Son.*' Again, at his transfiguration, § and a third time, in the week before his death, || the Father's voice was heard *from heaven*. And, at length, his ascension '*into heaven*,' ¶ as declared by attendant angels, and in part witnessed by his apostles, gave the fullest sanction to the belief of the Father's special Presence** in the region above them.

Well did he, and his angelick attendants, know the truths which modern philosophy hath established, that the spheroidal form and daily rotation of the earth, make it *Situation of the heaven* impossible that all human worship- *where Jesus is, not known.* pers should be mathematically correct, in regarding the body of the Redeemer, as dwelling in a region perpendicularly above their heads. It is no matter. In, or beyond, what part of the visible universe is the region of his present abode, is entirely hidden from mortals; wisely and kindly hidden: for if it were revealed, many of the worshippers would be trying ever to look in prayer, toward that part; whether for

* *Smith's Scr. Test., Book III. chap. iii. capit. ii. sec. 1., Vol. II. p. 103—117.*

† JOHN xi. 41. xvii. i. This is one of the instances in which John gives more minute information concerning the *human* nature, as well as a more full disclosure of the *divine* nature, of the Blessed Redeemer.

‡ MATT. iii. 16. MARK i. 10. LUKE iii. 21.

§ MATT. xvii. 5. MARK ix. 7. LUKE ix. 35. || JOHN xii. 28—30.

¶ MARK xvi. 19. LUKE xxiv. 51. ACTS i. 9—11.

** 1 THESS. i. 10. iv. 16. 2 THESS. i. 7. COL. iii. 1—4. PHIL. iii. 20. HEB. xii. 22—24.

the time, it were in the zenith, or in the distant horizon, or, many degrees below it. In the absence of the least glimpse of information on this point, each worshipper naturally and *scripturally** thinks of the region above himself; while the immeasurable height and pure splendour of the heavens, their grandeur and serenity, assist our impressions of the Divine Majesty, and of the present glory of the Lord, the Redeemer.

If an objection to the intimations given in this Essay of the views anciently entertained of the Deity, should be made, on the ground that these are represented to have been far different from the reality of the divine perfections, and immeasurably below them, let the objector seriously reflect on the degree in which mistake as to the locality of the Redeemer's body, inheres at present in Christian worship, and the impossibility that any finite mind should entertain any notion of the Great Supreme, which is not infinitely below the reality: and he will, perhaps, be less disposed to urge an objection, which springs from an undue estimate of human powers and present attainments, rather than from reverence of the Incomprehensible Supreme.†

To return; as for many ages the earthly sanctuary had suggested the idea of a more spacious and splendid sanctuary above; so in the Messianick period, the ideas of that heavenly abode of the Deity, bore
Relation of the earthly a resemblance sometimes plainly,
and the heavenly sanctuary. sometimes obscurely indicated, to the Temple on earth. Such *may* have been the reference of the angel when he said to Zacharias, '*I am Gabriel, that stand in the presence of God*';‡ and such more evidently was the reference of the Lord when he said, '*In my Father's house are many mansions.*'§ Also when he spake of his disciples' having their *names written in heaven*,|| and of

* 1 THESS. i. 10. iv. 16. 2 THESS. i. 7. COL. iii. 1-4. PHIL. iii. 20. HEB. xii. 22-25.

† The unavoidable imperfection, especially in the most ancient times, and on the other hand the certainty, availableness and value of that knowledge which man may gain concerning God, are admirably shown in a dissertation entitled, '*Considerations upon the mode in which the human mind acquires its knowledge of God.*' By Geo. F. Seiler, D.D. It is contained in Appendix ii. to Dr. Smith's *Scr. Test.* Vol. iii. p. 390. 393-407.—Also in a valuable volume which has reached me since p. 292 was printed, *Lectures on Christian Theology*, by Geo. C. Knapp, D.D. translated by L. Woods, Jun., D.D. of Andover, Massachussets, and re-published in Ward's Library of Standard Divinity, are many truths of a similar character and tendency.

‡ LUKE i. 19. § JOHN xiv. 2. || LUKE x. 20. (HEB. xii. 23.)

their laying up *treasures* in heaven,* he may easily be thought to have alluded to the genealogies of each family preserved in the temple,† and to the wealth of individuals, deposited there, by an arrangement with the priests, for security.‡ Also the rending of the vail at the crucifixion§ appears significant of a change in the heavenly temple; that is, of the increased accessibility of the throne of God, through the blood of atonement.||

Of the honour due to the earthly temple, the Redeemer, though charged with violating it, was, in truth, a zealous defender. Twice he cleared its courts of a secular *The Redeemer's regard* profanation publicly tolerated, and, *to the earthly temple.* no doubt, plausibly defended;¶ 'and would not suffer that any man should carry any vessel through the temple.'** On the former of these occasions his language was, 'make not MY FATHER'S house an house of merchandise':†† on the latter, his words did not absolutely decide whether he meant to call the temple HIS OWN, or not. The few who had previously acknowledged his divinity, might easily so understand him. The parallel statements are these.

MATTHEW xxi. 13.

MARK xi. 17.

LUKE xix. 46.

—And said unto them,
It is written, My house
shall be called the house
of prayer; but ye have
made it a den of
thieves.

And he taught, saying
unto them, Is it not written,
My house shall be called of
all nations the house of
prayer? but ye have made
it a den of thieves.

—Saying unto
them, it is written,
My house is the
house of prayer:
but ye have made
it a den of thieves.

Some would perhaps remember that he had before, in private, claimed such an interest in the temple, as the son of an earthly monarch has in his father's palace and revenues.‡‡

* MATT. vi. 20. MARK x. 21.

† "In later times, the genealogical tables were kept in the temple." *Michaelis. Comm. on the Laws of Moses. Art. 51., in Dr. A. Smith's translation, Vol. I. p. 250.* Josephus alludes to this practice, (*Ag. Apion, I. 2. d.*) and I think somewhere plainly asserts it; but I do not remember the place.

‡ 2 MACC. iii. 15. 1 ESDR. viii. 13, 14. See also JOSEPHUS. *War VI. viii. 3. a—c.*

§ MATT. xxvii. 51. M. xv. 38. L. xxiii. 45. || HEB. x. 19.

¶ JOHN ii. 13–17.—MATT. xxi. 12. M. xi. 15. L. xix. 45. Perhaps the Lord did this more than once, in the last week of his mortal life. See *Pilkington's Evangelical History and Harmony; note on Sec. 337.*

** MARK xi. 16. †† JOHN ii. 16. ‡‡ MATT. xvii. 25, 26.

The Divine Presence attributed to the earthly sanctuary he repeatedly acknowledged. He called Jerusalem '*the city of the great King*;' * its environs, '*the holy place*' or sacred territory ;† and declared, '*Whoso shall swear by the temple, sweareth by it, and by him that dwelleth [or that did dwell] therein*'.‡ It is worthy of notice, however, that the Saviour, when at a distance, is never said to have turned in prayer toward Jerusalem, as had formerly been the custom of pious Israelites.§ And though usually an attendant at the three great feasts, and even at anniversaries of human appointment, he was *not* always there on such occasions. Whatever honour he gave to the national sanctuary, increased the force of his early declaration, '*In this place is one greater than the temple*.'||

If the speech already noticed be not an exception, he always spake of the temple, and of the previous structure, the tabernacle, as his *The temple his* Father's house,¶ and of Him as the Object *Father's house.* of all the worship presented there; ** which perfectly agrees with the language of the Old Testament. For though those structures were consecrated by the manifested presence of THE SON,†† we find not any such phrases as—*the tabernacle of the Son, or—of the Angel, or—of the Anointed, or—the temple of the Sovereign, or—of JAH*, but everywhere *the temple of the Lord*,‡‡ that is—*of Jehovah, or—of God*; §§ expressions which denote the Father, or the Son, or BOTH, as the occasion or the context may determine. The circumstances and the processes of thought by which the popularly acknowledged proprietorship of the earthly sanctuary had been transferred from the Son to the Father, have been noticed in preceding pages. ||| The

* MATT. v. 35. PS. xlviii. 2.

† MATT. xxiv, 15.

‡ MATT. xxiii. 21. By Griesbach's adoption of a different but well supported reading, the participle of the First Aorist or indefinite tense, usually, however, referring to the past, has been substituted for that of the Present Tense.

§ 1 KINGS viii. 30, 35, &c. &c. PS. xxviii. 2. DAN. vi. 10. || MATT. xii. 6.

¶ LUKE ii. 49. See Doddridge and Boothroyd. JOHN ii. 16. MATT. xii. 4. M. ii. 26. L. vi. 4.

** LUKE xviii. 10, 11, 13. xxi. 4. JOHN viii. 54.

†† pp. 84 (for 76), 95. ISA. vi. 1. JOHN xii. 41.

‡‡ 1 SAM. i. 9. iii. 3. 2 KINGS xi. 13. xviii. 16. &c. &c. See Cruden. All the places where "JAH" occurs are mentioned on p. 177.

§§ EZRA i. 4. v. 13—17. NEH. x. 33. &c. PS. xlviii. 9. lxxiii. 17.

||| pp. 174. 200,—1. 212—218.

people's regard to the Temple appears from various circumstances."

To the 'woman of Samaria,' the Lord intimated † that the worship offered at Jerusalem did not agree so well to the spiritual nature of God, as that which *he* had come to teach; and that Jerusalem itself would soon lose its peculiar honour; a truth declared to the Jews in the close of his ministry: '*Behold, your house is left unto you desolate.*' ‡

It is scarcely necessary to remark that the Scripture contains not any sanction of the emblematical meanings assigned by Philo and Josephus to the parts and services of the Israelitish sanctuary: § neither did the Lord Jesus introduce into his own instructions, so far as recorded, their real meaning, afterwards declared in the Epistle to the Hebrews. ||—Some expressions by himself, ¶ and his herald, ** point to him as the Bridegroom of the Church, in evident agreement with his sustaining a matrimonial relation under the Old Testament. ††

The records of the Messianick period do not contain any express allusion to the ancient Shekinah, nor any mention of the Oracular Presence. ‡‡ But the miraculous brightness which invested the Lord Jesus in his transfiguration §§ seems to have been designed, and by the three spectators to have been understood, as a visible proof that their condescending Teacher was no other than the Divine Person manifested of old in the oracle of the Tabernacle and Temple. Only a week before, he had received and approved Peter's memorable confession, |||| in which faith triumphed over all the obstacles of sense. The evidence of sense is now added, for the further invigoration of his faith; according to the Divine maxim, '*Unto every one that hath shall be given.*' ¶¶ Both the majestick radiance, and the voice from heaven *† confirmed the truth

* MATT. xvii. 24. xxiv. 1--3. xxvi. 61. JOHN xviii. 20. ACTS vi. 13, 14. xxi. 27--30. xxiv. 6. 12. 18. xxv. 8. JOSEPHUS, *War*, II. x.

† JOHN iv. 20--24. ‡ MATT. xxiii. 38.

§ pp. 254--260.

|| In MATT. xx. 28 MARK x. 45. The word *ransom* is not a sacrificial term.

¶ MATT. ix. 15. MARK ii. 19, 20. LUKE v. 34, 35. (MATT. x. 25. xxii. 2. xxv. 1.)

** JOHN iii. 29. †† p. 92*, & n. †.

‡‡ Unless it be in JOHN xii. 41, referring to ISA. vi. 1; and MATT. xxiii. 21.

§§ MATT. xvii. 2. MARK ix. 3. LUKE ix. 29. 2 PET. i. 16, 17.

|||| MATT. xvi. 16, &c. ¶¶ MATT. xiii. 12. xxv. 29.

*† MATT. xvii. 5. &c.

which Peter had confessed: and therefore the vision,* as well as the confession,† was to be a close secret, till after their Lord's resurrection.

What degree of attention was paid to the ancient Shekinah during the Messianick period, is not easily ascertained. The recent rebuilding of the Temple may have turned publick attention to the original use of its inner apartment, the oracle;‡ and it is possible that the Lord referred to the visible majesty of his ancient manifestations, when he spake of coming '*in his own glory*,'§ as well as '*in his Father's, and of the holy angels*.'|| To this also might Simcon have some distant reference, when, addressing God, he called the infant Redeemer, '*A light to lighten the Gentiles, and the GLORY of thy people Israel*.'¶ All this, however, is very doubtful and unimportant: but the absence of plain allusions to the Shekinah confirms the position previously argued *a priori*,** that the memory of it must have been decaying from age to age.

In some former sections, the ages of Moses, David, and Isaiah, have been noted as those in whose scriptural remains is found the *The incommunicable* Divine incommunicable name, JAH, so *names of the Deity.* as to indicate its more frequent use in those times than in others, and its special application to the Second Divine Person.†† That name is a part of the names *Jesus* and *John* (in Hebrew JeHOSHua and JeHOChaNaN,) both given by Divine appointment,‡‡ and both of them then in daily use, as belonging to many other men.§§ Their meaning, and that of the Divine name comprehended in them, has been argued at some length in the *Note to Section ix.*||| How far that meaning was understood by the Jews, during the Messianick period, cannot perhaps be ascertained. It may,

* MATT. xvii. 9. MARK ix. 9. LUKE ix. 36.

† MATT. xvi. 20. MARK viii. 30. LUKE ix. 21.

‡ This is intimated in *p.* 217. *n.**, the last sentence of which should have stood thus:—"Herod's repair, however, would necessarily call attention to the *history* of the Temple, and to the *Shekinah*; very seasonably quickening the Jews' recollection of the Trinitarian tenets of their fathers, when the Second Person was again to appear."—See Josephus, *War*, I. xxi. 1.

§ LUKE ix. 26. || MATT. xvi. 27. MARK viii. 38. ¶ LUKE ii. 32.

** *p.* 213, &c. †† *pp.* 78, 86 (*for* 70, 78), 87*, 89*, 165,—6. 175—196.

‡‡ MATT. i. 21. LUKE i. 13. 31.

§§ The N. T. mentions two others called *John*; (Acts iii. 1. xii. 12. 25. xiii. 5. xv. 37.) and Josephus more. *Jesus* occurs in Acts vii. 45. xiii. 6. HEB. iv. 8, and often in Josephus.

||| On *Jah* see *pp.* 175—196; on *Jesus*, *pp.* 188—194; on *John*, *p.* 193.

possibly, along with many other things have been explained to the Apostles after the Lord's resurrection.*—In the *Note* just referred to, some notice is also taken of the name IMMANUEL,† which seems to have been given to the Lord not so much in its syllabick sounds, as in its import,‡ especially as conveyed by his ordinary name, JESUS. The august name, JEHOVAH, of course appears not in the New Testament. §

On one occasion the Lord used the phrase "WISDOM OF GOD," || and on another, "WORD OF GOD," ¶ in such a way as hath led some to account them in those places personal titles of himself. There are strong reasons against this in the former instance, and in favour of it in the latter: but in neither can certainty be attained.

It falls not within the design of this essay to examine the peculiar import of the title "SON OF MAN," so commonly used by the Lord to denote himself,** further than to notice the contrast it presented, in one particular, to the other title, "SON OF DAVID," †† which those of the multitude who believed him to be the predicted Deliverer frequently gave him, and which he fully acknowledged, but never uttered in his recorded speeches. David was the most valiant and powerful sovereign of Israel; he was entirely devoted to the interests of that one people, who were raised under him from great calamity to unrivalled power and glory; and the secular grandeur of his reign was too constantly in the thoughts of the populace, who in his long expected Heir looked for a second, and more glorious David. ‡‡ The title "Son of man," whether its reference to the first man, suggested by Lightfoot §§ be admitted or not, tended to discourage this national and exclusive spirit. The great Deliverer was the relative and the friend of all mankind; and his benefits were not to be political, but spiritual and eternal.

The name by which he was commonly mentioned among his disciples appears to have been *The Master*, |||| that is *The Teacher*, and

* LUKE xxiv. 27. 45. † p. 191.

‡ ——"as a commemorative and descriptive title. It does not appear to have been intended as a proper name." *Smith's Scr. Test.* I. 359.

§ p. 217. || LUKE xi. 49.

¶ JOHN x. 35. This passage is examined in a following page.

** MATT. ix. 6. xii. 8. &c. M. ii. 10, 28. &c. L. v. 24. vi. 5. &c. JOHN i. 51. iii. 13, 14. v. 27. &c. &c. See p. 29. n. *.

†† MATT. ix. 27. xv. 22. xx. 30, 31. xxi. 9. 15. MARK x. 47, 48. LUKE xviii. 38, 39. ‡‡ p. 296, n. †.

§§ p. 29, n. *.

|||| JOHN xi. 28. xiii. 13. MATT. xxvi. 18. LUKE viii. 49.

(*Appeal*, &c., p. 505.)

occasionally *The Lord*,* that is *The Superiour or Sovereign*.† The earliest instance of his appropriating the latter title, when preparing for his publick entry into Jerusalem, together with the probable effect of this on his disciples, and the populace, has been noticed in the *Fifth Section*.‡

The Scriptures supply facts from which it may be argued with some degree of probability, that in the Messianick period, the leaders *Anti-trinitarian bias* of the Pharisees, the most numerous, *of the Pharisees.* popular, and influential sect§ of the Jews, had well nigh renounced, and habitually discouraged, the belief still lingering here and there among the common people, that the God of Israel had a Son possessing the Divine nature and perfections, and anciently receiving Divine honours. It was to the Pharisees distinctly,|| not to a promiscuous crowd of Pharisees, Herodians, and Sadducees,¶ that the Lord proposed his question,** ‘*What think ye of the ANOINTED? Whose son is he?*’ as if they especially needed instruction upon that point. And when they were confounded by his quotation of the hundred and tenth Psalm, ‘*the common people heard him gladly*’;†† recognising, perhaps, the principles of their fathers,‡‡ which among their official instructors had now become unfashionable.—The persons who objected to the Lord’s address to the paralytick at Capernaum,§§ ‘*Who can forgive sins but God only?*’ probably meant by God, THAT ONE SUPREME PERSON to whom the national worship was then directed, entirely forgetting, it might be, the ancient manifestations of Another Person who could bestow or refuse forgiveness.||||

* JOHN xiii. 13. xxi. 7. † p. 45. n. ‡ p. 49, 50.

§ Josephus, *Antiq.* XIII. x. 5, a. Brucker (II. 750.) and Enfield, (p. 392,) mention the Pharisees’ belief that the *oral law* was given to Moses, on Sinai, by the angel Metatron; but no authority is quoted. Josephus mentions not this angel. (pp. 271,—2. 279.) The Sadducees had probably receded much further from a trinitarian belief; (Acts xxiii. 8.) the *Essenes*, it is likely, not near so far; (p. 242, n. *) which, along with their greater purity of morals, may account for their escaping the express censure of the Redeemer, which fell on the other sects.

|| MATT. xxii. 41.

¶ All these parties questioned the Lord on that day; perhaps were present when he questioned the first. MATT. xxii. 16, 23, 34. M. xii. 13, 18. L. xx. 27.

** pp. 50, 51. †† MARK xii. 37.

‡‡ I say, *perhaps*; because the conduct of the people in clamouring for the condemnation of Jesus, abates the probability of the supposition. See pp. 33, 34.

§§ (MATT. ix. 4.) M. ii. 7. L. v. 21. |||| Exod. xxiii. 21. NUM. xiv. 20.

And these men were Pharisees.*—The scribe who said, *There is one [God], and there is none other but he,*† as he expressed his zealous belief of the Divine Unity in terms, for the strength of which, neither the passage of Scripture he was quoting,‡ nor the previous words of the Lord Jesus, nor any disposition to polytheism among the people§ can well account, may be supposed to have had respect to the trinitarian sentiments not yet entirely obsolete among the multitude, and to have been disposed to deny any kind of plurality in the Godhead. And this scribe was one of the Pharisees.||—These appearances, I acknowledge, are not decisive: but the opinion may receive some confirmation from passages belonging to the Apostolick age,¶ and the anti-trinitarian bias of Josephus,** who was a Pharisee.††

It does not appear to me a formidable objection to these suppositions, that in the nocturnal examination of Jesus before the counsellors, the high priest asked him,‡‡ ‘*Art thou the Christ, the Son of the Blessed?*’ That functionary himself was one of the Sadducees,§§ a sect still more unlikely than the Pharisees to have believed in the existence of the Almighty Angel: ||| and the inquiry of the whole council,¶¶ ‘*Art thou then the Son of God?*’ may have virtually included two questions; “Dost thou maintain that there is a distinct Person in the Godhead, called the Son of God?” and “Dost thou assert thyself to be that Person.”*†

This anti-trinitarian bias of the leaders of opinion among the Jews, may have been one of the principal things to which the Lord had regard when he said, ‘*Had ye believed Moses, ye would have believed me:*

* LUKE v. 17, 21. MATT. (ix. 3.) and MARK (ii. 6.) say ‘scribes.’

† MARK xii. 32. Griesbach omits the word *God*.

‡ DEUT. vi. 4: yet see DEUT. iv. 39. ISA. xlv. 8. xlv. 6. 14, xvi. 9.

§ Josephus, *War* I. xxxiii. 2—4. II. ix. 2, 3. x. 4. JOHN viii. 54.

|| Compare MATT. xxii. 34, 35, with MARK xii. 28.

¶ ACTS xxiii. 9. See also the mention of Stephen’s address (ACTS vii.) in the next Section.

** pp. 279, n. †. 281–3. †† *Life*, 2. c.

‡‡ MARK xiv. 61. MATT. xxvi. 63. §§ ACTS (iv. 1, 6.) v. 17

||| ACTS xxiii. 8. ¶¶ LUKE xxii. 70.

*† A remark of Mr. W. Wilson is worth copying here. “The questions of the Sanhedrim would be regulated by the accounts that they had received of the nature of our Saviour’s claims, not by their own opinions on the subject of their Messiah: nor would their questions be confined to *language*, which custom had sanctioned; when their only object was to discover what terms Jesus had actually applied to himself, whether custom had justified their use, or not.” *Illustration &c.* p. 64.

for he wrote of me. But if ye believe not his writings, how shall ye believe my words'; * and on a subsequent occasion,—‘ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.†

Again; it may be argued with equal, or rather, with greater probability, that one leading object in the teaching of John the Baptist, *Trinitarian tendency* was to revive the trinitarian belief of a *former age*. His ministry did not close till he had announced, ‘*This is the Son of God,*’ ‡ and had declared both the high dignity and power of the Son, and the necessity of faith in him, including, of course, a right belief concerning his person, in order to obtain eternal life. § For these announcements he had been making gradual preparation during several months, by proclaiming the supereminent dignity of his Successor, his bestowal of the Holy Ghost, and his execution of awful judgments. || As he was in the habit of quoting the predictions of the ancient prophets concerning himself, ¶ he probably also quoted largely (of course in their true sense) the records and predictions concerning his Successor, calling attention to such passages as might prepare his disciples to receive with ready and intelligent assent, like that yielded by Nathanael, ** his declaration, ‘*This is the Son of God.*’ This revival of the trinitarian belief, as well as his enforcement of the moral and spiritual parts of the law, and his exposures of the evil and danger of sin, †† may have fulfilled the predictions of his preparing the ways of the Lord, ‡‡ and of his turning ‘*the heart of the fathers to the children, and the heart of the children to the fathers,*’ §§ so making ready a people prepared for the Lord.

The late Mr. W. Wilson has well remarked, “To remove old prejudices, and to prepare the minds of some of his hearers for the reception of new and sublime truths, would be the great objects of the preaching of John. And, if the prejudices of the great body of the Jews were always alarmed whenever our Saviour professed to be the Son of God, the aversion to his claims and doctrines might

* JOHN v. 46, 47. † LUKE xi. 52. MATT. xxiii. 13.

‡ JOHN i. 34. § JOHN iii. 34—36.

|| MATT. iii. 10—12. M. i. 7, 8. L. iii. 16, 17. ¶ JOHN i. 23. ISA. xl. 3.

** JOHN i. 49, 51. ACTS xviii. 25.

†† MATT. iii. 2, 7, 10. xiv. 4. L. iii. 7—18.

‡‡ ISA. xl. 3. MAL. iii. 1. §§ MAL. iv. 6. MATT. xi. 14. xvii. 10—13.

"have been universal, had not some of them been previously informed by John, that the Messiah, whose kingdom was at hand, was to be in some very eminent and peculiar manner the Son of God, and not a mere descendant of David." *

The contrariety here supposed between the trinitarian tendency of John's instructions and the opposite bias of the Pharisees and Scribes, may in part account for their disregard of the Baptist, expressed in these words of Luke; *'the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.'*† And this, again, may shew an additional propriety both in the Lord's making so prominent in his discourse to Nicodemus, who was a Pharisee, the mysterious greatness of his own person, with the high importance of believing it,‡ and in his subsequent publick reference to the testimony of John, when he was first charged with *'making himself equal with God.'*§ It is worthy of notice that John, like the Lord himself, made but a scanty and cautious use of the commonly misunderstood title, "CHRIST."||

In a totally different portion of the inhabitants of Palestine, the Samaritans, we observe some indications of a readiness to admit the doctrine of plurality in the Deity. If *'Emanative' notions* the emendations of the Hebrew text in *of the Samaritans.* DEUT. xxxiii. 2—5, made by Bishop Horsley in his three sermons on JOHN iv. 42, and his ingenious reasonings on the nature and sources of the view of the Messiah prevalent among the Samaritans, could be thoroughly trusted,¶ these would at once supply evidence that they expected an incarnation of that glorious Person, whose voice published the law at Sinai. Whatever may be thought on this point, it is plain that they had more correct views of the Messiah's office than the Jews

* p. 66. of *'An Illustration of the method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By William Wilson, B.D., Cambridge, 1838.*

† LUKE vii. 30.

‡ JOHN iii. 13—18.

§ JOHN v. 18. 33—36. See also MATT. xxi. 23—27. M. xi. 27. L. xx. 1.

|| Only two occasions are recorded of his uttering the word, and then only in the clause, *'I am not the Christ.'* (JOHN i. 20. iii. 28.) In JOHN i. 17, we have the words of the apostle; in v. 25. and LUKE iii. 15, the words or thoughts of the people. He frequently mentioned his Lord and Successor, but in other terms. MATT. iii. 11, 12. M. i. 7, 8. L. iii. 16, 17. JOHN. i. 15. 23. 26, 27. 29, 30—34, 36. iii. 29—36. MATT. xi. 3.

¶ My own thoughts (so far as they have been formed) on this remarkable and difficult passage, are given in pp. 81—83 (*for 73—75.*) But it may be of use

had;* and a subsequent fact proves their readiness to believe in the existence and the incarnation also of a DIVINE POWER OR PERSON.† The Samaritans, especially the woman with whom the Lord conversed, viewed the Messiah not as a national and political hero, but the Instructor and Saviour of the world,‡ and were probably ready to acknowledge him as a divine person.§ This was perhaps the reason why he so explicitly replied to her expressed expectation of the Messiah, ‘*I that speak unto thee am he.*’|| Where there was an approach toward the right understanding of the title, he readily claimed it: but where it was grossly perverted, by viewing the mission of the Messiah as political, or his person as merely human, he avoided the express use of it, told his hearers what his designs and powers really were, and left the application or the refusal of the title to themselves.¶

It is very possible that some tidings of the readiness of the Samaritans to acknowledge the incarnation of a Divine Person, and of the *Jesus called* favourable reception of Jesus among them, *a Samaritan.* may have spread in Judea, and have given occasion to that particular form of abuse with which, nearly two years after, the Lord was assailed at Jerusalem, ‘*Say we not well that thou*

to present to the reader here, the differing versions of *Bp. Horsley* and *Dr. Henderson*, from the works referred to, in p. 82 (for 74.) n. *.

BP. HORSLEY'S version of DEUT. xxxiii. 2—5. DR. HENDERSON'S version of DEUT. xxxiii, 2—5.

“Jehovah came from Sinai;
His uprising was from Seir:
He displayed his glory from Mount Paran,
And from the midst of the myriads came
forth the Holy One,—
On his right hand streams of fire.
O loving Father of the peoples!
All the saints are in thy hand;
They are seated at thy feet,
And have received of thy doctrine.
To us he (the Holy One) prescribed a law.
Jacob is the inheritance of the preacher:
He (the preacher) shall be king in Jeshurun,
When the chiefs of the peoples gather themselves together
In union with the tribes of Israel.”

“Jehovah came from Sinai,
He arose from Seir,
He shone from Mount Paran:
He came with holy myriads:
In his right hand he had a fiery law,
(Yet he loved the people.)
All thy holy ones were with thee,
They bowed themselves at thy feet;—
Each conveyed thy oracles.
A law Moses ordained for us,
An inheritance for the congregation of Jacob.
In Jeshurun he was king,
When the chiefs of the people assembled,
When the tribes of Israel were one.”

The whole passage has, with the fire, the brevity and obscurity natural to an ancient and animated lyric composition.

* JOHN iv. 25. 42. “The Samaritans looked for a spiritual, not a temporal,—for a universal, not a national deliverance.” *Bp. Horsley's Sermon on* v. 42.

† This appears from the case of Simon Magus, to be noticed presently.

‡ n. *. § n. †. || JOHN iv. 26.

¶ See the remarks after a page or two, on JOHN x. 33—36.

art a Samaritan, and hast a devil?'* As many of the demons had attempted,† and some had been permitted‡ to call Jesus the Son of God, reports of these circumstances from the inhabitants of Galilee, where they occurred, may easily have reached the populace of the metropolis, and along with the other, may have occasioned this double charge. The claim of a superhuman dignity, which Samaritans and demons appeared ready to admit, was at Jerusalem the great offence:§ hence their language, '*Now we know that thou hast a devil. — — — whom makest thou thyself?*'||

The Lord's saying, however, to the woman of Samaria, '*Ye worship ye know not what:*'¶ shows that the theological views of her countrymen were very far from being correct. Perhaps through the influence of the Oriental emanative philosophy,** they approached to those of the Alexandrian Jews, as exhibited in the writings of Philo:†† and this supposition may account for the fact that in the same city where many believed on Jesus,‡‡ many more were found only four or five years after, believing Simon Magus to be "THE GREAT POWER OF GOD;"§§ that is, as some eminent scholars have interpreted it, one of the essential powers believed to have a personal existence in the Divine Essence; subsistences far superiour to all creatures, but yet inferiour to the Prime Divinity.|||| Their eschewing the anti-trinitarian spirit of the leading Jews was good, and perhaps gained from the Lord the declaration of his being the Messiah: their notions about essential powers were bad; were censured by the Lord, and afterward opposed by his servants.

These hints and suppositions concerning the Pharisees and the Samaritans, which, if their truth were established, would afford valuable illustrations of the evangelical history, I leave to the examination and judgment of others.

* JOHN viii. 48.

† pp. 36—39.

‡ pp. 39—42.

§ JOHN x. 33. 22—24.

|| JOHN viii. 52, 53.

¶ JOHN iv. 22.

** See Enfield's *History of Philosophy* (8vo. 1837) p. 375—379. Brucker, II. 639—652.

†† pp. 249. n. ||. 250. n. §. 257. n. *. 266. n. *.

‡‡ JOHN iv. 39. 41. Dr. Doddridge quotes in a foot-note on Acts viii. 5. Josephus, *Antiq.* XI. viii. 6, to prove that the city was the same.

§§ Acts viii. 10.—"Simon . . . pretended to be an Æon of the first order, or one of the most exalted of those substantial powers, or divine immortal natures, which were supposed to have emanated from the eternal fountain of the Supreme Deity," *Enfield's Hist. of Philos.* p. 383. Brucker, II. 670.

|||| p. 257. n. *.

The fact, however, is clear, and is worthy of attentive consideration, that the Lord very rarely introduced the word *Christ* into his own *Jesus seldom pronounced* discourses, and never (so far as Scripture relates) before Peter had confessed him to be, ‘*the Christ, the Son of the living God.*’* The only previous recorded instance of his appropriating this title when pronounced by another, was that just now considered, his declaration to the woman of Samaria.† One great reason of this silence I suppose to have been, that he and the populace affixed very different meanings to that familiar term. To the majority it denoted a political chief, a mighty conqueror, a merely human Deliverer:‡ in the thoughts of Jesus it denoted the Second Divine Person incarnate for man’s eternal salvation. Before he adopted the term, it behooved him to teach the nature of his office, and prepare them to acknowledge the glory of his person. This was the course he actually took; as appears from the following instructive incident, which occurred about thirty-two months after the commencement of his publick life; during all which period there is no evidence of his ever pronouncing the word *Christ*, except once privately to his Apostles;§ although from the first that title had been familiarly given to him by many of the Galileans.||

During the last attendance of Jesus at the feast of dedication instituted by Judas Maccabæus,¶ a number of the Jews came round him in the temple, and said, ‘*How long dost thou make us to doubt? If thou be the Messiah, tell us plainly.*’** On this point his answer could not be either directly affirmative, or negative. If he had said, *I am the Messiah*, they would have expected, perhaps would have immediately begun, some political movement: †† if he had said, *I am not*, his genuine disciples would not have understood that he merely denied himself to be a political chief, and would have been amazed, disappointed, and confounded. A direct answer to their inquiry was impossible. He therefore refers to former instructions, ‡‡ makes promises not of secular prosperity, but of eternal life, to be enjoyed not by all the Jews, as

* pp. 29, 47.

† JOHN iv. 26. In LUKE iv. 41, *Christ* occurs only in the statement of the historian. (p. 38. n. *.) In JOHN vi. 69, there is another reading. p. 37. n. *.

‡ p. 296, n. †. § MARK ix. 41.

|| JOHN i. 41. MATT. xxvii. 17. pp. 27—29.

¶ 1 MACC. iv. 59. JOHN x. 22. ** JOHN x. 24. †† JOHN vi. 15.

‡‡ v. 25.

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such, but by *his sheep*,* and declares his oneness with the Divine Father.† The question whether he was the Messiah, was now forgotten in the paramount interest of this other topick, of which the populace made no question at all. '*Then the Jews took up stones again to stone him,*' alleging, '*For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.*'‡ Here again he avoids a direct answer. He could not say, *I am* *The Lord's argument from the magistrates' title, 'gods.'* not; for it would have been false: he could not say, *I am*, for it would have hastened his death prematurely, leaving several important prophecies unfulfilled.§ But his reply, though not direct, confirmed their conviction that he really claimed divinity; for '*they sought again to take him.*'||

A leading term in that reply is capable of two interpretations. The clause '*unto whom THE WORD OF GOD came*'¶ may mean either "unto whom a Divine commission to act as the magistrates of Israel was given" or "to whom THE Logos, the Almighty Angel condescended to manifest himself in a special manner." This latter sense is said to be supported by the ancient Ethiopick version, and was advocated in the last century by Dr. John Jamieson, of Forfar.** Whichever of these interpretations be preferred, the argument appears to be in substance the same. The Redeemer invites attention to a set of men who were called '*gods,*' because they received a delegated authority from a Divine Person, as Moses was called a god, and Aaron his prophet.†† The Divine Person who commissioned the magistrates of Israel in the wilderness, (the first men to whom the title *gods* was given in Scripture,‡‡) was the Logos or Almighty Angel.§§ The mention of *the commission* (if we admit *that* to have been the sense of

* JOHN x. 26—28. † v. 30. ‡ v. 33.

§ MATT. xxi. 4. xxvi. 54. xxvii. 35. JOHN xix. 28. &c. &c.

|| JOHN x. 39. ¶ v. 35.

** The title of his work is, "A Vindication of the Doctrine of Scripture and of the Primitive Faith; concerning the Deity of Christ: in reply to Dr. Priestley's History of Early Opinions, &c". See Vol. I. p. 384. The discussion occupies several pages.

†† EXOD. vii. 1.

‡‡ EXOD. xxi. 6. xxii. 8, 9, 28. In all these four verses the original word is ELOHIM. In the present Publick Version, it is rendered *judges*, in all but the last; where we have *gods* in the text, and *judges* in the margin. In the Geneva Version, it is rendered in all the five places *judges*, with the marginal note to the first two only, *Ebr. gods*. The last was quoted by Paul, ACTS xxiii. 5. They all seem to be referred to in Ps. lxxxii. 1, 6.

§§ pp. 79, 84 (for 71, 76.)

(Appeal, &c., p. 513.)

the term "WORD" in JOHN x. 35.) was intended to remind them of that Mysterious Angel who gave it, and whose full divinity was so certain and evident, that even the human agents in his government were called divinities. The argument appears to be, if their derived dignity entitled them to the appellation '*gods*,' how could the Identical Person *from whom they derived it*, be blamed for saying, '*I am the Son of God*.'? The reply was as far as possible from being evasive; but excellently adapted to divert the furious current of their passions, by engaging them in antiquarian research and scriptural meditation. The quotation from the psalm,* the four passages of the Sinai covenant to which it referred,† and the prophetick delineations of the Messiah referred to in the term '*sanctified*,'‡ predicting the incarnation of Israel's Almighty Leader, had all to be considered, before its just force could be apprehended; and though most of the bystanders became still more infuriated, there were, doubtless, some on whom the instruction was not lost.—If many in modern times have failed to see the argument in this light, it is to be ascribed, I imagine, to their not readily recollecting, perhaps to their having never understood, the manifestations of the Second Divine Person in the ages of Moses and David. May the Lord grant to his people a disposition to attend to them now!

The occasions were in all only *eight*, on which the Lord himself made use of the term *Christ*; and those on which others employed it

<i>When the Lord used</i>	in his hearing, so as that either by his
<i>the title "Christ."</i>	replies or his silence, his mind in refer-

ence to it might more or less be discerned, were scarcely more numerous. In the former class, we have (1) his prohibition§ consequent on Peter's confession, and (2) his promise shortly after, '*Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward*.'|| There is not another instance until the last week of his life, when (3) he said to the Pharisees, '*What think ye of Christ?*'¶ and (4) to his Apostles,

* Ps. lxxxii. (1) 6.

† See p. 333, n. ††.

‡ JOHN x. 36.

§ MATT. xvi. 20. See pp. 29, 313. This verse, being the language of the historian, does not make it quite certain, though it is probable, that the Lord himself used the term *Christ* in his prohibition.

|| MARK ix. 41.—In MATT. x. 42, uttered long before, the title does not occur.

¶ MATT. xxii. 42. M. xii. 35. L. xx. 41. pp. 50, -1. 311.

'One is your Master, [or Leader,] [even] Christ.'* (5) In his prophetic warnings, he said, 'Many shall come in my name, saying, I am the Messiah;'† — 'Lo, here is the Messiah, or there;'‡ — 'there shall arise false Messiahs,'§—and (6) in his longest recorded prayer, 'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'|| Also twice after his resurrection he used the word, in showing (7) to Cleopas, and his companion,¶ and (8) afterward to his Apostles,* the obligation of the Anointed One to suffer, before entering into his glory. The eight or ten occasions on which the word was used in his hearing, are referred to in the note below.††

It has before been proved †† that in the first probable instance of the Lord's using the word *Christ* himself, he meant by it "That Divine Person, who, after various temporary mani- *He used it in*
festations, had become incarnate, and was *the higher sense.*
present as a man." The divinity of this person is so prominent a part of the meaning, that if that idea be cast into the shade, and the word be taken to mean simply "The man predicted as Israel's most important deliverer," the force of the clause, with the spirit and bearing of the whole narrative is entirely lost, and serious contradictions to other parts of the inspired history are produced. Since he appears to have

* MATT. xxiii. 10.

† MATT. xxiv. 5.

‡ MATT. xxiv. 23. M. xiii. 21.

§ MATT. xxiv. 24. M. xiii. 22.

|| JOHN xvii. 3.

¶ LUKE xxiv. 26.

** LUKE xxiv. 46.

†† In the following table, the first column, headed *Occ.* contains the number of the Occasion; the second, headed *D.H.*, the Section in Dr. Doddridge's Harmony, given in his Family Expositor, where the narrative is contained; the third, some brief reference to the Speakers or Incidents; and the fourth, the places where each may be found in the ordinary copies of the New Testament.

<i>Occ.</i>	<i>D.H.</i>	<i>Speaker or Incident.</i>	<i>Found in</i>
1.—	29.	Woman of Samaria.....	JOHN iv. 25.
2.—	88.	Peter's Confession.....	{ MATT. xvi. 16. M. viii. 29. L. ix. 20.
3.—	100.	Attendants at the F. of Tabernacles	JOHN vii. 26, 27.
4.—	134.	Attendants at the F. of Dedication	JOHN x. 24.
5.—	140.	Martha to Jesus	JOHN xi. 27.
6.—	148.	The People, before the Passover..	JOHN xii. 33.
7.—	185.	Nocturnal examination of Jesus..	MATT. xxvi. 63. M. xiv. 61.
8.—	185.	Mockery of Jesus.....	MATT. xxvi. 68.
9.—	185.	Morning examination of Jesus....	LUKE xxii. 67.
10.—	186.	Accusation before Pilate	LUKE xxiii. 2.
11.—	187.	Pilate addressing the Jews.....	MATT. xxvii. 17. 22.

It is proper to intimate that the *nocturnal* and the *morning* examination of the Redeemer are not distinguished exactly in this way by Dr. Doddridge; but they are by Mr. Pilkington, in his *Evangelical History and Harmony*; Sec. 413—415; 421.

†† pp. 29—39. 47, 313.

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abstained for two whole years from using this term, which passed current among the earliest of his disciples,* and probably all the others; † and since the first occasion of his employing it, clearly showed that he used it in this higher sense, it appears very probable, if not certain, that his previous avoidance of it was because he would not have its sense curtailed and lowered as was then fashionable; and that in his own use, it was ever to bear the higher sense. This is confirmed by his question to the Pharisees, *‘What think ye of Christ:?’* ‡ which shows, both that right views of his person are of high importance, and that the word itself, scripturally used, expresses his personal glory. This higher sense may with ease be attributed to the term in the other six instances, excepting perhaps his predictions of false Messiahs,—an exception of no importance in the argument. Therefore, although the more current sense of the word *Christ*, “the Predicted Deliverer,” was not a totally unscriptural or proscribed sense, this higher and divine import was that which the Lord himself gave to the term; and this surely should induce his followers to use *‘that worthy name by the which we are called’* § in the same way.

Also, some attention is due to the circumstance that most of the passages wherein he inculcates a due regard to his name, and the duty of confessing him, || were subsequent to Peter’s avowal; indicating that before that time, the ignorance of his nearest disciples concerning his real dignity, rendered such instructions inappropriate; ¶ and that

* JOHN i. 41. iii. 28. iv. 29. pp. 27,–8.

† MATT. xxvii. 17. LUKE xxiii. 2.

‡ MATT. xxii. 42. M.—L.—pp. 51. 311, 326. § JAMES ii. 7.

|| The following are all the passages in which the Lord *previously* to Peter’s confession claimed a special regard to himself, arranged in the order of time, according to *Dr. Doddridge’s Harmony*. Those wherein the word *name* occurs are marked with an asterisk [*]. They are neither so numerous, nor so emphatical as those which followed that confession; though the latter were pronounced in the course of a few months, the former distributed over a period of more than *two years*.

JOHN iii. 18*.—iv. 10.—MATT. v. 11.—vii. 21, 22*.—MATT. ix. 6. M. ii. 10. L. v. 24.—JOHN v. 23.—LUKE vi. 22.—MATT. xi. 6. L. vi. 23.—MATT. x. 22*. 32, 33. L. xii. 8, 9.—MATT. x. 37. L. xiv. 26.—JOHN vi. 40.

These are, I believe, all the declarations of this kind uttered before Peter’s memorable profession. The memory of the reader, especially if aided by references to parallel passages, or his daily perusal of Scripture, will supply similar but stronger declarations made after that event. The very striking one in MARK viii. 38. L. ix. 26. was uttered in that same conference.—The observation to which this note is appended, was made after looking through *Doddridge’s Harmony*.

¶ MARK iv. 33. JOHN xvi. 4. 12.

the term *name* in these passages, included both his Messiahship and his Divinity. There are recorded, however, some speeches, yet not of the Lord himself, in which its meaning cannot well be extended so far.

The importance attributed by the Lord Jesus to right views of his person, is evidenced by his direct inquiries on this point,* addressed to his Apostles, to the man healed of blindness by *The Lord's* washing at Siloam, and to the Pharisees, con- *inquiries.* trusted with the fact that on no other subject did he in this way ask for the thoughts or belief of mortals.† And it is further seen in his open approbation of several individuals who approached nearer than others to the momentous truth. The name *Cephas* or *Peter*, which by anticipation was conferrèd on Simon in the *The Lord's* Lord's first interview with him,‡ was solemnly *commendations.* confirmed on his memorable confession, § along with other very emphatical expressions of approbation.|| It is therefore probable that in the earliest mention of this name, the Lord designed to show his approval of those qualities, or mental tendencies, in Simon, which resulted at length in his confession; and which very early, and more than once, were manifested in a special veneration for his Master's person.¶ So also the Lord's commendation of Nathanael, as "*an Israelite indeed*,"** appears to have been given on account of that state of mind which led him to say, just after, '*Rabbi, thou art the Son of God; thou art the King of Israel.*'†† This disciple held the trinitarian belief of former generations in Israel, and was ready to recognise the nation's Almighty Sovereign.—The centurion of whom the Lord said, '*I have not found so great faith, no, not in Israel,*' ‡‡ had just expressed his belief that Jesus could work a miracle of healing when, as to his bodily presence, he was at a distance from the patient; a point on which many of the Israelites were incredulous; §§ and even Martha, at a time when she readily employed the words of Peter's

* MATT. xvi. 13, 15. pp. 29. 47. 313. JOHN ix. 35. pp. 31. 48. MATT. xxii. 42. pp. 50, -1. 326.

† The great difference between the above inquiries, and those recorded in MATT. xii. 3. 11. xix. 4. xxii. 31. LUKE xiv. 3. is obvious.

‡ JOHN i. 42. § MATT. xvi. 16, 18. || v. 17. 19,

¶ LUKE v. 8. JOHN vi. 68, -9. xxi. 7. ** JOHN i. 47.

†† v. 49. ‡‡ MATT. viii. 10. L. vii. 9.

§§ JOHN iv. 49. MATT. ix. 18. M. v. 23. L. viii. 41.

confession as her own, * seems to have thought his miraculous power limited to his human presence. †—Martha's confession * would probably have been readily made by her sister Mary, if occasion had led to it; and it is not improbable that her belief concerning the Lord's person, influenced that act of affectionate homage which he so strongly commended, ‡ in opposition to the treacherous Apostle and others, § her anointing his head and feet with an expensive and fragrant unguent. The costliness of the ancient Tabernacle|| and of the perfumes ¶ used there, might possibly be in her thoughts; and her present act might be intended as one of suitable homage to Him who had been honoured of old by the magnificence of his pavilion, and the fragrance of its odours.—Some other instances of the Lord's approval of individuals are referred to below. **

Not only his commendation of individuals who had actually confessed his divinity, or were soon to do so, is worthy of notice, but also *His intimations of his use on several occasions, of expressions personal dignity.* adapted to quicken their preparation, and produce a deeper reverence for his person; while yet a categorical assertion of his being 'THE CHRIST, THE SON OF GOD' was withheld. Of this kind are the following: '*If thou knewest.....WHO IT IS that saith to thee, give me to drink*' ††—'*In this place is one greater than the Temple;*'—'*a greater than Jonas is here;*'—'*a greater than Solomon is here*' ‡‡, '*The Son of Man is Lord also of the sabbath;*' §§ and some others.

* JOHN xi. 27. † JOHN xi. 3. 21. (32. 37).

‡ MATT. xxvi. 10.—13. M. xiv. 6—9. JOHN xii. 1—8.

§ JOHN xii. 4—6. MATT. xxvi. 8. M. xiv. 4, 5.

|| EXOD. xxv. 3. xxvi. 29. &c. ¶ EXOD. xxx. 22,—38.

** The instances are these.—The woman who followed Jesus in the crowd, on his way to the house of Jairus, appears to have had higher thoughts of his miraculous powers, and of his person than others; and, after being brought publicly to acknowledge the cure, was commended in the words, '*Thy faith hath made thee whole.*' (MATT. ix. 22. M. v. 34. L. viii. 48).—The Lord's expressions of pleasure on the return of the Seventy disciples may be another instance. The probable effect on the minds of the Twelve, of their finding that when separated from Jesus, and scattered over the land, his power wrought instantaneously in each miracle, has been noticed already; (*pp.* 46, 47.) it pre-disposed them for the sudden acknowledgment which they made a very few days after, '*Of a truth thou art the Son of God.*' (MATT. xiv. 33). The minds of the Seventy were probably advancing in the same direction, when they heard their Lord express his adoring gratitude to his Father for their progress in spiritual knowledge, and make one of the most striking declarations he ever uttered of the mysteriousness of his Person. (LUKE x. 9, 17, 21—24.)—Add to these, the instances in which religious homage was paid to the Redeemer, and accepted by him; on which see *Smith's Scrip. Test.* II. 257—262.

†† JOHN iv. 10. ‡‡ MATT. xii. 6. 41, 42: L. xi. 31, 32.

§§ LUKE vi. 5. MATT. xii. 8. M. ii. 28.

The more the evangelical history is searched and considered, the more I believe will it appear, that the confession of Peter near Cæsarea Philippi, with the Lord's assent to it, was a crisis toward which his proceedings and discourses had, for two whole years, with great condescension and prudence, been conducting his chosen attendants, as to a mountain summit, by a gradual ascent, of varying acclivity; and that having brought them to an acknowledgment of his divinity, it was thenceforth his object to prepare them for his death, for the rejection by God of the Jewish nation, and for the extension of his kingdom among the Gentiles. This latter process it falls not within the plan of this Essay to examine.

Even after his resurrection, * and repeatedly before, † the backwardness of his chosen attendants, and of the people in general, to perceive the real majesty of his person, and the true character of his mission, were censured by the Lord; *The Son's ancient glory to be remembered along with the evangelical history.* and provision had been made for a different result, by his forerunner's declaration of his personal glory. ‡ He was proclaimed,—but by very few indeed was he *believed* at first, perhaps by none except the Baptist and Nathanael,—to be THE SON OF GOD. The proclamation, however, shows *to us* the Divine intention, that he should throughout be recognised as such, by those who contemplate his life and actions: and as the previous knowledge of the Son was derived from his manifestations recorded in the Ancient Scriptures, the obligation hence appears of remembering these in connexion with his history as incarnate, that the soul may be usefully influenced when his pristine glory and long acknowledged dominion, are contrasted with his servitude, humility, and death. §

The perfections of his divine nature were not—could not be—curtailed by his incarnation; whatever glory and homage he had among angels or other races of creatures, is almost entirely matter of supposition, (some of it, however, very probable supposition,) and of imagination: but the glory which he had in the Ancient Israel is matter of precise and imperishable record; it was celebrated with all

* LUKE xxiv. 25. MARK xvi. 14.

† MATT. xv. 16, 17. M. vii. 18. MATT. xvi. 8. xvii. 17. M. ix. 19. L. ix. 41.

‡ JOHN i. 26, 27. 32—34. iii. 28—36.

§ See pp. 171, 175; 381—383; and the *Appeal in favour of Ecclesiastical Unity*, pp. 30—37, with *Appendix C*, p. 168.

the advantage of the sublimest poetry by inspired psalmists and prophets; * it was referred to by the Incarnate Lord himself,† and still more by his apostles.‡ This therefore, I conceive, should, down to the latest ages of the world, never be absent from the minds of Christians, in considering those passages in which the Lord is said to have “made himself of no reputation,” that he “became poor,” that he descended,§ &c. &c. for man’s salvation. This mode of contemplating the Redeemer undoubtedly prevailed among the best writers and in the best ages of Christian antiquity:|| and this, I apprehend, must be revived, before the full influence of Christianity on individual character, and on a disordered world, can be realized. “Come, Lord Jesus,” “come quickly!” ¶

A few other passages and topicks belonging to the Messianick period,—some, particularly, that might be made the ground of plausible objections,—may be deferred till we have surveyed the ministry of the Apostles; to which the reader is invited to proceed at once.

SECTION XIII. *Confirmations from the Apostolick Instructions of Jews and Gentiles, and their use of the title ‘CHRIST’.*

The Apostles, charged by their ascended Lord to divulge and propagate throughout the earth, what they knew of him, executed *Apostolick* their commission under the directing influence of *authority.* the Holy Spirit. The truths which they taught have therefore an equal authority with those uttered by the Lord himself. The order, too, and method of their teaching deserves in all cases our diligent and reverential examination; and, wherever the altered condition of mankind, or of the Church, does not preclude its use, it claims also our careful and zealous imitation.

The great and obvious division of mankind into Jews and Gentiles, is nowhere more important, than in tracing the plans of instruction adopted by the Apostles, and their inspired fellow-labourers. The

* pp. 87*—93. 164—171. † p. 311, 324. ‡ See Section xiii.

§ PHIL. ii. 7. 2 COR. viii. 9. JOHN iii. 13. &c. &c.

|| p. 339. n. §.

¶ REV. xxii. 20.

Jews were then in eager expectation of a divinely promised national Deliverer, all of them zealous worshippers of One God, and, in general, familiarly acquainted with the Ancient Scriptures. The Gentiles were mostly

Different states of

Jews and Gentiles.

idolaters, superstitious, or skeptical, ignorant both of the One Creator and Ruler of all things, and of those Holy Scriptures, whence alone the sound knowledge of Him could be derived. To the heathen, the glory of the Divine Son as there displayed, was totally unknown; and nearly as much so, the Scriptural

Different modes of in-

struction suited to each.

It was necessary that much instruction should be assiduously given, should be received with earnest attention, and be made the subject of much social converse and devout meditation, as well as the animating principle of an altered and improving behaviour, before raw converts from idolatry could possess those views of the Divine Son's ancient manifestations and personal glory, which it is the object of this Essay to point out, as existing in the Scripture.

Any attempt fully to trace the difference between the Apostles' modes of instructing Jews and Gentiles, and the wisely graduated methods of procedure in each case, would carry us very far beyond the limits of this Essay. But some proof of this difference will be found in various particulars of the apostolick writings, which will forthwith come under notice. And, as all the previous part of this Essay has been occupied by inquiries into the views of Abraham or his descendants, in successive generations, especially of the Apostles; the continuity of the survey will be best preserved, by attending first to their methods of speaking and writing to Jews. In conformity with the title of this Essay, and

Instruction of Jews

first examined.

with the train of thought in the last section, their use of the word Christ, and the degree in which the memory of his ancient manifestations contributed to their persevering belief in their Master's divinity will be noticed first. The case of proselytes need not be separately considered; as the better instructed part of them, symbolized with the native Israelites, the less informed, with the recent Christian converts from idolatry.

One principal purpose for which the Apostles were appointed by the Lord, was that each might be 'a witness of his resurrection.*' The

* Acts i. 2, 3. 22. x. 41.

(*Appeal*, &c., p. 521.)

direct testimony of this fact is made very prominent in their addresses delivered at Jerusalem,* and indeed everywhere. That fact was the *Argumentative importance of the Lord's resurrection.* sign to which he had all along referred inquirers, as decisive of his claim to be accounted a true Prophet;† wherefore, until that event, some degree of suspense was in a manner permitted to his countrymen. When it had actually taken place, and was published with sufficient evidence, it settled not only the question of his prophetick character, but the still more momentous one of his divinity. It was the solemn affirmation of the Divine Father, as explained in the *fifth* section, that Jesus was his Only-Begotten Son.‡

To the Jews, who knew well for what alleged crime he was condemned, the apostles could not prove him to be a true prophet without at the same time proving him to be the Son of God. The converse is also true; they could not prove him to be the Son of God, without also proving him to be a true prophet, and Israel's predicted Deliverer. *Early publick teaching of Paul.* Accordingly, we find the fact of his resurrection always emphatically declared, and firmly testified; and, on some occasions, the reality of his commission, on others, the certainty of his divinity, insisted on as the necessary deduction. The latter is particularly seen in the discourses of Saul, who, by the glorious manifestation of the Lord Jesus, was made a valid witness of his resurrection; and who, under the guidance (as he long after affirmed) of express divine revelation,§ '*straightway preached Jesus in the synagogues, that he is the Son of God.*'|| The next verse but one adds, that he '*confounded the Jews which dwelt at Damascus, proving that this is very Christ.*'¶

These last words confirm the position that the term *Christ* in its higher sense, is a divine title. For if the inspired historian had employed it here merely in the sense of Israel's expected Deliverer, he would have stated in the first place that Saul proved Jesus to be the Messiah, and then that he proved him to be the Son of God. It was in this order the truths were learned by his Palestinian disciples; ** as, indeed, the

* ACTS ii. 24. 31—35. iii. 15. iv. 10. 33. v. 31, 32. x. 40,—1.

† JOHN ii. 18—22. MATT. xii. 39, 40. xvi. 4. L. xi. 29. See DEUT. xviii. 21, 22.

‡ pp. 54, 55. § ACTS xxvi. 19, 20. GAL. i. 11, 12; 15—17.

|| ACTS ix. 20. The word *Christ* in the Received Text, has been inserted through the mistakes of transcribers. See *Griesbach*.

¶ ACTS ix. 22. ** pp. 27—55. 332—340.

former was less amazing and less difficult to be received than the latter. But as he had already publicly maintained that Jesus was the Son of God, against which truth the rancorous opposition of the Jerusalem Jews (with whom those of Damascus were in correspondence) was especially directed, it follows that when it is said, he confounded the Jews by proving Jesus to be the Anointed One, or Christ, the term is used in its highest sense, as including both the divine nature and ancient manifestations of the Second Person of the Godhead, along with his incarnation, and his anointing, for the fulfilment of the predicted salvation.

This same meaning may readily be given to the term, in Luke's account of Paul's discourses to the Jews at Thessalonica, that he '*reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*'* They probably knew for what pretended crime Jesus had been executed; in which case the belief of his resurrection involved that of his divinity: so that the sense of the word *Christ* may here be as extensive *Use of the same*
as above. Also at Corinth, '*Paul was pressed by Apollos. in the spirit,*' or, as is accounted the better reading, '*was employed—in the word, and testified to the Jews [that] Jesus [was] Christ.*'† Observe—to the Jews.—Not long after, in the same city, Apollos an Alexandrian,‡ having been instructed by two friends of Paul, '*mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus*

* Acts xvii. 2, 3.

† Acts xviii. 5. The greek term for *word* is substituted by Griesbach for that rendered *spirit*.

‡ Acts xviii. 24, 25. Apollos came from a city where the Jews were numerous, respectable, and powerful; and where a *spurious kind* of Trinitarianism was held and propagated by some of the highest station among them; of whom *Philo* is a specimen. In v. 25, Apollos is said to have been '*instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord,*' though, it is added, he knew '*only the baptism of John.*' The probability has been shown (in pp. 328.–9.) that John revived Trinitarian sentiments among his hearers, thus preparing '*the way of the Lord,*' (ISA. xl. 3. MAL. iii. 1. LUKE i. 76). Apollos was '*mighty in the scriptures,*' (v. 24), that is, he remembered many portions of the O. T., and was able readily to apply each to its proper use in Christian instruction. The corrupt Trinitarianism which flourished in his native city, he had probably examined, and rejected for more scriptural views; that is, for the true Trinitarian doctrine. Was not this in part, both '*the way of the Lord,*' which John prepared, and that in which Apollos '*was instructed*'? His ready reception of Christian truth from Aquila and Priscilla, (v. 26,) and his almost immediate efficiency as a public teacher of it, agree well with this supposition. Compare also Acts xix. 3, 4.

was Christ.* The mention of the *Jews* here is the more remarkable, as there was at Corinth a great number of converts from idolatry, who also profited much by his ministry;† yet not to them, who probably were not yet sufficiently advanced, was this scriptural argumentation addressed, but TO THE JEWS.

As in the first of these instances, (the narrative of Saul's proceedings at Damascus,) it is natural and even necessary to understand the word *Christ* in the higher sense which this Essay advocates, so in the others, as there is every reason to believe the instruction was of the same kind, the *term* also must be understood in the same sense.

While, however, it is argued that in the early instruction of believing Jews, the name *Christ* was often used as a divine title, with a well understood reference to the ancient Oracular Presence,‡ it must not be inferred that *The more popular use not abandoned.* it was so employed *always*. There is, at least, one plain instance of its being used with reference to that anointing which Jesus received in his human nature after baptism. The company of believers at Jerusalem, after the liberation of Peter and John, was inspired to utter spontaneous worship, in which the Second Psalm is quoted and commented on as follows. '*The kings of the earth stood up, and the rulers were gathered together against the LORD, and against his ANOINTED. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,§ for to do whatsoever thy hand and thy counsel determined before to be done.*'§ The double sense of the word *Christ*, and its frequent reference, especially in Palestine, to the mysterious unction of the Messiah, have been stated at some length in more than one of the preceding pages,|| and need not be discussed here.

Another particular to be noticed in the primary instruction of Jews, is an evident care to recall attention to the Second Divine Person, as manifested in the time of Moses. Stephen, addressing the supreme council of the nation, composed of both Pharisees and Sadducees,¶

* ACTS xviii. 28. † ACTS xviii. 10. 1 COR. xii. 2. ‡ p. 314.

§ ACTS iv. 26—28. The word translated *child* in v. 27, is used for either *son* or *servant*, and is rendered by the latter term in v. 25,—'*thy servant David*'—At the close of v. 27, (where the first mark of reference to this note is placed) an emendation by Griesbach would require the words '*in this city,*' to be added. On the *anointing* of Jesus, see pp. 27—29.

|| pp. 23—25, 29. 102,—3. 313. ¶ ACTS xxiii. 6.

and probably a large number of hearers beside, in speaking of Moses, mentions three several times the Almighty Representative of Jehovah: '*There appeared to him [Moses]—an Angel of the Lord in a flame of fire in a bush.*'* — '*the same did God send [to be] a ruler and a deliverer by the hand of the Angel which appeared to him* *Trinitarian views in the bush.*'† '*This is he that was——with* *made prominent. the Angel which spake to him in the mount Sina,*'‡—Stephen appears, too, to have had some reference to these manifestations of the Divine Angel in his closing words, '*ye who have received the law by the disposition [or ministration] of Angels and have not kept it.*'§ This zealous exhibition of the scriptural indications of the Divine Plurality, when viewed in connexion with the anti-trinitarian bias of his audience, and his recent disputes with Alexandrian Jews,|| (of whose views Philo is the best exponent,) is worthy of notice. As this topick was disliked, perhaps denied, by Stephen's present hearers, and by his late opponents was enlarged and distorted into fiction and extravagance,¶ he cannot be supposed to have given it this prominence for the purpose of conciliating either class: his aim was to impart instruction, and to bear an honest testimony to a truth of considerable importance in proving the Divine nature of his exalted Lord.

A moment's attention may be given to the circumstance, that in the recitals of Israelitish history by Stephen** and Paul,†† each of them brings down his narrative to the *History of David* time of David and Solomon, from which *particularly noticed.* period he makes an immediate transition to the incarnate Redeemer. In David's time, not only was the particular family from which the Great Deliverer was to descend, publicly declared, and fixed in royal and hereditary honour; but the manifestation of the Second Divine Person was renewed in Israel, with greater distinctness and higher glory, though with less visibility, than before.‡‡ Those who understood the facts and theology of that period, were prepared, in a very important particular, for appreciating the doctrine of the Apostles.

* Acts vii. 30. † v. 35. ‡ v. 38. See p. 79 (for 71), n. **.

§ v. 53. Some remarks on this verse, will be found in this Section, within a few pages of the close.

|| Acts vi. 9.

¶ Some specimens of this may be seen in pp. 243—270; 300—309.

** Acts vii. 2—46. †† Acts xiii. 16—23. ‡‡ pp. 87*—96. 101,—2.

On the latter of the occasions just referred to, at Antioch in Pisidia, Paul quotes as prophetick, that very important clause of the Second Psalm, which is recited in two other places of the New Testament, ‘*Thou art my Son, this day have I begotten thee* ;’* and intimates very plainly that it was fulfilled in the resurrection and consequent glory of the Redeemer. It has been shown already, that this is not at variance with its application, anciently, to the Oracular Presence at Jerusalem.† The Scripture speaks of Two Jerusalems, an earthly, and a heavenly; each of them consecrated by the benign manifestation of the Son of God. Events important in the history of the one, were in such a degree figures of more glorious events in the other, that the same words are applicable, and by the Holy Spirit were intended to be applied, to BOTH.

In passing from the historical books of the New Testament to the Apostolick Epistles, it may be remarked that inasmuch as it has been proved already, that the appellation ‘CHRIST’ was used ages before the incarnation, as a title of the Son of God, viewed as he was then manifested,‡ and that it was employed in this sense by Jesus himself and his Apostles,§ with a marked preference of this to any inferiour meaning,|| it might be argued, that whenever Christian believers acknowledging this sense used the word, this was its import; and that, even if there be no distinct trace of it in the didactick portions of the New Testament, the evidence already derived from the historical, should control our judgment of its significancy. This, however, is not the course of reasoning intended here; but to examine whether some traces of its use in the above sense cannot be found in the Epistles; and especially to inquire by what steps the knowledge of this sense, was introduced into the minds of those Gentile converts who had previously been in total ignorance of it.

Pursuing for the present, the inquiry in relation to the Christians of Jewish descent and education, the Epistle to the Hebrews first claims our regard. Whether it was addressed to persons resident in Jerusalem, or in Cæsarea, or in Palestine generally,¶ is of no conse-

* Ps. ii. 7. ACTS xiii. 33. HEB. i. 5. v. 5. † pp. 23—25.

‡ pp. 20. 25. § p. 313. || pp. 335,—6.

¶ Mr. Stuart has examined this question in the *Introduction* to his *Commentary* on the Epistle, and prefers *Cæsarea*. p. 62. I imagine his readers will do so too.

quence in this argument; nor whether its author was Paul, or Apollos, or some other,* if only it be acknowledged that he wrote it under inspiration. This letter is full of passages which confirm the general argument of this Essay, and hath some which support the particular position concerning the word *Christ*. That Jesus is the Son of God, is assumed by the writer, as believed and professed by those whom he addresses: † but some of them were disposed to reduce the significancy of that title, by regarding the Divine Son, either as a created angel, or as a being above all creatures, yet far inferiour to the Supreme Father: while some even needed that the writer should prove him to be superiour to Moses, ‡ to whom in that age many gave extravagant honour. § The opinion already quoted from Dr. Blomfield, the present Bishop of London, || that a system like Arianism had widely spread among the Jews of that age, derives considerable support from the course of argument in this Epistle; as the heretical tendencies of these relapsing Christians, were probably influenced by their early prepossessions, or by surrounding opinions.

The first chapter of this epistle contains six quotations from the Old Testament, applied to Jesus as the Son of God. The words of these extracts are the following:

- I. v. 5. (Ps. ii. 7.) "Thou art my Son, this day have I begotten thee." ¶
- II. v. 5. (2 SAM. vii. 14. &c.) "I will be to him a Father, and he shall be to me a Son."**
- III. v. 6. (Ps. xcvi. 7.) "And let all the angels of God worship him." ††
- IV. v. 8, 9. (Ps. xlv. 6, 7.) "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even

* These and other opinions have been examined by Stuart, with great candour and laborious diligence in his *Introduction*: he prefers *Paul*.

† HEB. i. 2, 5, 8. ii. 9. iii. 1, &c. ‡ iii. 3, 5, 6.

§ They seem to have been ready to attribute to him, not merely a higher inspiration than other prophets had, but a *nature* above the human. Josephus calls him a divine man, (p. 271. n.***) and says that many ascribed the respect paid through so many ages to his laws, to something *in himself* superiour to human nature. (*Antiq.* III. xv. 3. a-e.) Traces of this superstitious elevation of Moses, may be discerned in MATT. xvii. 7. (pp. 34, 35. 297.) and JOHN vi. 31, 32. The Lord would scarcely have denied that Moses gave the manna, if some of the Jews had not been inclined to affirm it.

|| p. 297. n. §. ¶ pp. 22. 90*—92*. 102—164. ** p. 91*.

†† p. 17.

(527)

thy God, hath anointed thee with the oil of gladness above thy fellows." *

- V. v. 10—12. (Ps. cii. 22, 25—27.) "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." †

- VI. v. 13. (Ps. cx. 1.) "Sit on my right hand, until I make thine enemies thy footstool." ‡

Omitting for the present the *second* of these passages, § if it be asked, On what ground did the inspired writer represent, and expect his *Ground of the quo-* readers to acknowledge, the other five as
tations in HEB. i. relating to the Son of God, Jesus our Lord? it may be answered, On the ground of the miraculous attestation of the Holy Ghost, that inspired the writer and their teachers; on the ground of interpretations current at that time among Christians, through the inspiration of various persons; || or on the ground of the professed belief of the persons addressed, in whatever way it may have been produced. But however this interpretation might be accounted for in these or other ways,—to an inquiring mind it is the most satisfactory to see an ample foundation for it in the Old Testament itself; and that by a course of careful reasoning, from the Jewish Scriptures only, it may be proved that these passages all relate to the Son of God. All of them have been introduced into the researches detailed in the preceding sections, each in commenting on the period when it was first published: ¶ and the evidence has been intimated on which, long before the Incarnation, these passages might be applied, and were in fact applied, to the Divine Person manifested in the Oracle of the Ancient Sanctuary.

* pp. 91 (*for* 83). 92*, 93. † pp. 171,—2. 179. ‡ pp. 50,—1. 101. 311.

§ This passage seems to relate, as *Mr. Stuart* intimates, (*Excursus* v. pp. 559, 560.) to each person in the long line of David's successors, and especially to the Lord Jesus, the greatest of them all: but its reference seems to be rather to his human, than to his divine, nature.

|| Compare Acts ii. 17, 18. 38. iv. 23. 31. vi. 5. 8. 10. viii. 14—18. x. 45—47. xi. 15, 17. xix. 5, 6. HEB. vi. 4, 5. x. 32.

¶ Appended to each of the passages, is a note referring to the pages of this Essay where it is introduced, or where the argument is intimated by which its reference to the Divine Son may be proved.

If they were at first interpreted with a reference to events then passing, the other and higher interpretation rose naturally out of the former. The sacred city in Palestine, is a figure of '*Jerusalem which is above*;' * the Shekinah, of the Divine Glory in heaven; and the powers banded against Israel and their Almighty Sovereign in David's time, correspond to the opponents of Jesus and his Gospel. The prominence given to such correspondences as these, in the sequel of this Epistle, and other parts of the New Testament, may justify the reader's admission of them here, as an important element of interpretation.

The intimation near the middle of this Epistle, that the writer was then '*leaving the first principles of Christian doctrine*,' † and was proceeding to topicks proper for believers *Gradation of doctrine advancing toward "perfection," or "a trine in the Epistle.* mature state of Christian knowledge and character," instructs us that among the first truths taught to Christian Israelites, must be classed the position that Jesus is the Son of God: which exactly agrees with what was remarked a while ago, that to the Jews he could not be proved to be the Messiah, without at the same time proving him to be the Divine Son.‡ We find also, that the real and independent divinity denoted by that title, in opposition to all *Arian-like* tenets, or other notions derogatory to his divine majesty, is another of these early portions of instruction: the former is confidently assumed; the latter is carefully inculcated in the first chapter, and some following passages. §

Moreover; the use of the word *Christ* to represent the Divine Son in his ancient as well as his recent manifestations, may be detected, by means of the following exact translation, by Dr. *"Christ" a J. Pye Smith,* of the beginning of the third *divine title.* chapter. '*Consider the Messenger and High-Priest of our religion,|| Jesus; who was faithful to him who appointed him, as also Moses [was] in the whole of his household.¶ Because this [person] is judged worthy of more glory than Moses, in the proportion that the Constructor of the household possesseth more honour than the household: for every household is constructed by some one, and he who hath constructed (TA PANTA) all the*

* GAL. iv. 26. See pp. 15. n. ||. ¶. 17. 26. 59, n. §§. 88 (for 80). 97. &c. &c.

† HEB. vi. 1. in Mr. Stuart's version. ‡ p. 342.

§ HEB. iii. 4. iv. 12—14.

|| v. 1. Griesbach has rejected the word *Christ*, as an interpolation.

¶ See NUM. xii. 7.

(Appeal, &c., p. 529.)

things is God. Further; Moses, on the one hand, was faithful in all his household, as an attendant, in order to the testimony of the things which were to be spoken;* but on the other hand, Christ as a Son over his household, whose household we are.†

The key to the interpretation of this passage appears to be in the reference (in v. 2.), which recent editors of the Publick Version, and

The Head of the several commentators have noted, to the house, in HEB. iii. following words in the book of NUMBERS; “My servant Moses—who [is] faithful in all mine house.”‡ The house here is evidently ‘the whole house of Israel,’§ at that time in the wilderness; in which house, and not in the Christian Church, Moses was a principal attendant of its Superiour. The Speaker is plainly the Divine Angel, their visibly manifested and Almighty Guardian; as appears both from the course of the history,|| and from the immediate context,¶ where the most careless or the most reluctant of the Jews, could scarcely fail to perceive that the Speaker is not the First Person, but the Second. As the vivid remembrance of his ancient manifestations had already been excited in the reader’s mind, by the first chapter of the Epistle, this reference (in HEB. iii. 2.) may well be accounted sufficient to revive that train of thought, and to fix attention on the Son, as Head of the Church in all ages. In v. 2, the word *his* may refer to the nearer antecedent, *him*, after *appointed*, (which is fully expressed in the Greek, [*auton*,] not left, as it often is, to be supplied by the reader;) and this, beside that it is the nearer antecedent, represents the leading subject of discourse in the whole paragraph.

Employing this key, we may adopt, with some alterations, the following remarks of Dr. J. P. Smith. “This passage represents the “constitution of revealed religion, in the different modes of its administration and progress, under the figure of a well-arranged domestick establishment. Of this establishment, God the Supreme Father is “the primary author and Sovereign Head (ὁ ποιῆσας); it is therefore **..... “his household;” [and under Him is ruled by his Divine Son, the Revealer of Deity to mortals.] “In describing the arrangements of the household, the apostle pursues a train of resemblances

* That is, (says Dr. S. in a parenthesis,) “the divine laws and institutions of which he was the vehicle to his countrymen.” p. 313.

† *Scr. Test.* III. 312.

‡ *ch.* xii. 7.

§ *LEV.* x. 6.

|| p. 84 (for 76).

¶ *NUM.* xii. 4—10. p. 217.

** *Scr. Test.* III. 313, 4. The only alterations in this extract are the substitution of *Jesus* for *Christ* in three places, the omission of the words

"and differences between Moses, the leading person under one administration, and *Jesus*,* the Chief of the other. Moses was appointed to his station by the competent authority; so was *Jesus*." "Moses was *faithful* to his charge; so is *Jesus*.* Moses was (*THE-RAP-ON*) an attendant or ministering officer, and therefore eminent and dignified as was his station, he was only a *servant*; but Christ is the "Son of the Sovereign Lord and Supreme Father of this holy family." [The immediate Superiour of Moses was the Almighty Angel, afterward adored as the Son of God; but the only Superiour of *Jesus* was his heavenly Father.] "Moses was a part of the household; but Christ was (*O KATASKEUASAS*) the immediate *Constructor* of the establishment. Moses was honoured suitably to his capacity; Christ had higher honour, in the proportion to the superiority of the Lord above the domestick: and, since HE is the Constructor of "all the things," all the parts and arrangements of this economy, HE "IS GOD."†

It is to be observed that the inspired writer does not speak of *two households*, as some commentators have done, but of *ONE*; in that one household was Moses an attendant; not a member of the Christian Church, but of THAT ONE COMMUNITY of Jehovah's worshippers, whereof the Christian Church is the continuation, and the more important part. The exercise of the Mediator's authority in constructing the household, did not begin with his incarnate ministry, but extended far back into past ages, to the days when Moses acted as an attendant.‡ The immediate Superiour of Moses, was by some in the apostles' days,

Reference to ancient times
in 'house,' *HEB.* iii. 2-6.

throughout called where the reference mark to this note occurs, and the addition of the clauses within crotchets. No doubt there is some difference between the view of the passage taken by Dr. S., and that given here. It must be left for the reader to judge whether the introduction of the idea of the Divine Son, as the Manifested Sovereign of Moses, does not add clearness to the interpretation, and force to the argument.

* Dr. S. has here *Christ*.

† See n. ** p. 350.

‡ Though it is my plan to abstain, in the present section, from quoting and even from considering such portions of the writings of the Christian Fathers as relate to the subjects treated, in order that the greater influence and honour may be preserved to the Inspired Book; there is a passage of Irenæus so apposite that I copy it here. The less his remarks appear to have any just connexion with the place he was commenting on, (*MATT.* xiii. 52.) the more it is seen how greatly the subject of them occupied his mind, as acknowledged and important truth. "Paterfamilias enim Dominus est, qui universæ domui paternæ dominatur: et servis quidem et adhuc indisciplinatis condignam tradens Legem; liberis autem et fide justificatis congruentia dans præcepta, filiis adaperiens suam hæreditatem." "Utraque autem testamenta unus et idem paterfamilias produxit, Verbum Dei, Dominus noster *Jesus*

accounted one of the angels;* in opposition to which error, the writer had already proved from ancient Scripture, and now again reminds his readers, that he was in the fullest sense DIVINE. v. 4. '*He who hath constructed all the things is God.*'

It will be for the reader to determine, whether, if the series of the Son's pre-incarnate manifestations had been sufficiently regarded by biblical students, the acknowledged difficulty of this place† would not have been much abated, if not entirely removed.

If the passage be understood as is here suggested, a reason will be at once apparent for the apostle's giving the mediator in v. 1, simply his name *Jesus*, in v. 6, his title *Christ*. In the former instance he was *Comprehension and early use of the word 'Christ.'* contemplating him as he then existed, in his complex person, human and divine; in the second instance, he takes into view his ancient manifestations. His familiar human name *Jesus*, led the reader directly to the one view of his person; *Christ* was a better term to represent the other; as he had been called by this name in the ancient Church, ages before his incarnation, as well as after that event.

If the use of the word *Christ* here, be not an independent proof of its being applicable, like *Son of God*, to his Divine Nature; yet, when this point has been established, it may be accepted as an evidence of that which it is here introduced to prove,‡ and which has already been ascertained from the Acts,§ that this use of the word *Christ* was not reserved for the higher parts of the Christian instruction of native Israelites, but is found in the early portions of the course.

"Christus, qui et Abraham et Moysi collocutus est, qui nobis in novitate restituit libertatem, et multiplicavit eam, quæ ab ipso est, gratiam." L. iv. c. 21. (*Edit. Grabe, p. 307. l. 1-5. 9-14.*) These sentences may be translated as follows.

"For the householder is the Lord, who is Ruler over all his Father's house; to the undisciplined slaves giving such a Law as suited [their condition]; but to the freeborn children, who are justified by faith, giving suitable commands, and opening to them their inheritance. . . . Truly one and the same Master of the family gave both the Testaments, [He who is] the Word of God, our Lord Jesus Christ; who conversed with both Abraham and Moses, and who in this late period, hath restored to us liberty, and multiplied the grace which flows from himself."

* Compare COLLOSS. ii. 18. with the opinions of Philo concerning angels referred to on pp. 265,-6, and the passages of Irenæus referred to in p. 290. n. *.

† Mr. Stuart says on v. 4, "This verse has been a kind of *offendiculum criticorum* in past ages, and has never yet, in any commentary which I have seen, been satisfactorily illustrated."

‡ p. 349.

§ pp. 342-344.

That its use was continued in the subsequent periods of their instruction, appears from a remarkable passage in the latter part of the Epistle. Moses is said to have esteemed 'the reproach of Christ greater riches than the treasures in Egypt.'* *The 'reproach of Christ' as viewed by Moses.* Without staying to notice other interpretations, none of which had ever satisfied me, I may state that which, since the year 1825, has seemed to me by far the most probable. It is this:—By 'Christ' is to be understood the Second Divine Person, the Almighty Angel, as manifested to the Patriarchs, and to Moses for the deliverance of Israel from Egypt; and by "the reproach of Christ," the obloquy which Moses incurred by forsaking the court, and renouncing his prospects as the adopted son of Pharaoh's daughter, to be the companion and defender of the despised nation of slaves, that trusted in the Almighty Angel, who had revealed himself to their ancestors; and by afterward following the directions and trusting in the promised help of that Divine Person; whereby he became an object of rancorous censure to the Egyptians,† and was not without suspicion and blame among his own people.‡ My preference of this interpretation has been confirmed by the approbation of an eminent scholar and distinguished prelate, whose note on the subject is given below. §

How familiar both to the writer and the readers of this Epistle was the fact of the Second Person's manifestations in the days of Moses, appears from the close of the *twelfth* chapter, *vv.* 25—29., where the inspired writer "warning the Hebrews against apostacy, reminds "them of the punishment which had been inflicted upon those who re-

* *HEB.* xi. 26.

† *EXOD.* v. 4, 5. x. 7. 28.

‡ *EXOD.* v. 20, -1.

§ Bp. Blomfield's note from the work mentioned *p.* 297. *n.* †. is as follows. "A very ingenious explanation of this passage [*HEB.* xi. 26, 27.] is offered by Professor Bertholdt in his *Christologia Judæorum*, *p.* 143. *Maluit Moses ob eam causam quod consilia Messie de liberandis ex servitute Israelitis sequebatur, contumelia Ægyptiorum affici, quam, si ea non sequeretur, divitiis et opibus Ægyptiorum suffundi, dum solummodo animum in eum qui (Messias) Israelitis invisibilis (AORATOS) adjunctus erat comes, habuit intentum.* (ONEIDISMOS) "the contumely with which the follower of Messiah is treated,' as in *c.* xiii. 13. "Let us go forth therefore unto him out of the camp, bearing his reproach." I have introduced this interpretation to my readers as being both new and probable: I have little doubt but that the writer of the Epistle refers to the *Angelus Metator.*" *Dissertation* (1819) *p.* 147.

I subjoin a version of the sentence above quoted from *Dr. Bertholdt*, who introduces it with the following remark. "*HEB.* xi. 26, 7. The sense of this place, which has been ill understood by all the commentators, is this. Moses chose rather, by following the designs of the Messiah for liberating the Israelites from slavery, to incur the contumely of the Egyptians, than to enjoy in abundance, if he had not followed those designs, the wealth and power of the Egyptians; having his mind intent only on him (the Messiah) who though 'invisible' was the Guardian and companion of the Israelites."

"fused to obey *Moses*, who was merely of earthly origin; and contrast-
 "ing with his the superior dignity and authority of *Christ*, adds,
The Speaker "“WHOSE voice then shook the earth” *—a
from Sinai. “statement which is allowed by the best com-
 "mentators to identify our Saviour with Jehovah, the God of Israel,
 "whose *voice* convulsed Sinai, and filled the people with terror.” * Yet,
 that the manifestation at Sinai was all along ascribed to the Supreme
 Father, as well as to his Divine Son, has been shown in *Section vii.* †

Leaving other points for the present unnoticed, and passing over
 the Epistle of James, in which the title *Christ* occurs only in two places, ‡
First Epistle neither of them of use in this research, we come
of Peter. to the First Epistle of Peter, where two re-
 markable passages demand attention.

The first is chap. i. 10, 11, ‘Of which salvation the prophets have
 inquired and searched diligently, who prophesied of the grace [that should
 come] unto you; searching § what time and circumstances the Spirit of
 Christ which was in them pointed out, testifying before concerning the
 sufferings [that were to fall] upon Christ, and the glories [which should
 be] after them.’ § According to the remark of “the careful and judi-
 cious Morus,” quoted by Dr. J. Pye Smith, || the meaning of the phrase
 ‘the Spirit of Christ’ must be “that it was the almighty power of
 Christ, the work of Christ, which inspired the prophets to predict the
 events referred to. It necessarily therefore follows, that the Messiah
 existed long before he was born as a human being.” And does it not
 also follow, that before that event he was called “MESSIAH” ?

Two reasons may be assigned for the apostle’s giving to the Second
 Divine Person, when viewed as the ancient Donor of the Prophetic

* HEB. xii. 26. The lines marked as a quotation, are copied from the
 Rev. Dr. Henderson’s volume entitled *Divine Inspiration*; &c. (being the fourth
 series of the Congregational Lecture.) p. 126. A previous and briefer mention
 of the subject is found on p. 96. To the passage above quoted, he has added
 the following footnote.

“HEB. xii. 25, 26. “*Whose voice*,” i. e. the voice of Christ; so Michaelis,
 Storr, Cramer, Rosenmüller, Boehme, Kuinoel, and Bloomfield. It is one of
 the many passages in the New Testament which ascribe to Christ the same
 things that are ascribed to Jehovah in the Old Testament.—Stuart, *in loc.*”
 —Dr. Bertholdt, too, in a passage immediately preceding that quoted in p.
 353, n. §, sanctions this interpretation.

† pp. 79–83 (for 71–75). 174, 175.

‡ JAMES i. 1. ii. 1.

§ 1 PER. i. 10, 11. The words that follow the first reference mark, are
 copied from Dr. J. P. Smith’s *Scr. Test.* III. 185.

|| p. 186.

(534)

Spirit, the title *Christ*. One is, that as the Incarnate Redeemer, he was universally so called by the believers for whose use the Epistle was penned; the other is, that the prophets themselves owned that Person as the Author of their inspiration, and were acquainted with his title *Christ*, or the Anointed One. Both of these reasons might operate *together*: but inasmuch as the apostle was giving a vivid description of the mental exercises of the prophets, the chief influence is naturally attributed to the latter view. Thus understood, the passage affords another instance of the title *Christ* borne by the Second Divine Person, long before his incarnation.

This conclusion is supported by the other passage, which is *chap. iii. 15*. There the Apostle gives to persecuted believers, the exhortation, as it stands in the Publick Version, '*Sanctify the Lord God in your hearts.*' But there is another reading, which, though not adopted by Griesbach, who expresses doubt, is sanctioned by the oldest Manuscripts, and preferred by Dr. J. P. Smith; '*Sanctify the Lord Christ in your hearts.*'* The passage is evidently a quotation of ISAIAH viii. 13. of which and v. 14, the literal version by Dr. S. is as follows.

13. To Jehovah of hosts himself pay holy homage, (1)

Even Him your fear, and Him your dread :

14. And He shall be for a sanctuary,

And for a stone of stumbling, and for a rock of ruin, (2)

To both the houses of Israel ;

For a snare and for a net,

To the inhabitant of Jerusalem. †

The part marked (2) is quoted ‡ both by Peter in this Epistle, and by Paul, as descriptive of the Incarnate Redeemer. The title *Jehovah*

* *Ser. Test.* III. 186.

† *Ser. Test.* I. 371.

‡ To assist the reader in comparing them, another passage of ISAIAH, and the quotations, are given at length.

ISAIAH xxviii. 16.

ROM. ix. 32. 33.

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

For they stumbled at that stumbling-stone, as it is written, Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

1 PETER ii. 6—8.

Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,* and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: —

* PS. cxviii. 22. MATT. xxi. 42. ACTS. iv. 11.

of *hosts*, in its earliest use,* and for many ages after, had a special reference to the Son of God; to whom it is given very emphatically in ISAIAH vi. and probably wherever it occurs in that book. By substituting *Christ* for *Jehovah of hosts* (1) in his quotation, Peter appears to preserve the original sense of the clause in Isaiah, more certainly than if he had given a literal version. The latter title was in a subsequent age given to the Supreme Father,† who could never be called *Christ*. This passage, therefore, adds something to the evidence that in the Apostolick age, the Second Divine Person was called *the Christ*, or *Anointed One*, with reference to his *ancient*, as well as his *incarnate* manifestations.

Further; as Peter used the title, *the Lord Christ*, instead of the prophet's—*Jehovah of hosts*, so the Apostle James used this last title, *The 'Lord of Sabaoth'* retaining in part its hebrew form, *'the mentioned by James. Lord of Sabaoth,'*‡ to denote Jesus viewed as the future Judge of mankind. Such, at least, is the decision of eminent biblical scholars.§ The one apostle substitutes *Christ* for *Jehovah of hosts*, in quoting the Old Testament; the other uses *Jehovah of hosts* instead of *Christ*, in enforcing one of the prime doctrines of the New.

The Second Epistle of Peter, addressed, near the close of his life, to the same class of converts as the former, opens with these words:

Second Epistle '*Symeon Peter, a servant and apostle of of Peter. Jesus Christ, unto those who have obtained a faith equally valuable with ours, in the righteousness of our God and Saviour Jesus Christ.*' ||—Assuming as a point already established, and almost universally acknowledged, that in the last clause, the name *Jesus*, and the titles *God*, *Saviour*, and *Christ*, all belong to one and the same Person,¶ the inquiries to be pursued here are two.

First; As this ready application of the title *God* to the Redeemer, is plainly in full agreement with the doctrine of this Essay, concerning

* p. 21. 88 (for 80).

† p. 174.

‡ JAMES v. 4.

§ Dr. Smith says, in commenting on James v. 7, 8. "It is also to be remarked, that "the Lord," whose "coming" was to bring relief to the oppressed Christians, is introduced in such an apposition with "the Lord of Sabaoth," (ver. 4) the established Hebrew designation of Jehovah as the Ruler of the universe, as to convey the assumption that one and the same person is intended." *Scr. Test.* III. 206.

|| Copied from Smith's *Scr. Test.* III. 188.

¶ *Scr. Test.* III. 189—192.

his manifestations throughout the period of the Old Testament, where he is so often expressly called *God* and *Jehovah*, the inquiry may be made, whether any connexion can be clearly traced between these recorded manifestations and titles, and this expression of the apostle: which may be solved by referring to his early history.

After two years of confidential intercourse, Peter was the first who gave to Jesus the title, '*Christ the Son of God*;' * which by its then general and well sanctioned use, is seen *Peter's original and* to have been derived from the Ancient *approved confession.* Scriptures, † and to have been applied of old to the Divine Person who was visibly manifested. ‡ As there was no other quarter from which it is in the least probable that Peter derived it, the meaning thus ascertained, must be accounted that which he affixed to it; and other proofs are not wanting, of the identity of the Ancient Oracular Presence, and the Incarnate Redeemer. §

Originally, therefore, the Old Testament series of manifestations had a large share in producing this apostle's memorable confession. And as there is no reason to suppose that *Confirmed by the* his mind had moved from this reliance on *Transfiguration.* the Inspired Records, so the contrary is evidenced both by his numerous quotations from them, and especially by his emphatical reference, in this Epistle, to the Transfiguration. That event, within eight days of his confession, was evidently adapted (and, no doubt, *designed*) to confirm his belief of what he had confessed. The august scene, resembling so greatly, yet far surpassing, the ancient manifestations, was, it is probable, strongly associated with them in his mind, and possibly, in his instructions. On that scene, we find his memory dwelt, as one of the most striking proofs of *Appropriately* Christian verities. || One of the most important *mentioned, i. 17.* and glorious of these verities, is, that to Jesus belong the titles *Christ, Saviour, and God*; one which was then in the apostle's thoughts; and of which the Transfiguration was a signal proof, when viewed in connexion with those ancient manifestations, but not without them. ¶ Hence there is the strongest probability, if not a clear

* pp. 11. 29. 35, -6. 47.

† pp. 11. 313.

‡ pp. 20. 25.

§ pp. 310—313.

|| 2 PET. i. 16—18.

¶ To the person manifested in the Oracular Presence, the name *Jehovah*, never given to creatures, had been applied hundreds of times in the O. T. Here lies the absolute proof of divinity. If the Transfiguration be viewed without any reference to those ancient manifestations, it may be an *intimation*

(*Appeal, &c., p. 537.*)

certainly, that in giving the title *God* to Jesus, he remembered and relied on the Ancient Manifestations and Records.

If the Redeemer's Divine *Commission* and his fidelity as a *Prophet* had been all that Peter intended to prove by his reference to the Transfiguration, no sufficient reason appears, why he did not rather refer to the Lord's multitudinous miracles, or to his resurrection. But if his object was to prove the higher doctrine of his Divinity, and his identity with the Oracular Presence, the Transfiguration not only possessed advantages as an evidence, but also presented a scene, which by aweing and delighting the mind, cherished the appropriate reverence and love, wherewith a truth so glorious should ever be contemplated. —Having thus disposed of one inquiry, we proceed to the

Second. Of the two senses of the word *Christ*,—*Israel's long expected Deliverer*,—and—*Israel's ancient and almighty Guardian*, incarnate for man's salvation,—did not the latter, and loftier sense prevail in the apostle's mind, when he wrote the title,—‘*our God and Saviour Jesus Christ*’; that is, *Jesus, the Anointed One*?* The stating of the question, almost supplies the answer. And if the reader will substitute first the one, and then the other, of the above phrases (for convenience ‘*Christ*’ used in abbreviating the latter to *Israel's almighty the loftier sense. Guardian*.) he will feel, I think, that the second is more in harmony with the other parts of the clause, than the first. *Our God and Saviour, Jesus, Israel's long expected Deliverer*, is felt not to be so natural, and so evidently the sense of the Apostle, as *our God and Saviour, Jesus, Israel's Almighty Guardian*. This text, therefore, adds somewhat to the evidence that the word *Christ* is in various places a *divine title*.

Leaving the two Epistles to Timothy, which contain little, if anything, to our present purpose, we pass now to those apostolick letters in which Jews were addressed conjointly with Gentiles: these having been brought by a process of instruction, to embrace with an intelligent

of divinity, a fact which might rouse a reverent and active mind to *guess* divinity, but could not prove it. Also the words “beloved Son” (MATT. xvii. 5.) if they had no reference to the ancient Scriptures, especially Ps. ii. 7., might be readily explained in a sense far short of divinity; and the Transfiguration be viewed merely as an hour of miraculous but unmeaning sunshine. See p. 323.

* I thus remind the reader that *Christ* and *Anointed* are the same, because the latter term is used in the P. V. of the O. T.: the substitution of it in several passages of the N. T. may help the mind to recognise the identity of the Person. See 1 SAM. ii. 10. 35. PS. ii. 2. and pp. 11. 17—25. 313.

faith the position, which to the former was a primary and fundamental principle, that Jesus is the ancient Occupant of the Tabernacle and Temple, Incarnate.

Paul's epistles of this kind, arranged according to the apparent progress of the persons addressed, are those to the Romans, Colossians, Ephesians, and Philippians. With these may be classed those to Philemon and Titus, both of them advanced Gentile Christians. We thus leave the epistles to the Thessalonians, and Corinthians, and that to the Galatians, as written to believers of inferior growth, to be considered afterward. These five may, for distinction, be called the *Rudimental* Epistles; the others, the *Perfective* ones.* Instead of examining each of these documents separately, it may be better to bring together the similar expressions of them all, so far as suitable to our purpose.

Resembling the expression of the apostle Peter last considered, we find the following three, from the pen of Paul; which are copied here as translated by Dr. J. Pye Smith.

ROM. ix. 5.—Israelites—whose are the fathers; and from whom is the Christ, as it respects the flesh, he who is over all, God blessed for ever; Amen.†

EPH. v. 5.—The kingdom of [him who is] the CHRIST and God.‡

TITUS ii. 13. Waiting for the blessed hope and glorious appearance of our Great God and Saviour Jesus Christ. §

To these may be added the following, by another apostle.

JUDE 4... denying our only Sovereign || and Lord, Jesus Christ.||

Leaving all questions concerning the reading and construction of these passages, as matters already settled,¶ it may here be inquired,

* It is gratifying and encouraging to see, that the adaptation of Paul's epistles to the persons to whom they were addressed, and their consequent diversity of contents and character, are beginning to be investigated by Continental divines. Knapp has this sentence: "We may see the different method in which they [the Apostles] addressed Jews and heathen, by comparing the discourses of Paul contained in the Acts, and also his epistles to the Hebrews and Galatians, with those to the Thessalonians." Lectures on Christian Theology. Sec. xii. II. 2. (1.) p. 67. They seem, however, to have proceeded a very little way in this important and interesting research.

† *Scr. Test.* III. 300. ‡ *S. T.* III. 317. § *S. T.* III. 319. note 85.

|| *S. T.* III. 192. The word *God* is ejected by *Griesbach*.

¶ For the evidence and arguments on these topics, I refer to the elaborate and well known work, by which I have been so greatly assisted, Dr. J. P. Smith's *Scripture Testimony to the Messiah*. The last four notes show where each of these passages is found.

first, whether Paul's ready attribution of Deity to the Mediator can be traced in any degree to such views of *Passages where Paul* His Ancient Manifestations, as are indicated in this Essay; and *then*, whether the word Christ in these extracts, is a Divine title.

The first of these suppositions derives, from the religious history of Paul, a very strong probability, not to say certainty; which is made yet stronger, by some other passages of his writings.

Immediately after his conversion, *he preached Jesus in the synagogues, that he is the Son of God.** But, in what sense did he use that title? It has been assumed in a former page,† that it was in the ordinary sense of the Jews, as denoting Him who was revealed in the ancient oracular Presence. Of that assumption, it may be of use to state here some additional proof.

He had been educated in Jerusalem, a studious and zealous Pharisee;‡ hence, like many of the rulers,§ and the populace of that city, he regarded it as a Divine title, derived originally from the *Early influence of the* ancient Scriptures. As the visible and *ancient Manifestations* local manifestations of the Deity had *on the mind of Saul.* a very important share in originating the Scriptural idea of that Mysterious Person, to whom the appellation "SON" was divinely given; so the memory of these manifestations, especially in ardent, vigorous, and contemplative minds, like that of Paul, would be almost constantly associated with its use. He could not but know, that the claim of Jesus to this title had been, by the Council's solemnly condemning him to death, indignantly denied: and he had long perceived that if Jesus was, as his disciples affirmed, actually raised from the dead, that event was itself an emphatick affirmation, on the part of the Great Supreme, that Jesus was indeed the Son of God. Sincerely disbelieving the alleged event,|| and detesting the inference, he aimed at the extermination of the sect: when, lo!—the actual sight of Jesus, and his words, convince him that the Crucified

* ACTS ix. 20. Griesbach. † pp. 342,-3.

‡ ACTS xxii. 3. xxiii. 6. xxvi. 4, 5. GAL. i. 13, 14.

§ Whatever might be the real belief of the Jewish leaders of opinion, concerning the plurality of Persons in the Godhead, (on which point a doubt has been intimated, p. 327. § n. *†.) they knew that the existence of a Son of God of super-angelick dignity had been extensively believed; and when they used the term at all, employed it in the current sense.

|| ACTS xxvi. 9. 1 TIM. i. 13.

is indeed alive—is the Son of God. The sudden blaze of glory, a brightness greater than that of the sun at noonday,* aided this conviction; it was suitable to the majesty of the Universal Ruler; and it resembled, while it greatly surpassed, the visible glory wherein Jehovah had been revealed of old. The ancient manifestations could not fail to be considered anew, with a deeper and more solemn interest: the Divine Spirit operated on his soul; *'it pleased God,'* said he,—*'to reveal his Son in me:'*† and when, after a few days, he argued in public that Jesus *'is the Son of God,'*‡ both he and his audience, the Jews of Damascus, must necessarily have thought of the ancient manifestations, as revealing the Person to whom that lofty title belonged.

To the Gospel, as he first declared it, Paul ever firmly adhered;§ many years after, on repeated occasions of great solemnity,|| he related or referred to his memorable interview with the Lord; the impulse it communicated to his soul was not superseded by the experience or reflections of a long and eventful ministry,¶ nor even by the splendours of the *Uniformity of Paul's Apostolick teaching.* third heaven,** or the secrets of paradise:** for nearly twenty years after his mysterious visit to those regions,†† he declares what he saw near Damascus as the great impulsive cause of his apostolick career;‡‡ and he distinctly refers to it in his last letter to Timothy,§§ written not long before his martyrdom. The view which he first received of the divinity of Jesus, he retained through life; in that first view, the ancient manifestations were prominent; it is therefore inferred, that his mind dwelt in some degree on these, when he gave to Jesus, in the above passages, the appellation, "GOD," and "CHRIST."

To this evidence from Paul's religious history, may be added some from a remarkable paragraph in his Epistle to the Philippians; of which the following well considered and exact version has been given by Dr. Smith; to whose elaborate and candid investigations, the reader is referred for an ample defence of the particular expressions. (5) *'Let this disposition be in you which was even in Christ||| Jesus,* (6) *who [though]*

* ACTS xxii. 6. xxvi. 13. † GAL. i. 15, 16. ‡ ACTS ix. 20, 22.

§ ACTS xxvi. 22. GAL. i. 8. 15—20. ii. 2, 6. 2 TIM. i. 13. iv. 7.

|| 1 COR. ix. 1. ACTS xxii. 6—11. xxv. 19. xxvi. 12—19.

¶ 2 COR. xi. 23—33. ** 2 COR. xii. 2—4.

†† 2 COR. xii. 2. ACTS xx. 1—3. xxiv. 27. ‡‡ ACTS xxvi. 12—23.

§§ 2 TIM. i. 11. ii. 8. iv. 7.

||| The position of *Christ* before *Jesus* is to be noticed after a while.

existing in the form of God, did not esteem it an object to be caught at to
 Phil. ii. be on a parity with God: (7) but emptied himself,
 5—11. taking the form of a servant, becoming in the likeness of
 men: (8) and being found in condition as a man, he humbled himself,
 becoming obedient unto death, even the death of the cross. (9) Wherefore
 also God hath highly exalted him, and hath bestowed upon him THE NAME
 which is above every name: (10) that, in the name of Jesus every knee
 may bow, of heavenly, and earthly and infernal beings: (11) and that
 every tongue may confess that Jesus Christ is the Lord, unto the glory of
 God the Father.*

Such is the passage: but in commenting on it, neither Dr. Waterland, one of whose celebrated sermons is on this text,† nor Dr. Smith, as it appears to me, has sufficiently apprehended the force of the expression, ‘in the form of God.’ They both remark in it a designed contrast to the subsequent phrase, ‘the form of a servant,’ and argue very justly, that as the latter expression denotes that he was *really* man, not merely that he appeared like a man, so the former denotes that he was *really* God, not merely that he appeared like God.‡ But they do not notice the further argument, which seems to have equal strength, that as the latter expression denotes not merely that he was man in reality, but also that he was *evidenced* to other men, and openly *shown* to be such, so the former implies, not only that he was essentially God, but that he was *manifested* and acknowledged to be divine.§ Of the ‘form of God,’ this essay, I conceive, points out the legitimate interpretation, by showing that the Son was visibly manifested from the time of Abraham;|| that as the frequency and the visibility of his manifestations

* PHIL. ii. 5—11. *Scr. Test.* II. 365. III. 230. As this extract is long, for the convenience of reference, the beginning of each verse is marked by its number.

† The fifth of ‘Eight Sermons in defence of the Divinity of our Lord Jesus Christ.’ Cambridge, 1720.

‡ Waterland, p. 153, &c. Smith, II. 381—385,

§ That deservedly popular commentator, the late *Rev. Thomas Scott*, in his note on PHIL. ii. 5 8, thus explains the phrase under consideration. “He had been “in the form of God;” he appeared in divine majesty and glory, as the Creator and Lord of all, in the heaven of heavens, and all the angels worshipped him as God, One with and co-equal to the Father. He had manifested himself as JEHOVAH, to patriarchs, prophets, and the church of Israel, through successive ages;” &c. &c.

|| From the series of manifestations commencing with the first to Abraham, it may be argued with great probability that the earliest communications of the Deity to man, in Eden, and afterward, were made by the *Second* Divine Person; an opinion which was common among the Christian Fathers, and has been held

declined, the grandeur of his divine attributes was more openly declared; * until the revelation of the Son, under the Old Testament, reached its highest pitch of sublimity and glory, in the times of Isaiah and Ezekiel.† He was 'IN THE FORM OF GOD'. While the Celestial Father was still his acknowledged Superiour, the glory of his own manifestations, and the grandeur of his perfections, overpowered all human thought. Two very different courses of proceeding, from this period, may be contemplated as possible. Either first, all intimations of his subordination to the Father might have been laid aside, and a full equality of glory, and of office, asserted: or *secondly*, the declarations of his majesty might be suspended, and the memory of it allowed to fade; the divine honours hitherto received by the Son, might be transferred to the Almighty Father, while intimations were given of the Son's coming in a meaner form.‡ The former of these plans was, I apprehend, what the apostle denies, when he says, He '*did not esteem it an object to be caught at to be on a parity with God*;' § the latter is affirmed, in the words, He '*emptied himself, taking the form of a servant*,' &c. &c. If the reader should view the subject in this light, he will readily concur in the opinion, that the ancient manifestations of the Son were reverently remembered by the Apostle, when he gave the title '*God*' to Jesus.

The former of the two inquiries stated at the head of p. 360, having thus been answered in the affirmative, the latter of them need not detain the reader more than a moment. The method proposed on p. 358, for ascertaining '*Christ*' to be a divine title in 2 PET. i. 1, is applicable here also, and will suggest an affirmative answer; which may receive some confirmation from 1 COR. x. 9, to be noticed in a subsequent page; and from HEB. xi. 26, already commented on in p. 353, in both which places the Logos as anciently manifested is called *Christ*. It may be further confirmed by Paul's quotation of ISA. xlv.

by some of the most popular commentators. See Scott on GEN. iii. 8. But as the evidence is not so direct and clear, and the argument of this Essay did not require me to notice the times before Abraham, they are not mentioned here.

* pp. 91 (for 83). 101. 164. 168. 173,-5. † pp. 164—171.

‡ p. 98. n. ¶. 172—175. 201. 212—218.

§ The paraphrase of the whole passage given by Dr. J. P. Smith, (*Ser. Test. II. 384,-5.*) coincides well with this view, to a great extent; and differs chiefly in leaving without express notice, the ancient Divine manifestations.

23.* in Rom. xiv. 10—12.—‘*We shall all stand before the judgment seat of Christ. For it is written, [As] I live, saith the Lord, every knee shall*

Rom. xiv. *bow to me, and every tongue shall confess to God.*

10 — 12. *So then every one of us shall give account of himself to God.*’ Here what was uttered of old by Jehovah, is quoted by the apostle as the language of Jesus. Immediately before introducing his quotation, when the drift and the very terms of it were already in his thought, and on the point of being penned, he has occasion to mention the Person from whom the announcement proceeds; and he uses for this purpose simply the appellation ‘*Christ*.’ This might not have been improper, perhaps, if that word had only denoted the Saviour as he existed after his incarnation; but it was the more natural and appropriate, as *Christ* was an ancient title of his Divine Nature, in use long before, and during, the time of Isaiah; whose contemporaries would readily understand the words in question to be a communication from THE DIVINE SON.† We may therefore well believe that that ancient sense of the term *Christ*, bearing a particular reference to the visible manifestations, is included in the apostle’s meaning here.

If these and similar arguments should, to some minds, appear not altogether conclusive, they are yet sufficient for their intended purpose;

* From the *Scr. Test.* I. 398. I copy the following exact version of the context.

ISAIAH xlv. 21—25.

21. — “I Jehovah, and no God besides me:
“God the righteous and the Saviour; none except me.
22. “Look unto me, and receive salvation,
“All the farthest regions of the earth;
“For I am God, and there is none besides.
23. “By myself I have sworn: the truth-word hath issued from my mouth;
“And it shall not be recalled:
“That unto me every knee shall bow,
“Every tongue shall swear [homage.]
24. “Of me shall it be said, ‘Surely in Jehovah is righteousness and strength:
“Unto him they shall come, and all who scorn him shall be confounded.
25. “In Jehovah all the race of Israel shall have righteousness and shall triumph.”

I also beg leave to refer the reader to the luminous statement by Dr. S. of “the argument of the citation,” in *pp.* 400—402.

† See *p.* 165. As in king Solomon’s dedication prayer, (*p.* 96.) so here the expressions seem to denote, not either Person distinctly, but JEHOVAH, irrespectively of personal distinctions. Here we have the language of the Divine Father, and *also of the Son*; of the One as much as the Other. It might apparently be quoted as the language of either; but as it suited the apostle’s purpose to ascribe it to the latter, he was guided to do so. And the context may show that in this there was a special propriety; inasmuch as the revelations mentioned in *vv.* 19, 21, had been made by the Second Person, and it was He, who in every age had stood forward as the Great Opponent of the false gods of the heathen, mentioned in *v.* 20. See *pp.* 90, 1 (*for* 82, 3). 174, 5.

which is to preclude an objection, rather than to augment the direct evidence. It is in the *third* and *fourth* sections* that the conclusive arguments are contained, which show that the word *Christ* is frequently used in Scripture as a divine title; *Doubtful instances of use* and confirmations occur in the sub- *to preclude an objection.* sequent ones.† But *if no trace* of this use of the word had appeared in the Apostolick Epistles, it might have been suspected that some mistake lay concealed in those arguments. This suspicion is avoided if such traces be found; and even dubious ones are of use. They are sufficient to remove an objection founded on the *supposed silence* of the Inspired Epistles: for they show that the silence cannot be proved.

Since then, according to these remarks, some considerable degree of uncertainty in the traces found in the apostolick writings, of the ancient use of the word *Christ* as a divine title, will *Coloss.* not deprive those traces of all weight in the argument, *iii. 16.* we notice the occurrence of such in another passage. In *COL. iii. 16,* we have the injunction, '*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to God.*'‡ It is doubtless possible to suppose that by '*the word of Christ*' the apostle meant here chiefly the facts and instructions contained in the apostolick writings: but it is at least equally possible, (according to the use of the title '*Spirit of Christ*,' in *1 PET. i. 11.*,) to consider that '*the word of Christ*' in *COL. iii. 16,* denoted the *Ancient Scriptures*; or rather that, according to the comments of Bp. Davenant§ and other excellent interpreters,|| the *WHOLE SCRIPTURE*, both the ancient, and the apostolick, is intended.

* pp. 13—43.

† pp. 51. 197. (267—270. 286,—7). 297,—8. 311. 313. 317. 332. 334—336. 342—344. 349—354.

‡ God is substituted for *the Lord*, on the authority of Griesbach, &c. &c.

§ Bp. Davenant's Exposition of this epistle is well known and much esteemed. It is in the Latin language, and was published in 1627. I translate his remarks, in the hope that this essay may find attentive readers among those who are unacquainted with that language. After observing that the *Gospel* is rightly called *the word of Christ*, he adds, "But also the whole Scripture may be called *the word of Christ* for the same reasons. For before his incarnation Christ inspired by his Spirit the Patriarchs and Prophets. *2 PET. i. 21.* Yea, he was himself the Logos, the Eternal Son of God, who under the Old Testament was seen by Moses." &c. &c. &c.

|| The late Rev. Thomas Scott says in his commentary, on this place, "By *the word of Christ* the whole of the sacred scripture seems to be meant; which was all from him, as "the Light of the World," and the personal Word of God; and which, in one way or another, all related to him." The same sentiment is implied in the comments of several others.

(*Appeal*, &c., p. 545.)

In favour of this extension of the term to the Israelitish Scriptures, it may be remarked that in most of his epistles, Paul not only quotes freely from the Old Testament, but also inculcates its importance to Christian believers, and exhorts to the right use of it.* In this epistle to the Colossians, if the passage under consideration be not such, there is not any reference of this kind to the Old Testament, from first to last. Again; the word "PSALMS," though occasionally used, perhaps, for devout compositions written by Christians, is more frequently employed in the New Testament for the collection of inspired odes preserved under that title in the Old Testament. And if, as able scholars have decided,† it be so used here, the train and connexion of the apostle's thoughts will show, that in the previous clause, '*the word of Christ*' must be taken to include those ancient odes. Once more; if the word "WISDOM" has in this verse any thing of that peculiar sense which it appears to bear in Prov. viii. 1, 12, &c. 1 Cor. ii. 6, 7. (compare iii. 1—4.) of which sense an intimation has been given in p. 114,—'*the word of Christ*' must denote here, the great storehouse of that wisdom, and must doubtless include the writings of the Old Testament.‡

If this be now admitted, there remains the further inquiry, whether '*Christ*' means here *the Predicted Deliverer*, or the Divine and anciently manifested Son; in other words, whether the application of the phrase '*word of Christ*,' in this verse, to the Old Testament, was made chiefly because it contains *predictions* of a Saviour to be born in a subsequent age, or principally because it contains records of the ancient manifestations and proceedings of the Divine Son, and copious messages from himself to his subjects in Israel, and the ancient world.§

* The following are specimens of the manner in which the Apostle inculcates, by quotations, or by injunctions, attention to the O. T. Scriptures. Rom. x. 11. xiii. 8—10. xv. 3, 4. 9—13. xvi. 25—27. 1 Cor. i. 31. ii. 13. ix. 8—10. x. 1. 6. 11. xv. 3. 2 Cor. i. 20. vi. 2. 16—18. ix. 9. GAL. iii. 8. iv. 21. 27. 30. Eph. ii. 20. iv. 8. v. 14. 19. vi. 17. PHIL. (ii. 16.)

In the Epistle to the Colossians, the places approaching the nearest to the above character, are *ch. i. 23. 25. 26. ii. 2. 8. 17. iii. 16. iv. 3.*

† Schleusner in his elaborate Lexicon to the Greek New Testament, under the word PsALMOS, enumerates the following places in which the book of sacred odes preserved in the O. T. is denoted by it. LUKE xx. 42. xxiv. 44. ACTS i. 20. xiii. 33. Eph. v. 19. COL. iii. 16.

‡ Some remarks on the meaning of the word *wisdom* in 1 Cor. ii. 6—8, and some other places, will be found in Section xiv., a few pages from the beginning.

§ If the Old Testament be understood according to the principles of this Essay, a very large portion of it, considerably more than half, must be viewed as having a closer connexion with the Divine Son, than with his Mysterious Father.

As the prophecies concerning his human ministry are few and brief, in comparison of the passages relating to Him as Divine, the latter supposition is the more probable. It also agrees best with the general strain of the epistle, with the immediate context, and with Peter's calling the Divine Agent that inspired the prophets, '*the Spirit of Christ.*'* The epistle contains not far from its commencement, one of the most copious and sublime declarations of the Divine glory of the Mediator, that is anywhere to be found:† and in the context, in v. 13., '*Christ*' is mentioned, not as purchasing, or pleading for, but as *granting* forgiveness; an evident prerogative of the Deity. In v. 15. also, according to the amended reading of Griesbach, adopted without hesitation by Dr. J. P. Smith, the blessing which is elsewhere‡ called "the peace of God," is mentioned as '*the peace of Christ.*' In writing this whole paragraph of Scripture, the Apostle had evidently the Divine nature of the Mediator principally in his view, and used '*Christ*' as a Divine title.

It may now be of use to place together, the passage last mentioned, and two others, from which the mistakes of transcribers had excluded the word *Christ*, but to which it has been restored 3 *Emen-*
by Griesbach, on the ample authority of the most *dations.*
ancient Manuscripts. In the former two, the word *God* had been substituted; in the last, *Lord*.

EPHES. v. 21. Submitting yourselves one to another in the fear of Christ.

COLOSS. iii. 15. And let the peace of Christ rule in your hearts.

PHILEMON 20. (*Dr. J. P. Smith*) Yea, my brother, let me have this gratification, in the Lord; allay my anxieties, in Christ.§

These mistakes of copyists, owing perhaps to a prevalent custom of erroneous quotation, seem to indicate a decreasing sense of the lofty significancy of the word *Christ*; but show the general conviction in ancient times, that the regard enjoined in the passages was of so high and reverential a character, that the Object of it must of necessity be Divine.

Like the Apostle Peter, in the case already considered,|| Paul in

* 1 PET. i. 11. pp. 354,-5. † COLOSS. i. 13-18.

‡ PHIL. iv. 7. Compare JOHN xiv. 27.

§ i. e. "for the sake of Christ." Scr. Test. III. 222.

|| 1 PET. iii. 15. pp. 355,-6.

quoting or alluding to a passage of ISAIAH, substitutes '*Christ*' for '*Jehovah*.' The prophet wrote,

(ISA. lx. 1.) Arise, shine; for thy light is come,
And the GLORY OF JEHOVAH is risen upon thee.

The apostle modified the passage, blending it perhaps with others,* thus.

(EPH. v. 14.) Awake thou that sleepest,
And arise from the dead,
And CHRIST shall give thee light.

We have here the sense of the words, '*the glory of the LORD*,' or the word 'JEHOVAH' singly, represented in the apostolick quotation by the word '*Christ*;'—a turn of expression which appears natural and easy, if it be acknowledged that the prophet knew, that in the Eternal

Eph. Essence, the Second was a distinct Person from the

v. 14. First, that he had long borne the title '*Christ*,' and was

He from whom Jerusalem's promised illumination was to proceed; also, that the apostle had regard to these facts when he altered the phraseology of the prophet; and by changing the expression, designed only the more vividly to represent his sense. But if all this be denied, the apostle's change of the expression does not seem so natural or proper. This, therefore, is another place where '*Christ*' appears to have been used by Paul, as a divine title.

Such readers as may be convinced by the arguments adduced, that the word *Christ* often bears the loftier sense here pleaded for, will

The loftier sense of 'Christ' readily apply it in their reading of
discernible in other places. the New Testament, in many other

passages,† under the guidance of a mental taste, rather than any process of rigorous ratiocination. Some of them will probably carry the investigation much further than is done here. The reasons why this name is used rather than any other, in the places where it occurs alone, may perhaps be discerned; and where it occurs along with *Jesus*, the reasons why the inspired apostle sometimes wrote *Jesus Christ*, and sometimes *Christ Jesus*. The former at once fixes attention on his incarnation, and human nature; as *Jesus* (i. e. *Joshua*) was a name in common use, borne by many other men. And the name *Christ*, when it follows *Jesus*, might usually remind the reader of his having been anointed by the Spirit on earth, and of his present

* Perhaps with ISA. xxvi. 19. EZEK. xxxvii. 5, 6.

† One of these will be ROM. ix. 1, where the Apostle swears by *Christ*: on which see Smith's *Scr. Test.* III. 242,-3, and the note.

exaltation in heaven.* On the other hand, when *Christ* was placed first, it would more naturally fix attention on his divine nature, his ancient manifestations, and his condescension in assuming manhood.† Hence, perhaps, it occurs so frequently before *Jesus* in the two Epistles to Timothy, whose early scriptural education gave him great advantages.‡ This hint is the result of observation in reading, not of express and careful research; which is left to others, if any shall think fit to engage in it. Some perhaps will be found, of the mind of the late Mr. Richard Treffry, who thought that "it cannot be rationally doubted that the New Testament writers employ the titles of our Lord according to certain determinate rules, depending upon the proper signification of the terms themselves."§

Various other places might be selected from his *Perfective Epistles*, in which, by arguments of more or less weight, it might be shown that the Apostle used the word '*Christ*,' as a divine title; but the process would detain us far too long: and, reserving some other points in the seepistles to be hastily viewed, after the use of the word '*Christ*' in those which have been classed as '*Rudimental*,'|| shall have been examined, we pass now to the only remaining books of the New Testament, the three Epistles of John, to be taken along with the preface, and another passage of his Gospel, the Epistle of Jude, and the Revelation.

In the first eighteen verses of his Gospel, in the close of *ch.* xx, and elsewhere,¶ the Apostle John inserts truths current when he wrote, but not current in the Messianick period, of which he was writing. *Use of the word 'Christ' by the Apostle John.* These may be classed with sentences taken from his epistles, as belonging to the same date, and the same stage of Christian instruction. The following passages have so much of mutual relation and resem-

* As in Acts x. 36, where the order is '*Jesus Christ*,' and the reference to the anointing indisputable.

† As in PHIL. ii. 5, copied on pp. 361,-2. where the reader was referred (n. ||||) to the present paragraph.

‡ 2 TIM. i. 5. iii. 14-16.

§ 'Inquiry into the doctrine of the Eternal Sonship of our Lord Jesus Christ.' 1837. p. 181. See also 'A Table showing the usage of the various appellations of our Blessed Lord in the Four Evangelists, Acts, and St. Paul's Epistles,' by the Rev. H. J. Rose, which forms Appendix II. to Bp. Middleton's work on the Greek article. (1833.) pp. 486—496.

|| p. 359.

¶ As in *ch.* vii. 39. xii. 16. 41.

blance, that it will be of use to survey them together. Almost all the deviations from the Publick Version, are sanctioned by some author of established reputation, referred to in a foot-note.

- 1.-JOHN xx. 31. But these are written, that ye might believe that *Jesus is the Christ, the Son of God*; and that believing ye might have life through his name.
- 2.-1 JOHN ii. 22. Who is a liar, if he be not who denieth that *Jesus is the Christ*? This is the antichrist, he that denieth both the Father and the Son.*
- 3.- — iii. 23. And this is his commandment, that we should believe on the name of his Son Jesus Christ, — *Compare* ch. v. 10 3 JOHN 7.
- 4.- — iv. 2, 3. Every spirit that confesseth [that] JESUS [is the] CHRIST COME IN THE FLESH† is of God: And every spirit that
5. confesseth not [that] JESUS [is the] CHRIST COME IN THE FLESH,† is not of God: — *Or, according to Griesbach*, Every spirit that confesseth not Jesus, is not of God.‡
- 6.- — iv. 15. Whosoever shall confess that JESUS IS THE SON OF GOD, God dwelleth in him, and he in God.
- 7.- — v. 1. Whosoever believeth that JESUS IS THE CHRIST is born of God: —
- 8.- — v. 5. Who is he that overcometh the world, but he that believeth that JESUS IS THE SON OF GOD?
- 9.- — v. 13. These things have I written unto you, that ye may know that ye have eternal life, who believe on the name of the Son of God.§
- 10.- 2 JOHN 7. For many deceivers are gone forth into the world; || who confess not [that] JESUS [is the] CHRIST COME IN THE FLESH.†
- 11.- — v. 9. Whosoever transgresseth, and abideth not in the doctrine of THE CHRIST, hath not God. He that abideth in
12. the doctrine of THE CHRIST, he hath both the Father and the Son.¶

* *Scr. Test.* III. 126.

† Bp. Horsley's Sermon on 1 JOHN v. 6. The passage in which this version occurs, is given as an extract on p. 372.

‡ This clause was quoted by several of the Fathers in another form, for which see *Griesbach*.

§ This verse is copied from the Publick Version, leaving out the words corresponding to those which *Griesbach* has removed from the *Greek*, and conforming the expression to his amendment in the last clause.

|| *Dr. Boothroyd's Family Bible.*

¶ For the insertion of the article *the* before *Christ*, I plead that it is literally correct, and that the venerable translators of the P. V. have thus represented the same expression, in JOHN xx. 31. 1 JOHN ii. 22. &c. &c.

In each of these twelve places is found, either an express statement of the personal dignity of the Redeemer, or a plain reference to it. In No. 1, the statement is in its complete form; in the others we see that form abbreviated, and in three instances with other words appended. In No. 2, and 7, we have '*Jesus is the Christ*'; in No. 6, and 8, '*Jesus is the Son of God*'; in No. 4, 5, and 10, '*Jesus [is the] Christ come in the flesh*.' In No. 11, and 12, we find the phrase '*the doctrine of the Christ*,' in No. 3, '*the name of his (that is of God's) Son Jesus Christ*;' and in No. 9, '*the name of the Son of God*.'

In the fourth and fifth Sections of this Essay,* an examination has been made, by evidence brought from the Four Gospels, of the sense of the whole phrase, '*Christ, the Son of God*,' and of its two separate portions, showing that these were used as equivalent terms, though perhaps not exactly synonymous.† And in Section xii, it has been proved that the apostles' idea of the Divine Son, Israel's Almighty Sovereign, was derived from the Old Testament;‡ the revelation of his person and perfections throughout which, has been traced in the intermediate sections.

It can scarcely be doubted that John used the whole phrase in No. 1, in the same sense as the other three evangelists: and from the passages now before us, it may be proved that in some places, like them, he used the single word "CHRIST," to denote what he elsewhere signified by the less equivocal phrase, THE SON OF GOD. The argument is as follows. In No. 6, and 8, we see high spiritual privilege connected with the belief that *Jesus is the Son of God*; and in No. 7, with the belief that *Jesus is the Christ*; by which the equivalence of the titles is at least intimated: and full proof is found of that equivalence, by introducing as the connecting link between No. 7, and 8,—1 JOHN vi 4. '*Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world [even] our faith*'. By comparing this statement with v. 1, we learn that victory over the world is achieved by all who believe that Jesus '*is the Christ*': from v. 5, that it is gained only by him who believes that Jesus '*is the Son of God*'. The conclusion is inevitable, that whosoever believes Jesus to be the *Christ*, in the sense wherein the apostle here used this term, believes him to be the *Son of God*. If there were any who used the word *Christ* in the sense very prevalent among the Jews, for the Predicted Deliverer of Israel, holding his descent from David, while denying his divinity, it is

* pp. 26—55.

† p. 37.

‡ pp. 311—313.

plain the apostle employed it in a far different sense, and that the two titles are here equivalent.

The position to which so great importance is ascribed in No. 4, 5, 10, of the above passages, that *Jesus is the Christ come in the flesh*, has
Heretical use been well illustrated by that eminent scholar
of the word. and prelate, Dr. Samuel Horsley, in the following passage. “ ‘The Christ’ is a name properly alluding to the inauguration of the Redeemer, to his triple office of prophet, priest, and king, by the unction from above. But in the phraseology of the hereticks of the apostolick age, it was used as a name of that Divine Being with whom we maintain, but they denied, a union of the man Jesus. To deny, therefore, that Jesus is the Christ, was, in their sense of the word Christ, to deny that he is the Son of God, or God himself incarnate. He that denieth this, says the apostle, is a liar, and is antichrist. Two remarkable sects of these lying antichrists arose in the apostles’ days,—the sect of the Cerinthian hereticks, who denied the divinity of our Saviour; and the sect of the Docetæ, who denied his manhood, maintaining that the body of Jesus, and every thing he appeared to do and suffer in it, was mere illusion. Thus, both equally denied the incarnation; both therefore equally were liars and antichrists, and to give equal and direct contradiction to the lies of both, St. John delivers the truth in these terms, that ‘Jesus is the Christ come in the flesh.’ ”*

Bp. Horsley’s version of the clause has not hitherto, indeed, been generally adopted; partly perhaps because the use of the word *Christ*, as a title of the Oracular Presence, has been unknown. When that is understood, the apostle’s use of it for the Second Divine Person in his pre-existent state, is natural and easy; which could scarcely be said, if what appears to have been the Bishop’s supposition were true, that John borrowed this mode of speech from hereticks, and called the Second Person *Christ*, just because they did so. It seemed, indeed, little likely that the apostle should adopt any phraseology introduced by corrupters of the truth; whereas there was the strongest reason for his employing that which had been sanctioned ages before, in the Inspired Scripture.

We have here, then, satisfactory evidence that John used the word *Christ* as a divine title: the question remains, Had he in that use of it

* Bp. Horsley’s Sermons, No. viii. on 1 JOHN v. 6. p. 96.

such a regard to the ancient manifestations as is pleaded for in this Essay? His express mention of one of the most remarkable of these, as belonging to the Son, may supply the answer. '*These things said Esaias, when he saw his glory, and spake of him.*' * He also teaches that in the whole series of divine manifestations, whereof the visible ones were so important a part, the great Revealer of the Deity had been the Son of God. '*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*'† See the use made of this passage by that very eminent divine, President Jonathan Edwards, in the note below.‡

In all the five places of the Epistle of Jude§ where the word *Christ* occurs, it is in close apposition with other titles of the Redeemer. If the higher sense of the word be regarded as established, it is not difficult to recognise that sense in all those passages: but it is not clear that any of them will furnish a distinct proof. The third is given by Dr. J. Pye Smith thus:—'*Un- godly men, perverting the grace of our God into impurity, and denying our only Sovereign and Lord Jesus Christ.*' || In close connexion with this remarkable verse, and immediately after it,¶ we find the deliverance of Israel from Egypt, the punishment of the unbelievers in the wilderness, of the fallen angels, and of Sodom and Gomorrah, ascribed to '*the Lord,*' that is, to the Son of God; for he it is that is currently mentioned by that title in the New Testament, and had been so named only just before. As these events have been ascribed to the Son in the former sections of this Essay,** the present ascription, by an inspired Apostle, confirms that conclusion, and in a considerable degree, the arguments on which it is built.

Of the ten places where the word *Christ* occurs in the Book of

* JOHN xii. 41, ISA. vi. pp. 164, -5. 312, n. ‡. † JOHN i. 18.

‡ "When we read of God appearing after the fall, in some visible form or "outward symbol of his presence, we are ordinarily, if not universally, to "understand it of the second person of the Trinity. JOHN i. 18. "*No man "hath seen God at any time; the only begotten Son, which is in the bosom of "the Father, he hath declared him.*" He is therefore called *the image of the "invisible God*, Col. i. 15.; intimating, that though God the Father be invisible, yet Christ is his image or representation, by which he is seen." *History of Redemption. Period I. Part i. Works, Leeds, 1809, Vol. v. p. 24.*

§ vv. 1, twice, 4, 17, 21.

|| v. 4. *Scr. Test.* III. 192. This has already been copied on p. 359.

¶ vv. 5—7. ** pp. 59. 68—85 (for 77).

(*Appeal, &c., p. 553.*)

W

REVELATION, * I know not that any one can be fairly quoted as either confirming or impairing the arguments of this Essay.

We have now, therefore, examined all the places of the New Testament of any weight in the argument, where the word *Christ* occurs, except those in the five books previously reserved: † which, after a brief introduction, will next be surveyed.

In estimating the degree of significancy in the word '*Christ*,' in each place where it occurs in the Rudimental Epistles, assistance will
Apostolick method of be derived from a general view of the
initiating Gentiles. method and order, in which the glorious truths concerning the Redeemer were taught to those Gentiles who had not been incorporated, by circumcission, with the Jewish Church. Such a view may be obtained by a careful comparison of several passages of these and the other Epistles, and the Acts of the Apostles.

In the latter book, we find the Apostle Peter addressing an assembly of such persons, at the house of Cornelius in Cæsarea; none of whom
Peter's discourse at the had ever listened to a Christian teacher
house of Cornelius. before.‡ That Roman officer had been, however, for some time a devout worshipper of the God of Israel;§ but might be very little acquainted with their sacred books or traditional dogmas; and his inmates and friends still less. A discourse to prove that Jesus was the predicted Deliverer descended from David, or that he was the same Divine Person whose Oracular Presence had anciently ruled the nation, would have been ill adapted to those who knew scarcely anything, perhaps nothing, of either subject. Accordingly Peter's address contains no reference to the higher sense of the word '*Christ*,' to the title *Son of God*, the Oracular Presence, or the Patriarchal manifestations. His audience had, however, heard of John's baptizing,|| which began only a few years before, and of the visible descent on Jesus of Nazareth, of an Almighty Agent,¶ by whose power the long and splendid train of his miracles had been wrought.¶ The designation of this Agent, *the Holy Spirit*, he mentions apparently as already known by them; ¶ his recent descent on Jesus he calls an

* *ch.* i. 1, 2, 5, 9, *twice.* xi. 15. xii. 10. xx. 4, 6. xxii. 21. In *ch.* xii. 17. the corrected close is "the testimony of Jesus."

† *p.* 359. ‡ *ACTS.* x. 1—8. 22. 24—38. xi. 3. 18.

§ *ACTS* x. 2, 22, 30,—1. || *v.* 37. ¶ *v.* 38.

anointing;* and his saying, *'God anointed Jesus of Nazareth with the Holy Ghost and with power,'** almost in the same breath with the words, *'Jesus the Anointed One: he is Lord of all;'*† would intimate that the term *'Anointed One,'* or *Christ*, when used by his hearers as a title of Jesus, was to be understood, at least for the present, to refer to his mysterious anointing just after his baptism by John.‡ Whatever was superhuman in the life and actions of Jesus, they were taught to ascribe to the agency of the Divine Spirit, bestowed on him by the Supreme Ruler of heaven and earth; and so far is Peter from intimating that Jesus was himself a distinct Divine Person, that again, after the mention of his miracles, he ascribes them to that Supreme Ruler: he *'went about doing good, and healing all that were oppressed of the devil; FOR GOD WAS WITH HIM.'** Nor is there in the whole of Peter's recorded address on this occasion, any hint of a superiour, much less of a divine nature, belonging to the person of Jesus.

In remarkable agreement, however, with the saying of the Lord, *'The Father judgeth no man, but hath committed all judgment unto the Son; that all [men] should honour the Son, even as they honour the Father,'*§ we find that Peter in this first discourse, while avoiding the express mention of his divinity, prepares for their reaching at length that high belief, by declaring his office as Judge. *'He commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.'*|| Nor can there be a better preparation for receiving the doctrine of Deity Incarnate, than the devout contemplation of Jesus as the appointed Judge, the terrible majesty of his future appearing, the voice that shall wake the dead of every past age, the scrutiny of the deeds and hearts of all, the flame that shall dissolve the universe, and the sentence that shall operate to all eternity. The profound awe with which Jehovah incarnate should ever be regarded, was thus provided by the contemplation of the approaching Judge; and the heart was trained to give a suitable reception to the truth, when it should be announced, that He who *'was made flesh and dwelt among us,'*¶ was he of whom it is written, *'All things were made by him; and without him was not any thing made that was made;'***—he who is now *'upholding all things by the word of his power.'*††

* v. 38. † v. 36. ‡ pp. 27, 8.

§ JOHN v. 22, 23. || ACTS x. 42. ¶ JOHN i. 14.

** JOHN i. 3. †† HEB. i. 3.

The same prominence of the judgment, and of the human nature and resurrection of Jesus, without any intimation of his divinity, we

Paul at Athens. see in another address to a Gentile audience, by Paul at Athens; where, after stating the doctrines of creation and providence, and exposing the folly of idolatry, he proceeds, '*The times of this ignorance God winked at; but now commandeth all men every-where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.**'

If the ridicule of the Athenians at his mention of a resurrection, had not cut short his address, the Apostle would doubtless have given more information concerning Jesus, comprising some facts of his *Paul before Agrippa.* human life and death,† and some further evidence of his exaltation. To the assembly of gentiles in which he pleaded before King Agrippa, he declared the visible splendour in which Jesus appeared to himself on the road to Damascus, and the commission which he gave.‡ These portions of instruction must, therefore, have been suitable to those gentiles; for throughout his address he was not merely defending himself, but also seeking their conversion.§ And they would be equally suitable elsewhere; for in all places it was necessary that his hearers should regard himself as acting under a divine commission,|| and should feel a profound reverence for the Redeemer and Judge whom he announced.

Such was the beginning of Apostolick instruction concerning Him who is the "ALPHA AND OMEGA"¶ of Divine Revelation; and it was accompanied with a reference to the holy books of the Jews, for the authentick evidences of his propitiation.** '*To him give all the prophets witness,*' said Peter; '*I delivered to you among the first [principles]*' writes Paul, '*what I have also received, that Christ died for our sins according to the Scriptures.*'†† The Apostles knew nothing of the "Reserve" on this point, advocated by certain divines of Oxford.

That the two Epistles to the Thessalonians exhibit the next recorded stage of Christian instruction, appears from the following,

* ACTS xvii. 31. † 1 COR. xv. 3.

‡ ACTS xxv. 23. xxvi. 12—18. § ACTS xxvi. 29 2 TIM. iv. 17.

|| GAL. i. l. 11, 12, 15, &c. ii. 6. 1 THESS. ii. 13.

¶ REV. i. 8. xxi. 6. xxii. 13. ** ACTS x. 43. xxvi. 22, 3. 1 COR. xv. 3.

†† 1 COR. xv. 3. according to *Dr. Doddridge's* version, in his *Family Expositor*.
(556)

among other proofs. 1. These were the first written of all the Apostolick Epistles; their date being about A. D. 53. 2. Paul was forced away from Thessalonica by the persecution *The Epistles to* stirred up by the Jews, before he had time *the Thessalonians.* to impart all the instruction he desired.* 3. He expresses the most intense desire to return to them, that he *might perfect that which was lacking in their faith.*† 4. These letters were written at no very long interval after his separation from them, more for the *establishment,*‡ than the enlargement of their knowledge. In treating of one topick, which some would account not the most likely to be introduced to recent converts, he adds, *Remember ye not, that, when I was yet with you, I told you these things?*§ 5. In these Epistles there is no quotation from the Old Testament, and scarcely any allusion to it. Though some of the congregation were Jews,|| yet the greater part had been gentile idolaters;¶ and they seem not to have been qualified as yet to study with advantage the Ancient Scriptures. 6. The Apostle dwells more on the personal character of their first Christian teachers,** as a proof of the divine origin of their religion, than in letters addressed to persons of more extended knowledge, and a more established belief. 7. In all places of these letters where God is called *Father*, the persons to whom he bears the parental relation, are denoted by an express term; not left as in most passages of the perfective and indeed of the other rudimental epistles, to be remembered without a reminding word, as a thing perfectly well known. To this there is only one exception, which, indeed, is scarcely such, in 1 THESS. i. 1. In the other seven places,†† the expression is not *THE Father*, nor *Father of the*

* ACTS xvii. 5—10. 1 THESS. ii. 17, 18. In Dr. A. Neander's '*History of the Planting and Training of the Christian Church by the Apostles,*' I find the following words, referring to the facts mentioned in Acts xvii. 5—9. "On the evening of the same day, Paul and Silas left the city, after a residence of three or four weeks." *Bib. Cab.* (Edin.) No. 35. p. 216. But Dr. N. appears not to have noticed PHIL. iv. 16, and 1 THESS. ii. 9, which show that an interval, spent probably in instructing gentiles, elapsed between the third sabbath mentioned in Acts xvii. 2, and the tumult which compelled his departure. See Dr. Geo. Benson's "History of the first planting of the Christian Religion," Vol. ii. pp. 94, 95. and Dr. Doddridge's *Family Expositor*, note on Acts xvii. 2. In the attention that is now happily given to German Theological Literature, let not Englishmen forget scholars as diligent, and accurate, and minute, of their own nation.

† 1 THESS. iii. 10. ‡ 1 THESS. iii. 2—8. iv. 1. § 2 THESS. ii. 5.

|| ACTS xvii. 4. (1 THESS. v. 12.) ¶ ACTS xvii. 4. 1 THESS. i. 9.

** 1 THESS. i. 5. ii. 2—12. 17. iii. 6. (v. 12, 13.)

†† 1 THESS. i. 1, 3. iii. 11, 13, 2 THESS. i. 1, 2. ii. 16.—See pp. 108,—9.

Lord Jesus, or *HIS Father*, but—*OUR Father*. The relation was newer to the Thessalonians, than to the other converts addressed in Apostolick letters.

These seven reasons are altogether independent of the manner in which Jesus is presented to the thoughts of the Thessalonian believers. This will be found, on examination, to yield additional support to the position in the beginning of the last paragraph.

In these epistles the Lord Jesus is several times joined with the Father, in the mention of operations, or honours, which are elsewhere ascribed to One of these Adorable Persons, without any express mention of the other. Such places are the following. In its commencement, however, each of these resembles the other Apostolick epistles: the peculiarity is in the frequency with which the joint mention of these glorious Persons occurs afterwards.

FROM THE FIRST EPISTLE.

- a** i. 1. — the church — in God the Father, and in the Lord Jesus Christ:
- b* — 1. — Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.
- c* — 9, 10. — ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.
- d* ii. 14. — followers of the churches of God, which in Judæa are in Christ Jesus.
- e* iii. 2. — Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, —
- f* — 11. (*Boothroyd.*) Now may our God and Father himself, and our Lord Jesus Christ, direct our way unto you.
- g* — 12, 13. (*Boothroyd.*) And may the Lord make you to increase and abound in love — — that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus Christ with all his saints.
- h* iv. 1. — we — exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

* I use reference *letters* here, instead of numbers, because they will be found more convenient in the note on *p.* 380.

- iv. 2, 3. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, —
- j — 6, 7. — the Lord *is* the avenger of all such, — For God hath not called us unto uncleanness, but unto holiness.
- k — 14. — them also which sleep in Jesus will God bring with him.
- l v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, —
- m — 18. In everything give thanks: for this is the will of God in Christ Jesus concerning you.
- n — 23. And the very God of peace sanctify you wholly; — your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

FROM THE SECOND EPISTLE.

- o i. 1. — the Church — in God our Father, and the Lord Jesus Christ:
- p — 2. — peace, from God our Father, and the Lord Jesus Christ.
- q — 6, 7. (*Boothroyd*.) Since it is a just thing with God to recompense affliction to those that are afflicting you; but to you who are afflicted *he will give* rest with us, when the Lord Jesus shall be manifested from heaven —
- r — 8. — taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
- s — 12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.*
- t ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you —
- u — 14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- v — 16. (*Boothroyd*) Now our Lord Jesus Christ himself, and our God and Father, who hath loved us, — comfort your hearts, —
- w iii. 5. (*Boothroyd*) And may the Lord direct your hearts to the love of God, and to the patience of Christ.

* I rely here on the authority and the reasons of Bp. Middleton; who has shown, in his work on the *Greek Article*, that the Father and the Redeemer, are mentioned distinctly in this clause.—1 TIM. v. 21. referred to in the *note* continued on p. 381, is a passage of the same kind.

Some of these passages (for instance those marked *b, c, e, i, k, l, p.*) closely resemble some that may be found in other epistles,* the perfective as well as the rudimental; others of them (for instance *f, g, j, r, s, t, v.*) have no exact parallel in the New Testament.

If some readers have not noticed the less frequent recurrence of such joint mention of the Redeemer and the Father of the Church in the other inspired epistles, they will probably not allow the fact without examining the rest for themselves. As the writer has done this already, he admits the fact into his reasonings. Such as are disposed to make use of his assistance, may find references to similar passages below.†

Another way in which the peculiarity of several of the above pas-

* The references to these are given in the next note.

† The following list of *all* the passages in Paul's Epistles bearing any resemblance to those copied from the two to the Thessalonians, as containing the mention of the Father and the Redeemer together, or very near to each other, was made in a careful perusal of them throughout, with this question, among others, continually in mind. I will not affirm that there is no single passage of this kind overlooked; but I shall be surprised if it be found that so many as half-a-dozen, that have a right to be here, have been left out.

After the number of each verse, I have placed a letter referring to the passage of the two Epistles to the Thessalonians which seemed, on a brief glance, most nearly to resemble that verse, in the point for which they are noticed here. The numbers of such as cannot readily be compared to any in these two Epistles, are followed by a short dash [-].

To make the comparison of the other Epistles with these two, somewhat less vague than it would otherwise be, I have placed after the name of each Epistle, the number of verses contained in it, and at the close of the references, the number of places to which they relate. By the proportion which these bear to the whole number of verses, the comparative frequency or rareness of such joint mention of the Two Adorable Persons, may be brought to something like a definite statement or proof; though the subject admits not of mathematical accuracy.

ROMANS (vv. 433.) i. 1-4. *i.* i. 6, 7. (*t.*) 7 *b, p.* 8.- 9. *e.* i. 16.- ii. 16.- iii. 24. *l.* 25.- iv. 24. *c.* v. 1.- 8.- 10. *c.* 11.- 15.- vi. 4. *c.* 11.- vi. 23.- vii. 25.- viii. 3.- 9.- 11. *c, k.* 17.- 29.- viii. 34. *c.* 39.- x. 9. *c.* xiv. 18. *h.* xv. 5.- 6.- 7.- 8.- 16. *e.* xv. 17.- 30.- xvi. 20.- 27.- 37 places.

1 CORINTH. (vv. 437.) i. 1.- 2. *a, o.* 3. *b, p.* 4.- 9.- 24.- 30.- iii. 23.- iv. 1. *e.* 5. *g.* vi. 14. *c. k.* vii. 17.- ix. 21. *i.* xi. 3.- xv. 15. *c.* 24, 27, 28.- 16 places.

2 CORINTH. (vv. 257.) i. 1.- 2. *b, p.* 3. (*v.*) 19. *c.* 20.- 21.- ii. 15.- ii. 17. *i.* iii. 4.- iv. 6.- v. 18, 19, 20.- viii. 5. *i.* ix. 13. (*e, r.*) x. 5. *r.* xii. 19. (*a, e, m.*) xiii. 4. *c, k.* 14. *b, p.* 19 places.

GALAT. (vv. 149.) i. 1.- 3. *b, p.* 4. *l.* 15, 16.- ii. 21.- iii. 17.- iv. 4.- iv. 7.- 8 places.

EPHES. (vv. 155.) i. 1.- 2. *b, p.* 3.- 5.- 10.- 12.- 20. *c.* ii. 6.- ii. 10. -iii. 6.- 19.- iv. 32.- v. 2.- 20.- vi. 6. *i.* 23. *b, p.* 16 places.

PHIL. (vv. 104.) i. 2. *b, p.* 6. *n.* 11.- ii. 6.- 9. *c.* iii. 9.- 14. *u.* iv. 7.- 19.- 9 places.

COLOSS. (vv. 95.) i. 1.- 2.- 10. (*r.*) 15.- 20.- 27.- ii. 12. *c.* 19.-

sages may be shown, is by comparing them with various places of the other epistles, where the same subject is mentioned in connexion with only One of the Adorable Persons here named together. References to such passages are also given in a note.*

iii. 1. c.	17. (m.)	iv. 12. i.	.	.	.	.	.	.	11 places.
1 THESSAL. (vv. 99.)	See pp. 558,-9.	.	.	.	.	.	.	.	14 places.
2 THESSAL. (vv. 47.)	See p. 559.	.	.	.	.	.	.	.	9 places.
1 TIM. (vv. 113.)	i. 1.-	2. b, p.	v. 21. g.	vi. 13.-	.	.	.	.	4 places.
2 TIM. (vv. 83.)	i. 1.-	2. b, p.	iv. 1.-	.	.	.	.	.	3 places.
TITUS (vv. 46.)	i. 1.-	4. b, p.	.	.	.	.	.	.	2 places.
PHILEMON (vv. 25.)	3. b, p.	.	.	.	.	.	.	.	1 place.
HEBREWS. (vv. 303.)	i. 2.-	3.-	5.-	6.-	9.-	13.-	ii. 3, 4.-	13.-	17.-
	iii. 2.-	v. 5.-	6.-	10.-	vii. 25.-	viii. 1.	ix. 14.-	24.-	x. 7.-
	9.-	x. 12.-	21.-	29.-	xii. 2.-	23, 24.-	xiii. 20. c.	21.-	.
									26 places.

The places, it appears, are more numerous in the Epistle to the Romans, than in any other. Without staying to notice the reasons which may account for this plausibly enough, it is to be observed, that the whole number of verses in that epistle is 433, or about three times as many as are found in the two Epistles to the Thessalonians together. ($99+47=146\times 3=438$.) If the proportion of the places quoted here, had been the same as in those Epistles, the number in Rom. would have been 69; ($14+9=23\times 3=69$.) but it is only 37, a little more than Half. The First Epistle to the Corinthians contains about the same number of verses; but the places quoted are only 16, or less than a quarter. ($16\times 4=64$.)

Without noticing each of the other Epistles separately, the statement may be concluded by observing that in them all, from Rom. i. 1, to Heb. xiii. 25, excluding the two to the Thessalonians, there are 2,200 verses, and 152 cases of the joint mention of the Father of the Church, and its Redeemer; about one in $14\frac{1}{2}$ verses: on which proportion, the number in 1 & 2 THESS. would be ten; but it is *twenty-three*.

By these numbers, I would repeat in closing, it is not intended to give the question an appearance of demonstrative exactness, of which it is not, in its nature, susceptible; but merely to show that the passages of the kind referred to, are proportionally more numerous in the two epistles first written by the Apostle, than in the subsequent ones. Of course, my bare word was not to be offered: and if any more ready way of *proving* it had occurred to me, I would have willingly employed it.

* It will be sufficient to give a few specimens: others will be found in the daily perusal of the New Testament.

In contrast to *a, d, o*, the churches are called '*the churches of Christ*,' in Rom. xvi. 16. (1 Cor. xii. 27. 2 Cor. viii. 23.) '*the church of God*,' in 1 Cor. x. 32. xi. 16, 22. xv. 9. GAL. i. 13. 1 TIM. iii. 5. and '*of the Lord*,' in ACTS xx. 28, IF *Griesbach's* reading be preferred. See *Scr. Test.* III. 57—66.

In contrast to *e, i*, as denoting the authority under which the apostolick ministry was conducted, we find often '*minister of God*,' or equivalent expressions, 1 Cor. xii. 28. 2 Cor. vi. 4. COL. i. 25. 2 TIM. i. 3. ii. 15. and to '*God*,' Rom. xv. 32. PHIL. ii. 27. &c. EPH. vi. 21. 1 TIM. i. 12. 2 TIM. ii. 24.

In contrast to *f*, we find the providential government of the world ascribed simply to *the Lord*, in 1 Cor. iv. 19. 2 TIM. iii. 11. iv. 17, 18. JAMES v. 11. and to '*God*,' Rom. xv. 32. PHIL. ii. 27. &c.

The Object of Christian obedience (*h, i*), is said to be '*Christ*,' in GAL. vi. 2. '*the Lord*,' in COL. iii. 20, 24. and '*God*,' in COL. iv. 12. 1 TIM. v. 4.

The fact then being ascertained that the Apostle doth, in these letters, mention with a remarkable frequency, the Divine Father and the Son together, the question occurs, whether any reason can be assigned for this peculiarity;—an inquiry to be pursued with caution and reverence, as it relates to the thoughts of the All-wise Spirit who actuated the apostle; but not of difficult solution.

First, then; it indicated his care to prevent his converts' thinking of the Almighty Creator, without remembering that his government was administered by his glorified Son; and equally to prevent their resting on the thought of the Redeemer, without ascending to their heavenly Father. These celestial Persons were to be remembered, trusted, adored, and obeyed together: and the apostle's fulness and exactness of expression was to guard against their separation; from which advanced disciples were secured by more full acquaintance with the divine perfections of THEM BOTH, and with the mediatorial economy. That this care was not superfluous is proved by the fact, that one of the early heresies represented the Creator and the Saviour as distinct, and even hostile divinities.* The Apostle's language was a safeguard against erroneous speculation.

Secondly; it condescended to intellectual feebleness. The doctrine of a divine monarchy, or that this whole world, instead of being parcelled out, as the heathens feigned, under different deities, is subjected to ONE holy, wise, and almighty government, was to be firmly fixed in the minds of the converts. If this universal government had been ascribed uniformly either to the Father, or to the Son, they would have found the doctrine more difficult than it is in its actual form. The spirituality, omnipresence, and activity of God, are truths whose certainty is equalled by their mysteriousness. "The contemplation of a nature so exalted, however surely we arrive at the proof of its existence, overwhelms our faculties. The mind feels its powers sink under the subject. One consequence of which is, that from painful abstraction

The source of gracious influences (*b, g, n, p, v, w,*) is said to be 'God' in PHIL. ii. 13. iii. 15. COL. i. 12. 2 TIM. ii. 25. and 'the Lord' in 2 TIM. iv. 17, 18.

These may be sufficient as specimens. To make a complete list I do not attempt.

* Traces of this absurd and impious doctrine appear in several parts of the great work of *Irenæus*, for instance in p. 104. l. 1-16; l. 29.—118. 2. 2-5; II. 3.—The mode of referring to *Irenæus* is stated in p. 290. n. *.

the thoughts seek relief in sensible images. Whence may be deduced the ancient, and almost universal propensity to idolatrous substitutions. They are the resources of a labouring imagination."* The persons, therefore, who were but just recovered from idolatry, would have been in imminent danger of relapsing, if taught to attribute this universal monarchy only to a Being purely spiritual and infinite. Or, if led to ascribe it exclusively to Jesus their exalted Sovereign, before receiving any clear announcement of his absolute divinity, they would have found both difficulty and danger in referring a government so mighty and extensive, to one of whose rank in the scale of existence they were not certainly informed. But the revelation of the mediatorial dominion obviated these opposite dangers. The imagination had an object of surpassing interest and grandeur, in the past history, and the present glory of the Redeemer; and the miracles wrought by himself, and still more by the apostles in his name, attested his power. Also, the incongruity which, in the infancy of their faith, might appear between the reality of his manhood, and the immensity of his dominion, vanished by adverting to his union with that One invisible and almighty Being, to whom were paid the Redeemer's homage and obedience upon earth, and by whom he had been exalted to his celestial throne. The Thessalonian believers' knowledge of the Saviour, sustained their conviction of the *reality*, and their knowledge of the Father advanced their impression of the *glory*, of this universal government.

The following remarks of the illustrious Calvin, founded on another portion of Scripture,† are so apposite to the subject in hand, that no apology can be needed for their introduction here. "Because when we would fain rise to the contemplation of the Deity, all our powers of thought are quickly exhausted, Christ is placed before our eyes as a conspicuous image of the invisible God. Therefore we need not vainly fatigue ourselves by prying into the recesses of the heavenly temple, since God adapts himself to our infirmity by shewing himself near us in the person of Christ. But rather, whenever the government of the world, the condition of us all, or the celestial security of our salvation is discussed, let us learn to fix our eyes full on the Christ, (as all power is deposited in Him, and in his coun-

* Paley's Natural Theology, chap. xxiv. near the beginning.

† They occur in his comment on JOHN v. 22. I need not add the latin, as in the course of a few months, the volume containing that Gospel is to be issued by the Calvin Translation Society.

"tenance God the Father, who would otherwise be hidden by distance,
 "is manifest to us) lest the naked majesty of God should wither us by
 "his insufferable brightness." *

* The following case, related in that very interesting and instructive little volume, Pratt's *Remains of the Rev. Richard Cecil*, may show that the need of such assistance is not confined to persons emerging from the darkness and pollution of idolatry, but is acknowledged by ingenuous and humble souls, in a Christian country. "Such men as Clarke and Abernethy talk sublime nonsense. A sick woman said to me—'Sir! I have no notion of God. I can form no notion of Him. You talk to me about Him, but I cannot get a single idea that seems to contain anything'—'But you know how to conceive of Jesus Christ as a man! God comes down to you in Him, full of kindness and condescension.'—'Ah! Sir, that gives me something to lay hold on. There I can rest. I understand God in His Son.'" 4th Edit. 1813. p. 119.

I am tempted by its excellence to add, notwithstanding its length, another extract, which shall be disposed in double columns, for the ease of the reader.

"Before we conclude, we shall just advert to another sense, in which the Mediator between God and man may be affirmed to have laid his hand upon them both:—He fills up that mysterious interval which lies between every corporeal being, and the God who is a spirit and is invisible.

No man hath seen God at any time,—and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition throws its darkest imagery over it. The voice of the thunder is awful, but not so awful as the conception of that angry Being who sits in mysterious concealment, and gives it all its energy. In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens, and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling,—that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations,—and we refer both to your own feelings, and to the history of this world's opinions, if God is more felt or more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweeps the forest of its leaves,—when the rushing of the storm is heard upon our windows, and man flees to cover himself from the

desolation that walketh over the surface of the world.

If Nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth, and movement to all things. It is the mystery in which he is shrouded,—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of its worshippers,—it is the inexplicable manner of his being, so far removed from that province of sense, within which the understanding of man can expatiate,—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conception of the mind which animates it,—it is all this which throws the Being who formed us at a distance so inaccessible,—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand of God; and though the brightness of his Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and those high attributes of truth, and justice, and mercy, which could not be felt nor understood, as they existed in the abstract and invisible Deity, are brought down to our

In one passage of these epistles, the Redeemer's filial relation to the Supreme Governor is transiently mentioned. * These converts were evidently familiar with the term "Son of God," and had, in all probability, been baptized *"in (or* *The title 'Son of God'*
UNT0) the name of the Father, and of *current at Thessalonica.*
the Son, and of the Holy Ghost."† But what ideas were connected with the term "SON," is not indicated. These could not be the Oracular Presence, or the Patriarchal Manifestations; as they had so little

conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

So long as I had nothing before me but the unseen spirit of God, my mind wandered in uncertainty, my busy fancy was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus,—where I see his justice blended with his mercy, in the exclamation, "O Jerusalem, Jerusalem," by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation;—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, and calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

And it was not a temporary cha-

It is with difficulty I abstain from adding further extracts from the Sermon preached by the late *Dr. M'Al,* at the opening of Belgrave Chapel, Leeds. I must refer the reader to his *Discourses on Special Occasions. Vol. I. pp. 100, 104, 112. &c.*

racter which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history,—I hear it in the parting words to his mother from the cross,—I see it in his unaltered form when he rose triumphant from the grave,—I perceive it in his tenderness for the scruples of the unbelieving Thomas,—and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious and endearing, as ever. We have a Priest on high, who is touched with a fellow feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal,—and the mysterious inaccessible throne of God is divested of all its terrors when I think that a friend who bears the form of the species, and knows its infirmities, is there to plead for me."—*Dr. Chalmers' Sermons preached in the Tron Church, Glasgow. Close of Sermon vi.*

* 1 THESS. i. 10. p. 378. c.

† MATT. xxviii. 19. SCR. TEST. II. 221—225. III. 11—23.

knowledge of the Old Testament: nor is it certain that they knew, as yet, His miraculous conception; for in the Gospel by Mark, written, as appears, for the use of beginners,* that fact is not mentioned. It is very possible that as it was carefully inculcated, that they were themselves already sons of God, they accounted the sonship of the Redeemer of the same kind, but immeasurably higher in degree;—a unique dignity, denoting the peculiar love which the common Father bore to him, and the singular glory which he had bestowed upon him;—while from intercourse with their Jewish associates,† they might have a vague impression of something more, which their subsequent instruction was in due course to explain.

In both these letters, the second coming of the Lord Jesus, in glory, and the final judgment, are repeatedly and emphatically mentioned: ‡ *Expectation of which is in full agreement with the Lord's the final advent.* saying, in JOHN v. 22, 23., with the fitness of this topick to prepare for believing the divine nature of the Judge, as remarked on p. 375, and with the discourses of Peter at Cæsarea,§ and of Paul at Athens,|| and in the presence of Felix.¶ Young as the Thessalonians were in the faith, and imperfect as were some of their ideas about the state of souls after death,** and other matters, this great

* Some distinct notice of the adaptation of the Four Gospels to different stages of Christian instruction, will be found in *Section xiv.*

† ACTS xvii. 4. (1 THESS. v. 12.)

‡ 1 THESS. i. 10. ii. 19, 20. iii. 13. iv. 6, 14–18. v. 1–4. (9, 10.) 23. 2 THESS. i. 6–10. ii. 1–3. 14.

§ ACTS x. 42. p. 375.

|| ACTS xvii. 31. p. 376.

¶ ACTS xxiv. 25.

** On the separate state of souls, the imperfection of the Thessalonians' views appears from the apostle's making no mention of it when he was writing expressly for the consolation of the bereaved. 1 THESS. iv. 13–18. Though he knew the resurrection to be at a great distance, (2 THESS. ii. 3–5.) he was guided by the Spirit of unerring wisdom, to exhibit that topick in the first place, as the great consolatory truth, and to say not one word of the intermediate state. What reason can be assigned for this, but that the latter topick was not so well suited to the very imperfect stage of Christian knowledge to which they had attained? To believers of longer standing, the happiness of the pious between death and the resurrection was freely declared. 2 COR. v. 1; 6–8. PHIL. i. 22, 3. HEB. xii. 23. REV. vii. 9–17.

It might not be difficult to assign reasons for the apostle's thus keeping in temporary concealment the doctrine of the immediate happiness of the pious after death: but the discussion would be out of place here.

The note shall be concluded with the remark, that the same ignorance of the intermediate state of happiness is plainly indicated in the book of Job. See *ch. x. 22.* This has been acknowledged by that intelligent student of it, *Dr. John Mason Good*, in the following paragraph.

topick is urged on their attention with a rousing earnestness, which made some think the event must be close at hand; a mistake corrected in the Second Epistle.*

In the Apostle's brief descriptions of this anticipated event, the notices of "the air" and "the clouds,"† "the trumpet of God,"‡ the "flaming fire,"§ the "mighty angels,"|| and *Portions of the* "the voice of the archangel,"¶ (meaning *O.T. first studied.* probably the Redeemer himself,** as sovereign and leader of the heavenly hosts,) forcibly remind the reader of the like circumstances

"Upon the whole, it seems clear then, I think, that the doctrine of a future existence, and state of retribution, was fully known at the age in which the book of Job was composed; and that it was fully acceded to by Job himself, when free from the influence of desponding passions: but it does not seem perfectly clear that it was equally acceded to by his companions. It seems evident, also, that the whole expectation of a future state was grounded upon a resurrection of the body; and that the doctrine of a separate existence of the soul—which, in conjunction with that of a corporeal resurrection, runs, in my judgment, so plainly through the entire texture of the Christian scriptures—is nowhere supported by the speakers; and, from various passages, appears rather to have been disbelieved."—*The Book of Job, literally translated from the Original Hebrew, &c. &c. 1812. Introductory Dissertation, pp. lxxxiii, lxxxiv.*

Thus the most ancient book of the whole Bible, and the earliest breviat of apostolick instruction, in this particular remarkably agree.

* 2 THESS. ii. 1—5. † 1 THESS. iv. 17.

‡ 1 THESS. iv. 16. EXOD. xix. 16, 19. HEB. xii. 19. Milton's lines are here worth remembering:

"He ended, and the Son gave signal high
"To the bright minister that watcht, he blew
"His trumpet, heard in *Oreb* since perhaps
"When God descended, and perhaps once more
"To sound at general Doom. Th' Angelick blast
"Fill'd all the regions:"

Paradise Lost, B. xi. l. 72–77.

§ 2 THESS. i. 8. EXOD. xix. 18. xxiv. 17. HEB. xii. 18.

|| 2 THESS. i. 7. 1 THESS. iii. 13. PS. lxxviii. 17. DEUT. xxxiii. 2. pp. 82,–3 (for 74,–5). 329. n. ¶, continued on p. 330.

¶ 1 THESS. iv. 16.

** The word "ARCHANGEL", meaning *Ruler of angels*, occurs in the N. T. only twice; here, and in JUDE 9, where '*Michael the archangel*' is evidently "THE ANGEL OF THE LORD", spoken of in ZECH. iii. 1–6, who appears from v. 4, to be JEHOVAH himself; that is, the Second Person of the Blessed Trinity, JAH, the Son of God, the Christ. The name *Michael* indeed, does not occur in the book of Zechariah; but it is found in that of *Daniel*, published only a few years before, and which the apostle Jude might be guided by Inspiration to connect with the other, as part of the prophetick revelations of one and the same period. DAN. x. 13. 21. xii. 1.

That Jesus himself is the Angelick Ruler mentioned in 1 THESS. iv. 16, and JUDE 9, was argued in the last century by the Rev. James Peirce of Exeter, in his *Paraphrase and Notes on COLOSS. PHIL. and HEB. 1727. Note on PHIL. ii. 9. p. 32.* The idea was rejected by Dr. Doddridge; (*Fam. Expos.* 1 THESS. iv. 16. note f) it was stongly advocated by Bp. Horsley, in his sermon on DAN.

in the Giving of the Law, at Sinai;* and, in the absence of other references to the Scriptures, intimate that the inspired records of that great transaction were probably the earliest part of Old Testament lore to which gentile converts were called to attend.† In the Second Epistle, “that man of sin,” “the son of perdition,”‡ foretold by Daniel, the then existing obstacle to his manifestation,§ and the prediction of his removal, in terms resembling a passage of Isaiah,|| all mentioned as things which he had plainly told during his stay among them,¶ indicate that the apostolick course included, in a very early part, some instruction in prophecy and its fulfilment.**

The scattered portions of instruction concerning the Lord Jesus, to be found in these letters and the early discourses, may be combined

iv. 17. p. 365. and doubted, again, by *Dr. J. Mason Good*, in his *Introductory Dissertation on JOB*, p. lxxi.

Both *Mr. P.* and *Dr. D.* assume that the ‘voice of the archangel’ means the voice emitted by himself, whereas it may mean the shouts of attendant angels celebrating his glory, and his final advent. See NUM. xxiii. 21. 1 KINGS, i. 39—45. If this be the sense, it is seen at once why the title “ARCHANGEL” or *Angelick Ruler* is introduced; it indicates the presence of a host, while it keeps the attention undiverted from Him whose triumph they celebrate. By an expression as slight, the presence of Angelick guards under his command, is indicated in Ps. xxxiv. 7.—‘*encampeth round about*’—p. 85*.

This immediate command of the angelick hosts is in the ancient scriptures ascribed to the Second Person. GEN. xxviii. 12. p. 241. JOSH. v. 14. pp. 87, 88 (for 79, 80). 85*, 86*. The ascription of that command to the glorified Redeemer, would prepare the Thessalonians to receive the ancient records just referred to, and at length to adore him as JEHOVAH.

* References to these are contained in the notes, †, §, and ||, on the preceding page.

† This is confirmed by 1 COR. x. 1—11, to be noticed a few pages onward.

‡ 2 THESS. ii. 3. DAN. vii. 24—26.

§ That is, as *Bp. Newton* hath conclusively shown, in the 22nd of his *Dissertations on the Prophecies*, the series of Roman Emperors, whose power, while it continued, retarded the elevation of the Papacy.

|| 2 THESS. ii. 8. ISA. xi. 4.

¶ 2 THESS. ii. 5.

** For proof of his being, perfections, and providence, JEHOVAH himself, in the O. T. appeals to his predictions and their fulfilment, as the most striking confutation of the claims of false divinities, and confirmation of his own. ISA. xli. 21—24. 26. xliii. 12. xlv. 7. 25—6. xlv. 4—6. 21. xlv. 9, 10. &c. &c. As these truths lie at the foundation of religion (ACTS xiv. 15—17. xvii. 24—29. 1 THESS. i. 10. iii. 3, 4,) the Thessalonians would need them to be confirmed by their appropriate evidence. Probably no predictions would more effectually promote this purpose in their minds, than those in DANIEL, of the succession of Four Empires, in ch. ii. and vii. The predictions were the most clear and easily understood: the events were the most publickly known and remembered. The very name of their city, commemorating some circumstances in the reign of Philip, father of Alexander reminded them of the erection of the *third* of those

in the following summary. The inspired teachers spake of him to their recent gentile converts, as a holy man,* (A. x. 38. xvii. 31: I. i. 6.) brought up at Nazareth, (A. x. 38. xxvi. 9.) and introduced to public notice by John, (A. x. 37.) a *Aspects under which the*
 very celebrated religious teacher, (A. *Lord Jesus was viewed.*
 x. 37.) who baptized his disciples. A. x. 37. On Jesus, after baptism, descended from the Supreme Celestial Ruler, and Creator of all things, (A. xiv. 15. xvii. 24,-5, 28,-9.) a holy and mighty influence or Spirit, with which he *anointed* him; (A. x. 38.) in memory of which he was called *the Anointed* or *Christ*, (A. x. 36.) and by which he wrought multitudinous miracles of mercy. A. x. 38. His life was spent in Palestine, which after his anointing he actively perambulated, and was often present at its capital, Jerusalem. A. x. 39. He was a perfect pattern of holiness and beneficence; (A. x. 38. I. i. 6.) but was violently opposed by his countrymen, the Jews, and at length ignominiously executed; (A. x. 39. I. ii. 15. iv. 14.) yet was raised to life by God on the third day, (A. x. 40. xvii. 31. xxv. 19. xxvi. 8. 1 Cor. xv. 4. 15. I. i. 10. iv. 14.) of which great event, convincing evidence was provided by his interviews with divinely chosen witnesses. A. x. 40,-1. xxvi. 16. 1 Cor. ix. 1. xv. 3, 4, 5-8. His death was designed by God to deliver from future perdition, all sinners who rely on him, (A. x. 43. xxvi. 18. 1 Cor. xv. 3. I. i. 10. v. 9, 10.) according to the divine message sent by the Apostles, (A. xxvi. 18. 1 Cor. xv. 3. 2 Cor. v. 18. II. i. 10.) and previously contained in the prophetick Scriptures. A. x. 43. 1 Cor. xv. 3, 4. Jesus, the Son of God, (I. i. 10.) is in heaven, (A. xxvi. 13. I. i. 10. iv. 16. II. i. 7,) and reigns over all creatures, (A. x. 36. xxvi. 17.) governs, along with the Father, all events, (A. xxvi. 17. I. iii. 11.) sends gracious influences into the hearts of those who believe and obey his Gospel, (I. i. 1. iii. 12. II. i. 2. ii. 16, 17. iii. 3, 4, 5. 16. 18.) issues his commands to these, (I. iv. 1, 2.) and to all men (A. xvii. 30. I. i. 8. II. i. 8.) by his ministers; he prohibits vice, (A. xxiv. 25. I. iv. 2-6. II. iii. 10, 14.) enjoins full conformity to the will of God, (I. iv. 1, 3.

great monarchies; they were then living under the *fourth*; and they had become subjects of that glorious *spiritual* monarchy, which was to succeed and absorb them all. It was, therefore, quite natural that a part of DAN. vii. should be a subject of conversation between them and the apostle.

* As the references in this paragraph are so numerous, and so closely connected with its clauses, I have placed them after the words to which they relate, and in the briefest form; using for ACTS, A.; and for 1 THESS. and 2 THESS., only I. & II.

(*Appeal, &c., p. 569.*)

✕

II. iii. 6.) and loves his people on the earth; (II. ii. 13.) whose stated meetings are held by his authority, and to his honour, (I. i. 1. ii. 14. v. 12. 27. II. i. 1. iii. 6.) and who are animated by the hope and desire of his final coming. I. i. 3, 10. iv. 18. v. 9—11. 23. II. i. 5—7. ii. 1, 2, 14. iii. 5. At the predicted time he will put an end to the Great Apostasy, by his word and Spirit, and the brightness of his presence. II. ii. 8. Meantime the publication of his truth proceeds on earth, (A. xxvi. 18. I. i. 5, 8. ii. 16. iii. 10. iv. 13. v. 5. 27. II. i. 8, 10. iii. 1.) and affects, according to the reception they give it, the hearers' everlasting condition. I. i. 9, 10. ii. 12, 13. v. 7—9. 23. II. i. 5—10. ii. 12—14. At a time unknown to mortals, (A. xxiv. 25. I. v. 2. II. ii. 2, 3.) but already fixed by God, (A. xvii. 31. II. ii. 3.) his Son Jesus will visibly descend from heaven, (A. xvii. 31. I. i. 10. ii. 19. iii. 13. iv. 14—16. II. i. 7, 10. ii. 1.) attended by his mighty angels (I. iii. 13. iv. 16. II. i. 7. 10.) in joyful acclamation, (I. iv. 16.) and with circumstances of the highest majesty, (II. i. 9.) the trumpet of God, (I. iv. 16.) clouds, (I. iv. 17.) and flaming fire. II. i. 8. God will then raise all the dead. A. x. 42. xvii. 31. xxiv. 15. xxvi. 8. I. iv. 14. v. 3. II. i. 8, 9. After the dead saints have been raised, the living believers will be caught up, with them into the air, to meet the Lord in the clouds; (I. iv. 15—17. II. ii. 1.) all the wicked will also be raised, judged, and condemned to punishment proportioned in each case to the degree of wickedness, (A. xvii. 31. xxiv. 25. I. i. 10. II. i. 8, 9.) whether they have been adulterers, (A. xxiv. 25. I. iv. 6.) persecutors, (II. i. 6.) or whatever else have been their sins. A. xvii. 31. II. i. 8. ii. 12. To the saints, and the Lord himself, it will be a day of the highest gladness; as *he* will receive honour and joy from the multitude and the glory of his redeemed; and *they*, from the majesty and condescending love of the Sovereign: (I. iii. 13. II. i. 10. 12. ii. 14.) while all who have been useful to their brethren, and especially such as have laboured for the conversion of any, will enjoy mutual recognitions, with richest gratification, and publick honour. I. ii. 19. 20. II. i. 7. The Divine Father also will in that day be sublimely manifested. I. iii. 13. A glorious rest will follow. II. i. 17. *So shall we EVER be with the Lord.* I. iv. 17.

Such are the aspects under which the Saviour and Sovereign of men was presented to the homage of recent gentile believers.*

* The above, it must be remembered, is not offered as a compendium of their whole theology, but simply as their view of One of the Divine Persons.

Returning now to the review of the Apostolick use of the word *Christ* as a divine title, we may take leave of the congregation of Thessalonians* with the remark, that they do not appear to have been acquainted with that sense of the word *'Christ' not used as* when these letters were sent. The *a title clearly divine.* sound was indeed familiar to them; but they employed it with reference to his mysterious Anointing at the beginning of his publick life; to which sense was speedily added that of the expected and predicted Deliverer of Israel: for the apostle had told them of the prophets, and their predictions.† Their minds were disciplined to trust, and love, to imitate, and obey, and even to *adore*‡ the glorified Redeemer: but the wonders of his Person, and his ancient manifestations, though perpetually present to the thoughts of their inspired instructors, as animating principles, seem to have been for a time withheld from their converts, until they could be disclosed in connexion with *the Scriptural evidence*, and to hearts already prepared by deeply reverent homage.

The next recorded stage in the Apostolick instruction of Gentiles, is to be found in the First Epistle to the Corinthians, and a further stage in the Second Epistle. In *The Corinthians, and* Corinth, Paul's first visit was pro- *the two Epistles to them.* longed to considerably more than eighteen months;§ his converts were a few Jews,|| and a great number of Gentiles.¶ On his departure he visited in succession Ephesus, Cæsarea, Jerusalem, and Antioch; ** some time after, made a leisurely tour through Galatia and Phrygia; †† and spent at Ephesus more than two years. ‡‡ It was toward the close of this period that he addressed to the Corinthian believers his first letter: §§ so that almost all of them |||| had been three or four years,

It might not be an unprofitable exercise, either for the student in divinity, or the unlearned christian, to collect from the same documents, the aspects under which the Father of the Church, and the Spirit of God, were presented to this class of disciples.

* Since p. 377. was printed, the Rev. James Tate's *Continuous History of St. Paul* has come again into my hands; and reminded me, that he supposes the Epistle to the Galatians to have been written before 1 THESS. His reasons, however, so far as stated in that work, are not weighty enough to induce me to depart from the older and more common opinion.

† 1 THESS. ii. 15. 2 THESS. ii. 3-5, 8. See 1 COR. xv. 3. ACTS x. 43.

‡ 1 COR. i. 2. § ACTS xviii. 11, 18. || ACTS xviii. 6-8.

¶ ACTS xviii. 8-10. 1 COR. xii. 2. ** ACTS xviii. 18-22.

†† ACTS xviii. 23. Compare xvi. 6. ‡‡ ACTS xix. 10.

§§ 1 COR. xvi. 5-9. |||| 1 COR. iv. 15.

many of them probably a longer time, professed Christians; whereas the Thessalonians, at the time of Paul's writing to them, had not been one. Both Epistles to the Corinthians have many quotations from the Old Testament; their miraculous endowments were abundant,* and their knowledge was in full proportion to their other attainments.† But they were defective in the Christian virtues, of which love is the animating principle; dissension,‡ worldly pride,§ and immorality|| had been fearful obstacles to their spiritual progress; the Apostle calls them in his first letter still '*babes in Christ*,'¶ far from thoroughly instructed, '*not spiritual*,'¶ but comparatively '*carnal*,' though Apollos after himself, had laboured there,** and there were also constantly at work among them, privately or publickly, numerous instructors,†† each commissioned to inculcate the truths, and to cherish the feelings and conduct, in which he was advanced ever so little beyond his companions. In the second letter he intimates that some recent progress had been made.‡‡

In the First Epistle, the word *Christ* occurs with a somewhat remarkable frequency; but there is nowhere a clear declaration of the
Their knowledge of Redeemer's essential divinity, such as we
the Redeemer's di- have found in the Perfective epistles.§§
vinity doubtful. That great truth, if already known, was
 evidently not as yet so familiar to them as it was designed to become. There may, indeed, be several passages (as there are in the two epistles to the Thessalonians) from which the doctrine is clearly inferible by us: but there is no evidence that by them the inference was already made.

The three places which approach the nearest to such a declaration are these.

1 COR. viii. 6. (*Smith.*) — One Lord, Jesus Christ, through whom are all things, and we through him.

— x. 9. (*Doddridge.*) Neither let us tempt Christ, as some of them also tempted *him*, and were destroyed by serpents.

— xii. 3. — No man can say that Jesus is the Lord, but by the Holy Ghost.

* 1 COR. i. 5, 7. xii. 1—31. xiv. 1—40. † 1 COR. i. 5. viii. 1, 4, 10.

‡ 1 COR. i. 11, 12. iii. 3—5. *Appeal*, pp. 27—29, &c.

§ 1 COR. iv. 6—10. || 1 COR. v. 1, 2. ¶ 1 COR. iii. 1.

** ACTS xviii. 27. 1 COR. iii. 5, 6. †† 1 COR. iv. 15. xvi. 15, 16.

‡‡ 2 COR. vii. 6—16. §§ pp. 359—363.

It is freely admitted, that in the first of these passages, the terms do not imply any inferiority of nature; and the declaration that the "Lord" had a part in the creation of all things, is conclusive evidence to us, that this universal Governor is *essentially divine*.* But inasmuch as the absurdity of believing that angels were employed as inferior agents in creation, was not apparent to many in that age, perhaps to very few;† as an official inferiority to the Father is plainly taught in several passages of this epistle;‡ and there is no plain declaration here of his essential unity with Him; it cannot be certainly concluded that this great truth was already known by the Corinthians.

In the second, some commentators would insert the word *God* after the verb *tempted*, others maintain that *him* or *Christ* is the only proper addition.§ Without arguing the point here, this latter opinion is assumed to be correct. The Divine Person, then, whom the Israelites in the wilderness, tempted, or put to the proof, was Christ; not merely a *Christ* to that ancient host, corresponding with what Jesus was to the apostolick churches, but the very same Person. This perfectly agrees with the use of this title in certain passages of the Epistle to the Hebrews,|| and elsewhere;¶ and the mention of this fact to the backward Corinthians, confirms what has already slightly appeared from the letters to the Thessalonians,** that the narrative of Israel's journey from Egypt to Palestine, was among the earliest portions of the Old Testament, perhaps was the very earliest, taught to Gentile converts; while it further intimates that the pre-existence of the Messiah, and his absolute divinity, were doctrines which they were taught to deduce from his having been the visibly revealed Conductor of Israel. But the acquisition of this knowledge must have been a work of time; and as their acquaintance with the Mosaic records advanced, they would readily conclude that he was indeed JEHOVAH. As the Christians addressed in the Epistle to the Hebrews, while they fully believed that Jesus was the Son of God, and the Christ, yet needed to have his divinity proved to them from the Scriptures, so it is very

* These points are argued in *Scr. Test.* III. 331—336.

† *pp.* 266, *n.* *. 290, *n.* *. ‡ *ch.* iii. 23. xi. 3. xv. 24, 28. *p.* 395.

§ This point is conclusively argued by *Bp. Bull.* in his *Defensio Fidei Nicænæ*. I. i. 15.

|| *HEB.* iii. 6. xi. 26. *pp.* 349—354.

¶ *1 PETER* i. 11. iii. 15. *1 JOHN* iv. 2, 3. *pp.* 354—356. 370—373.

** *pp.* 387, 8.

possible that the Corinthian believers might have, as yet, only a vague and wavering apprehension of this truth, if any at all.* His pre-existence, his visible manifestations, and possession of *some mysterious* personal glory, his amazing power, his hatred of iniquity, and his ceaseless care of his people, would be reverently contemplated; and they awaited further disclosures.

The third passage, by the acknowledgment of all the best commentators and divines, relates not directly to the divine nature of the Redeemer, but to his *official* elevation. It is thus paraphrased by Dr. J. Pye Smith: "As if the apostle had said 'None can *duly* honour HIM, in his august capacity as Lord and Head over all things; unless they are imbued with that vital, spiritual, and practical religion, which is the work of heavenly grace on the soul.'"[†]

There are several passages which show the care wherewith the mediatorial constitution was taught. Such are these.

His office as Mediator carefully taught.

FROM THE FIRST EPISTLE TO THE CORINTHIANS.

- ch. i. 4.* I thank my God for the grace of God which is given you by Jesus Christ;
- i. 9.* God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
- i. 24.* ——— Christ the power of God, and the wisdom of God.

* In connexion with this remark it may be noticed, that beside the three passages copied on *p. 392*, there is another deserving a moment's attention here. It is *ch. ii. 16*, where the apostle appears to be quoting *ISA. xl. 13*. The original passage, and the quotation are as follows.

ISAIAH xl. 13.

1 COR. ii. 16.

Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Some reasons might be adduced to show that by the word *Christ*, Paul meant JEHOVAH himself; or again, it might be argued that he here viewed Christ as the *prophet* of JEHOVAH. His assertion of apostolick qualification appears as strong with the second interpretation, as the first. The knowledge which the apostle and his workfellows possessed, could never be supposed to exceed or even to equal that which dwelt in him of whom it was said, '*The Father giveth not the Spirit by measure [unto him.]*' JOHN iii. 34. Thus, whether we view Christ here as the messenger of Jehovah, or as Jehovah himself, the assertion of official competency is equally strong; and as the lower interpretation of Christ, seems best to suit the rest of the epistle, and is plainly on other grounds admissible, the passage need not be further noticed here.

† *Ser. Test.* III. 333.

- i. 30. But of him (i. e. *of God*, v. 28.) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, ———
- iii. 21—23. For all things are your's ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ; and ye are Christ's ; and Christ *is* God's.
- vi. 14. And God hath both raised up the Lord, and will also raise up us by his own power.
- vii. 17. But as the Lord hath distributed to every man, as God hath called every one, so let him walk. *
- viii. 6. (*Smith.*) To us, there is one God, the Father, from whom are all things, and we unto him ; and One Lord Jesus Christ, through whom are all things, and we through him.†
- ix. 21. (*Boothroyd.*) ——— (being not without law to God, but under law to Christ,)——
- xi. 3. ——— the head of every man is Christ ; and the head of the woman *is* the man ; and the head of Christ *is* God.
- xii. 4—6. (*Boothroyd.*) Now there are differences of gifts, but the same Spirit. And there are differences of ministries, but the same Lord. And there are differences of operations, but it is the same God who worketh all things among all.
- xv. 15. ——— we have testified of God that he raised up Christ : ——
- xv. 24, 28. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father ; then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In the Epistles to the Thessalonians it was the union and partnership of the Redeemer with the Father, that was sedulously inculcated ; here it is the *subordination* of the Lord to Him whose official supremacy is denoted by the title "God". In both are taught, the most perfect harmony of these Adorable Persons in their high counsels, and their ineffable union in operation.

To collect all the aspects wherein the Saviour is presented to the view of the Corinthians in the First Epistle, noticing which of those aspects are either more faintly presented or altogether omitted in the letters to the Thessalonians, and on the other hand what subjects

* The emendations of *Griesbach* require that in this verse the words *God* and *Lord*, of the Publick Version, should change places, as above.

† *Scr. Test.* III. 331. quoted before, on p. 392,-3, n. *.

made prominent there are omitted here, would require too much time and labour of thought to be attempted at present. As it is not essential to the design of this treatise, and might rather divide than assist the reader's attention, he is invited to proceed at once to the next document.

The Second Epistle to the Corinthians was written from Macedonia,* after the apostle had left Ephesus; only a few months having elapsed since the First was sent; during which interval they had

The Second Epistle a profited much by his faithful re-
stage beyond the First. proofs and seasonable instructions,
 under the Divine blessing;† and also by the visits of Timothy and Titus.‡ Accordingly an advance beyond the First Epistle in the statement of Christian doctrine may be observed in the Second; along with so much of similarity as preserves the continuity of the course. This may be seen in the following passages, selected for their resemblance to those already quoted from the preceding epistles.

FROM THE SECOND EPISTLE TO THE CORINTHIANS.

- ch. i. 19, 20. For the Son of God, Jesus Christ, who was preached among you by us. all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.
- i. 21, 22. Now he which stablisheth us with you in Christ, (i. e. THE ANOINTED,) and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.
- ii. 14, 15, 17. Now thanks *be* unto God, which always causeth us to triumph in Christ, we are unto God a sweet savour of Christ, but as of sincerity, but as of God, in the sight of God speak we in Christ.
- iii. 4. (*Boothroyd*) Now such confidence have we through Christ towards God.
- iv. 6. For God. hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.
- iv. 14. — he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. §

* 1 Cor. xvi. 5. Acts xx. 1, 2. 2 Cor. ii. 12, 13. vii. 5. viii. 1. ix. 2, 4.
 † 2 Cor. vii. 6–13.

‡ 1 Cor. iv. 17. xvi. 10. 2 Cor. ii. 13. vii. 13, 14. viii. 6, 16, 23. xii. 18.

§ There is discernible here, in the words '*by Jesus*,' a clear advance beyond what is indicated in the two Epistles to the Thessalonians, or even 1 Cor.

- v. 18—21. And all things *are* of God, who hath reconciled us to himself by Jesus Christ,.....(19).....God was in Christ, reconciling the world unto himself....(20)....we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. (21)....that we might be made the righteousness of God in him.*
- viii. 5.....first gave their own selves to the Lord, and unto us by the will of God.
- ix. 13.....they glorify God for your professed subjection unto the gospel of Christ,——
- x. 5. Casting down....every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- xi. 31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
- xii. 19.....we speak before God in Christ:——

concerning the part of the Redeemer, in the general resurrection. Throughout those documents, both the resurrection of Jesus himself, and the future resurrection of his people are mentioned as effects of the Father's own direct agency; and Jesus appears in the former, as the passive recipient of the Divine operation; in the latter, not as having any part in its production, but as enjoying the largest share of its happiness and glory. See 1 THESS. i. 10. iv. 14. 2 THESS. i. 6, 7. 1 COR. vi. 14. xv. 12, 15. Examine also 2 COR. xiii. 4. with 1 COR. viii. 6. Very different, but perfectly harmonious, is the language of the same Apostle in PHIL. iii. 20, 21.——*'we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'* Here nothing is said of the power of the Father, to which, at first, all was ascribed, while silence was maintained concerning the omnipotence of the Son. The appearance of discrepancy is altogether removed by JOHN v. 17. 19. *Scr. Test.* II. 67-69. 74-76. And the mention of first One, and then the Other, of these Omnipotent Persons, as the Agent in the future resurrection, is accounted for, by the evident design of the Apostles to lead their converts by the easiest steps to the sublimest truths. Other steps of their progress may be seen in ROM. i. 4. iv. 24. vi. 4, 9. vii. 4. viii. 11. x. 9. COL. i. 18. ii. 12. iii. 3, 4, 24. EPH. i. 20. v. 27. PHIL. ii. 9. iii. 11.

* It is commonly acknowledged that the apostle here alludes to the sacrificial rites and solemn expiations of the Levitical priesthood; as LEV. xvi. &c. This presents an occasion of remarking, that the aspects under which the Mosaic dispensation is viewed in the Second Epistle to the Corinthians, differ from those in the First, and indicate an advance in the students addressed. *There*, detached portions of the history or the ritual are introduced, and separately applied to Christian instruction; *here*, it is viewed more as a whole, and its genius and character are noticed. *There*, the Corinthians are urged to learn the topics adverted to; *here*, these are referred to, as already familiar to their contemplations.

I do not add references, or discuss the subject further, because it is not necessary to the argument of this Essay; and my whole design in this note was to give a useful hint to the diligent student.

(*Appeal*, &c., p. 577.)

- xiii. 4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.
- xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

In the second of the above passages, the Redeemer's title *Christ*, or *Anointed*, and the anointing of the Apostle and his fellow-labourers, *The anointing of Jesus* are mentioned so closely together, that *and of believers.* the title could not fail to remind the reader of that glorious anointing which Jesus received immediately after his baptism. Hence it appears that the title *Christ* was understood by the Corinthians, as by Cornelius and his friends,* to commemorate that most auspicious event. This mysterious unction was received in his human nature,—that nature in him on which the thoughts of gentile converts were primarily and chiefly employed, and with reference to which they called him *Christ*: but this did not preclude a higher sense of the title. As in the first letter to the Corinthians, his pre-existent state is intimated in a passage where that title is the only one used,† so in the second, that state is more plainly and emphatically referred to in a passage where that title is used, *The pre-existence of the Redeemer contemplated.* though not singly. ‘Ye know the grace of our Lord Jesus Christ, that on account of you he became poor, though he was rich: in order that ye, by his poverty, might be enriched.’ ‡ I rely on the careful and candid reasonings of Dr. J. Pye Smith, for proof that the Apostle here contrasts the Saviour's pre-existent state, not the miraculous powers possessed during his ministry, with the meanness of his human condition. In the First Epistle a brief expression intimated the reality of such a previous state and a superiour nature: here that pre-existent state is more distinctly mentioned, and the assumption of humanity is adduced as an operative example: in the Epistle to the Galatians, we shall find the great fact of the incarnation yet more plainly declared.§

Our attention is demanded by another passage, thus translated by Dr. J. P. Smith. ‘On account of this I thrice entreated the Lord, that it (the “thorn in the flesh”) might depart from me. And he said to me,

* p. 375. † 1 Cor. x. 9. p. 392,–3.

‡ 2 Cor. viii. 9. *Scr. Test.* II. 354, 355—365. § GAL. iv. 4, 5.

*My grace is sufficient for thee, for my power shows its perfection in [thy] suffering. Most gladly, therefore, will I the more glory in my sufferings, that the power of Christ may protect me.** Here we see the Apostle repeatedly asking "for such mercy, support, and deliverance, as none but the Lord of providence and grace was competent to afford. To have asked *such favours as these* of any mere creature, would have been foolish and impious; it would have been "forsaking the Lord, and trusting in an arm of flesh:"† —and to have done this again and again, would have heightened the folly and criminality. The Apostle not only himself firmly believed Jesus to be the Lord, and almighty; but professes that belief to his Corinthian friends. These, if not already familiar with the doctrine of his essential divinity, were not far from it; and might be attracted onward to the full reception of that glorious article, by the Apostle's avowal of its influence on himself.

In the close of the above quotation, and in the following verse, he mentions the Saviour simply as *Christ*: which shows that this title was so closely associated in his mind with divine '*Christ*' used as
perfections, that when these were the subjects a divine title.
of earnest thought, it readily presented itself for use. It may not amount to a proof that this is a divine title, but it is in striking agreement with that position.

The remark just now made, concerning the Apostle's alluring his converts onward to a more ample faith, by the profession of his own, may receive confirmation from the *The anointing, &c. to be*
second of the passages extracted on *desired by the Corinthians.*
p. 45. Here he mentions an *anointing*, and *sealing*, and the *earnest of the Spirit*, as blessings enjoyed by himself and his fellow-labourers in the ministry, perhaps by the Jewish believers in general, but says nothing of their being attained by the Corinthians. Yet another blessing, *establishment in Christ*, is mentioned as the common privilege of both parties.† Many have noticed the marked distinction made by his words, *He which stablisheth us WITH YOU in Christ, and hath an-*

* 2 Cor. xii. 8, 9. *Scr. Test.* III. 251.—The word rendered *protect* is remarkable. It means, says Dr. S. "*to spread a tent or pavilion over, for the purpose of protection from rain or heat;*"—and I know not whether there may not be something still more sacred in the allusion, and which would confirm the view here given of the passage. Might not the apostle have in his mind the Mosaick Tabernacle, and the peculiar safety of what was laid up there? Or, may he not refer to such passages as Ps. xci. 1. Isa. iv. 5, 6.

† *Scr. Test.* III. 253,—4. † 2 Cor. i. 21. p. 396.

ointed US, is God; &c. But the anointing and sealing, and even the earnest, have been supposed things peculiar to the Apostles or inspired Ministers; whereas in EPH. i. 13, 14. the same Apostle mentions the sealing and the earnest as enjoyed by matured believers in general, and the Apostle John mentions an 'anointing' diffused at least as widely. 1 JOHN ii. 27.

The Corinthians were still far from being matured believers. From other parts of the letter* we learn, that though the Apostle rejoiced in their recent progress and improvement, he greatly dreaded lest his approaching visit to them should be embittered by the evidence of much remaining backwardness and corruption.

The Christians inhabiting the district of Galatia, who appear to have been in some respects further advanced, were as much, or even more, objects of distressing anxiety to the Apostle. The difficulty of ascertaining the time of Paul's first visit to their country, and of his sending his Epistle to them, obliges us to find its place in the course of apostolick instruction, without the aid of external circumstances. The apostle's words, '*If a man be overtaken in a fault, YE WHICH ARE SPIRITUAL, restore such an one,*'†—imply that some of them, probably a considerable number, had attained that stage of growth which he called *becoming spiritual*; a stage which plainly had not been reached by the Corinthians when his first letter to them was written,‡ nor perhaps when they received the second.§ The attainment was probably contemporaneous with the anointing and sealing mentioned in the last two paragraphs, if it were not those very things.—In addition to the Scriptures of the time of Moses, and subsequent prophets, to which the Corinthians are referred, Paul makes large mention to the Galatians of the Divine Covenant with Abraham, and its relation both to the Mosaick and the Christian dispensations.|| Thus from the two Epistles to the Thessalonians, where scarcely any thing is quoted from the Old Testament, there is a gradual advance in the compass of the quotations, and the comprehensiveness and penetration of the views concerning it, in each of the Epistles to the Corinthians, and in this to the Galatians: the observation of which advance first enabled

* 2 COR. vi. 12. x. 2. xi. 3. xii. 11, 15, 20, 21. xiii. 2, 10.

† GAL. vi. 1. ‡ 1 COR. iii. i—4. § 2 COR. i. 21, 22. p. 399.

|| GAL. iii. 6—29. iv. 21—31.

the writer to ascertain their order as adapted to different stages of Christian instruction.*

Also, in another important particular we perceive advance. Nothing is said to the Thessalonians of the incarnation. In 1 COR. the pre-existence of the Saviour is *implied*: † in 2 COR. it is more distinctly *expressed*, and his amazing kindness in becoming incarnate, is urged as an example. ‡ In GAL. iv. 4, 5, the fact is more fully declared, the long preparation of Israel for it is reviewed, and the design and consequences of the event are stated. 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Here is evident progress toward that enlarged and rapturous contemplation of the Redeemer which we find in the Epistles to the Colossians, and the Philippians.—Other particulars in which this gradual advance is perceptible might be noticed; but the above are sufficient for the present.

There is nothing in the few circumstances ascertainable concerning the Epistle to the Galatians, which can make the place here assigned to it doubtful. The apostle speaks of their conversion, indeed, as recent; § but the letter may have been written at least three or four years after his first arrival among them. || Their remarkable fervour and earnestness in the earliest stage of their piety, ¶ with the advantage of Paul's personal instructions, may have carried them much further in a short time, than either the Thessalonians, who were deprived of the latter of these advantages, ** or the Corinthians, who were deficient in the former. †† Beside the indications of progress above noticed, we find the title "Son or God" more freely used, ‡‡ the design and genius of the Mosaick

* In the winter of 1826,—7. † 1 COR. viii. 6. x. 9.

‡ 2 COR. viii. 9. p. 398. § GAL. i. 6. iv. 8, 9. v. 7.

|| His presence in Galatia is first mentioned in ACTS xvi. 6. and he does not appear to have been forced away from it prematurely, as from Thessalonica and Berea. (ACTS xvii. 5—14. 1 THESS. ii. 17. iii. 10.) He visited in succession Troas, (A. xvi. 8.) Philippi, (A. xvi. 12—40.) Thessalonica, (A. xvii. 1—9.) Berea, (10—14.) Athens, (15—xviii. 1.) and Corinth, where it is probable the letter was written, and where he laboured nearly two years. ACTS xviii. 11, 18. Whether it was in the earlier or the latter part of this period that the letter was sent, cannot perhaps be certainly determined: the marks of progress it contains, may incline one to the latter date. Consider also 'times and years' in GAL. iv. 10.

¶ GAL. iii. 1, 4. vi. 15, 18. v. 7. ** p. 377. †† p. 392.

‡‡ GAL. i. 16. ii. 20. iv. 4. 6.

economy more fully declared,* the believer's interest in the death and glorified life of Jesus more strongly stated,† spiritual religion more fully developed,‡ and the unity of the whole Church of God§ more warmly inculcated.

Still in many, probably in most, of the Galatian Christians, there was a serious defect in the mode of thinking of the Redeemer, || and in dispositions connected with right views of him; ¶ a liability also to be

Their state then misled by zealous corrupters of the Gospel:**
was hazardous. hence the earnest address, '*My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.*' †† They had not yet attained the enlarged views and the established faith which distinguished the Roman, Ephesian, Colossian, or Philippian congregations: but some of them were not far behind. Therefore in this letter we see a stage of Christian instruction more advanced than in the other Rudimental Epistles.

Yet in this, (which is much shorter than those to the Corinthians,) there is not found any very plain instance of the word *Christ* denoting the Redeemer's Oracular Presence, or pre-existence: neither is there any allusion to his anointing. These things when once learned, needed not to be continually repeated. The word *Christ* however occurs in two passages, where a reference to the patriarchal and subsequent manifestations of the Divine Son *may be supposed*, and defended by arguments of some plausibility; but as these cannot be fully relied on, all further reference to the passages is confined to a note.‡‡ Also in

* GAL. iii. 10—24. iv. 1—5. 9, 10. 21—31. v. 1—4.

† GAL. ii. 20, 21. iii. 13. iv. 5—7. vi. 14. ‡ GAL. iv. 5—7. v. 22—26.

§ GAL. ii. 7—10. iii. 14, 26—29. iv. 26—28. v. 6. vi. 10, 15, 16.

|| GAL. iii. 1. iv. 19, 20. v. 5.

¶ GAL. iv. 16, 21. v. 6—9. 13. 15—21. 26. vi. 13.

** ACTS xv. 1, 5, 24. GAL. i. 6, 7. iv. 17. v. 10, 12. vi. 12, 13.

‡‡ GAL. iv. 19, 20.

‡‡ The two passages are *ch.* iii. 17. iv. 14. which must be separately considered.

Mr. Locke has paraphrased GAL. iii. 17. thus. "The Law, which was not till 430 years after, cannot disannul the Covenant that was long before made and ratified to Christ by God, so as to set aside the promise." And all must allow that the version "TO CHRIST" where the P. V. has '*in Christ*,' is the simplest and most literal translation that can be given of the Greek phrase. Nor can there be any difficulty in finding a recorded transaction to which the apostle's words will exactly apply. The *oath* of the Supreme Divine Person, which the Adorable Angel declared to Abraham, was of course a matter of communication between them, in that high and ineffable manner which

the words addressed by Paul to Peter, recorded in *ch. ii.* the name *Christ* occurs several times; * and as both those Apostles were familiar with its highest sense, † no doubt they attached to it that sense in their memorable conference. Each reader of the Epistle would do the same, or would take it in a lower sense, according to his progress "in the knowledge of our Lord and Saviour." ‡

It may be remarked that in many passages of the Rudimental, and of the other Epistles, where the very close connexion between believers and the Redeemer is denoted, the word *Christ* is used in evident preference to any other of his names. In the First *Some peculiar uses*
Epistle to the Thessalonians, we have *of the word 'Christ.'*
phrases,—*'Churches of God, which ... are in Christ Jesus :'*—*"the dead in Christ shall rise first."* § In the two Epistles to the Corinthians we have similar passages, and some in which this connexion is more strongly expressed :—*"your bodies are the members of Christ"* ... *"the members of Christ,"* || —so that at length the word *Christ* is put for the

belongs to the fellowship of the Eternal Three. What the Second Person declared to Abraham, had been declared to him by the First. GEN. xxii. 16. p. 60. JOHN v. 19, 20. viii. 26, 28, 38. The covenant was ratified TO CHRIST.

I know not whether there may not be some reference to this, in the expression, probably of the same apostle, in HEB. vi. 17. which in the margin of the P. V. is rendered *'interposed himself by an oath,'* and by Mr. Stuart, *'interposed by an oath,'* by whom it is paraphrased thus: "He made a mediator (so to speak) by an oath, interposed between himself and the heirs of promise." As the idea of a mediator is unquestionably brought in, is there not a reference to that real and glorious Mediator, by whom the Covenant was declared to man? The expression is unique, and worthy of further consideration.

The words of the other passage are these: (iv. 14.) *'My temptation (or trial) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.'* The design of the Apostle was to express very strongly the affectionate hospitality and reverential deference with which he had been received in his first visit to Galatia. He compares it to the reception of a heavenly messenger, even the greatest of messengers, the Son of God himself. In this, he either imagines a visit of Jesus to this world, such as was never received by any people, in any age; or he is referring to some well known transactions. Since the writer of the Epistle to the Hebrews, in all probability the same Apostle, enforces an exhortation to hospitality, by a reference to the visits of Angels to the Patriarchs; that is, of created angels, and of the Uncreated Representative of Jehovah, to Abraham and Lot, and these ancient transactions were already known to the Galatian Christians; there is much reason to think that the Apostle compares the reception given to himself in Galatia, to that which Abraham gave to the Divine Angel, or to that which the Galatians would have given to the Lord, if he had come to them as he did to the father of the faithful. HEB. xiii. 2. GEN. xviii. xix. 1—22. p. 59.

* GAL. ii. 16. † pp. 342, -3. 354—358. 360—364.

‡ 2 PET. iii. 18. § 1 THESS. ii. 14. (p. 378. d.) iv. 16. ¶ 1 COR. vi. 15.

whole Christian community, along with its exalted Head, very much in the way that the name *Israel* occurs so frequently in the Old Testament, not for the *man* Israel, but for the *nation* of his descendants: * *'For as the body is one, and hath many members, and all the members . . . are one body: so also is Christ.'* † *'Now ye are the body of Christ, and members in particular.'* † In other passages ‡ it may be doubtful whether the Redeemer personally, or the community, is meant.

In the Epistle to the Galatians, instances similar to all the above occur: we have the phrase—*'in Christ,'* § and four times—*'in Christ Jesus,'* || (never once—*'in Jesus Christ;'*) and the single word *Christ* is put for the whole spiritual community, the Head and the members together. *'He saith . . . And to thy seed, which is Christ.'* ¶

In the Perfective Epistles the same modes of speaking occur: but the passages need not be recited here.

In a similar manner might be traced two other uses of the word. *Christ* is put in some places for the doctrines or *truths* of the Gospel, especially such as relate to the person of the Redeemer; in others for the *dispositions* of his heart, his conduct, and character. Thus we have, *'ten thousand instructors in Christ,'*—** *'As the truth of Christ is in me,'*—†† *'The law was our schoolmaster [to bring us] unto Christ'*—‡‡ *'ye have not so learned Christ;'* §§ and—*'you . . . have put on Christ.'* |||

For the former two of these uses might be assigned such reasons as would tend to confirm the position that it is employed in many places as a divine title. But the proof is not sufficiently solid and direct to be exhibited here.

Instances of the last mentioned uses also occur in the Perfective Epistles: ¶¶ but instead of quoting them, a moment's attention may be given to an objection, (or the *shadow* of one, for it is very unsubstantial,) which may possibly present itself to some minds.

* *Israel* is mentioned here as being the most familiar instance: but there are many others; as *Aram, Elam*, and a host beside; *Adam*, in Hebrew, as meaning the *human race*, is one.

† 1 COR. xii. 12. 27. ‡ 1 COR. i. 13. iv. 17. 2 COR. i. 5.

§ GAL. i. 22. || GAL. ii. 4. iii. 28. v. 6. See the Greek. vi. 15.

¶ GAL. iii. 16. ** 1 COR. iv. 15. †† 2 COR. xi. 10.

‡‡ GAL. iii. 24. §§ EPH. iv. 20. ||| GAL. iii. 27.

¶¶ The following, or some of them, may be specimens. ROM. i. 16. viii. 10. x. 6, 7. xiii. 14. xvi. 9. EPH. iii. 4. 8. 17. iv. 13. 20. PHIL. i. 15. 16. 18. COLOSS. i. 27. 28. ii. 5. 8. 11. iv. 3.

There are a few passages in the New Testament where the word *Christ* is used so expressly for the *Incarnate* Messiah, and even with so plain contradistinction to the period before his incarnation, that it might be supposed he had never borne the title *Christ* before that event. Thus Matthew says, — ‘from *Passages which seem the carrying away into Babylon unto unfavourable noticed. Christ are fourteen generations;** from which an incautious reader might imagine that THE CHRIST had never been present, under that title, on the earth before. But this verse must not be separated from the preceding context. The Apostle is closing a list of the descendants of Abraham and David in a certain line. The last of these is distinguished from all his ancestors by his being very generally called *Christ*.† From the captivity to that descendant there were fourteen generations or descents. The clause shows that Jesus may be called *Christ*, when his human nature is the special object of attention; which many passages confirm, and no sound trinitarian ever doubted: but it invalidates not the fact that his divine nature was so called, long before the Captivity.

Again; the Saviour's question already noticed in this Essay ‡ more than once, ‘*What think ye of Christ? whose son is he?*’§ sanctions the use of the word for the expected, the predicted *Deliverer*: but the other sense of *Israel's Almighty Guardian, of old visibly manifested*, is nowise incompatible with this, and is yet more expressly sanctioned by the context.||

Resembling these places, but without the word *Christ*, there are others where the coming of the Divine Son in the flesh is so mentioned that it might be supposed he had never come to men before in any way. Thus, in the parable of the *Superiority of the incarnate vineyard*, the owner of it ‘*last of ministry of the Lord, to all...sent unto them his son, saying, all his previous comings. They will reverence my son:*’¶ words which some may think imply that the Son never had any communication with Israel before his incarnation. But the subject in hand is not *any* communication, but *human* communications. It was of human messengers, of persons to whom might be given the ill treatment mentioned in the two preceding

* MATT. i. 17.

† MATT. xxvii. 17, 22.

‡ pp. 50, —1. 311. 336, —7. § MATT. xxii. 42. (M. xii. 35. L. xx. 41.)

|| MATT. xxii. 45. M. xii. 37. L. xx. 44. ¶ MATT. xxi. 37.

(Appeal, &c., p. 585.)

verses, and neither of created angels, nor of the Almighty Angel, that the Lord was speaking. His words prove that his birth and human ministry, were indeed the most important coming of the Son of God: but not that he had never transiently, or typically, come before.

Thus in HEB. ix. 11, the expression, '*Christ being come,*' might seem to imply that he had never been manifestly present in any way before. But this appearance is removed by observing, that it is his coming in one particular way, that is, AS HIGH PRIEST, that is spoken of. It must also be remembered, that for many ages before his incarnation, all visible manifestations, and all prophetick declarations of his presence had been suspended. The coming that followed this long silence, was therefore readily distinguished from all in ancient times.*

It was that superiority in importance and efficacy, and closeness of intercourse with the people of Israel, in which the incarnation excelled all the previous comings of the Divine Son, that led the author of the Epistle to the Hebrews to begin it by contrasting the ancient dispen-

All divine revelation ori- *sations with the Christian, thus:*
ginally from the Father. *'God, who at sundry times and in*
divers manners spake in time past unto the fathers by the prophets, hath in
these last days spoken unto us by his Son,'—On this passage I cannot do better than copy the remarks of the celebrated Dr. John Owen, from his "Exposition," abridged by the late Dr. Edward Williams. "That the Son of God did mostly appear to the fathers under the Old Testament, is acknowledged by the ancients, and evident in Scripture: [See ZECH. ii. 8—11.] The divine Mediator having, from the foundation of the world, undertaken the care and salvation of the church, he it was who immediately dealt with it in what concerned its instruction and edification. This, however, doth not hinder, but that God the Father is the fountain of all divine revelation. There is a considerable difference between the Son of God revealing the Father's will in his divine person to the prophets, and the same divine personage as incarnate, revealing it immediately to the church. Under the Old Testament he instructed the prophets, and gave them that Spirit on whose inspiration their infallibility depended; [1 PET. i. 11.] but NOW, under the Gospel, taking our nature as hypostatically united to himself, he becomes the immediate teacher,

* From ROM. x. 4. HEB. x. 29. and perhaps other passages, objections might be raised, and in like manner removed. But the process need not be exhibited here.

"in the room of all the *internunci* or prophetic messengers, he had
 "before employed, whether human or angelick, from the foundation
 "of the world."

Similar in effect to the beginning of the Epistle, but different in terms, are those passages of the second chapter, where *angels* are mentioned* as the publishers, or the administrators, of the prior dispensation; on which also a plausible objection might be raised, and might receive a similar answer. They are included in the following quotation from Stuart's version. *Meaning of 'angels,' when mentioned as agents in the Ancient Economy.* "For if the law communicated by angels was established, and every transgression and disobedience received a just reward; how shall we escape, if we neglect so great salvation! which being first declared by the Lord, was afterwards confirmed unto us by those who heard [him;] God also bearing witness with them.....according to his will. Moreover, unto the angels hath he not put in subjection the world that was to come, of which we are now speaking. But"—&c. &c.

In this quotation, if by the word *angels*, (that is, as the greek primarily signifies, *messengers*,) human messengers or prophets be meant,—or all messengers whether human or celestial, all creatures employed in divine errands to men, the contrast with '*the Lord*' is the same as that in the beginning of the Epistle. If, on the other hand, the writer be supposed to have meant distinctly created celestial intelligences, it is difficult to say what part they performed in the Giving of the Law, or the government of Israel, so publick and considerable, as to account for the Apostle's making that part, as he does, the leading characteristick of the whole dispensation. There is no evidence of any such part in the Old Testament, nor elsewhere in the New. Whatever it is that the inspired writer refers to, it is mentioned as an important and well known distinction of the ancient economy.

Under the pressure of these difficulties I have often been ready to think, that as the plural word *spirits* (PNEUMATA) is used in the APOCALYPSE to denote the Third Divine Person, the One Holy Spirit, on account of the variety of his gifts and influences,† so here (in HEB. ii. 2. 5.) the plural word *angels* denotes the variety,‡ and the long

* vv. 2, 5.

† REV. i 4. iii. 1. iv. 5. v. 6.

‡ That there were, in the time of Moses, two simultaneous visible manifestations of Jehovah, and that with reference to each manifestation is used the title '*the Angel of Jehovah*,' appears from a comparison of the following passages. Exod. xiii. 22. xiv. 19. xxiii. 20. xl. 36—38. NUM. ix. 15—

succession of visible manifestations of the One Almighty Angel, afterward called the Son of God. Of those manifestations incomparably more is said in the ancient Scripture, than of the visits of *created angels* to men, or even of their existence; on those the divine authority of much of the Law ultimately rested, and by those the theocratic government of Israel was permanently administered.* To those also may possibly be referred the words of Stephen, and of Paul,—“*who have received the law by the disposition of angels, and have not kept it.*”† —“*it was ordained by angels in the hand of a mediator.*”‡

But there is this objection: the contrast exhibited in HEB. ii. implies that the *Angels* were inferior, greatly inferior to the *Inferiority of the ancient Incarnate Lord*; whereas this interpretation represents them as *manifestations of the Son.* interpretations represents them as manifestations of the very same Person, manifestations, too, more sublime and awe-inspiring than when he came in the flesh. Yet to this it may be replied, that in some very important respects the former were inferior to the latter. Instead of pointing out these particulars in my own words, I copy those of an eminent minister of the metropolis, published a hundred and twenty years ago.

“The last and greatest manifestation that we have of God is *in the flesh*. What that body was by which he became visible, and made his appearance so often in the Old Testament, is a thing undescrib’d; and therefore to guess at it, is only to wander in the mazes of our own folly. It’s certain, this way of coming in the flesh exceeds all the rest; it answers nobler ends, is better for us, and kinder in him. These *sundry times and divers manners* in which he spake to the Fathers, make so many glorious parts in history; but his speaking to us in these last days *by his Son*, is distinguish’d from all that went before. The way of doing *That* was more suitable to our happiness and his own dignity, upon several accounts. ’Tis

23. xx. 16. xxii. 22, 28, 32, 35. From the last chapter quoted, (NUM. xxii.) it is seen that the Person who appeared to Balaam was Jehovah, the Almighty Angel; and from the other places, that while this manifestation was made *at a distance* from the camp of Israel, Jehovah’s presence was manifested there without intermission, and was *popularly*, as well as scripturally, called “THE ANGEL OF THE LORD.”

The observation of these facts first suggested the interpretation of the word ‘ANGELS’ mentioned above; but for years I hesitated to adopt it, even in the dubious manner expressed, until the passages quoted in the last note from REV. occurred to me as an apparent sanction of the idea.

* pp. 68—91 (*for* 83). &c. &c. † Acts vii. 53. p. 345.

‡ GAL. iii. 19.—The present is the occasion anticipated when these texts were referred to, in p. 282. n. *.

more familiar, and less frightful; more certain and convincing; more expressive of our union to him; more capable of working out the great atonement; more instructive in the matter of duty; it gives a greater assurance of our happiness; and in the whole, is a nobler argument of the Divine love.

* * * * *

"This manifestation of God is most certain and convincing. Many times they could not tell whether it was God who spake to 'em, or no. The Prophets themselves were frequently oblig'd to take up with the after-grounds of assurance, *Then I knew it was the word of the Lord.* (1) *Elijah* saw a mighty earthquake, but *the Lord was not in the earthquake*: he heard a strong rushing wind, but *the Lord was not in the wind*; (2) he expected to have found him in both these: but we are sure that *the Lord God of Israel has visited and redeem'd his people.* 'ΕΠΙΣΚΕΨΑΤΟ ΚΑΙ 'ΕΡΩΤΗΣΕ ΛΥΤΡΩΣΙΝ, He has looked upon 'em, and wrought out a salvation.

"What sort of a body he had for the apparitions under the Old Testament, we cannot tell; but now he is *made of a woman*. He did not take upon him a shadow, an airy covering, a human figure, which he might throw off as a looser garment, after it had serv'd a particular occasion: but *he was in all things tempted as we are.*

"* * * * * — He who bore this Divine character came down into a lower, and so dwelt among us.

"This is not like those transient visions under the Old Testament. When the Angel came the second time upon *Manoah's* prayer, and had given him instructions what he should do to the child, and at last went up in the flame, it is said that *the Angel of the Lord did no more appear to Manoah and his wife.* He had done with that message. These *hasty revelations*, that were carried on in a way of *flight*, left the people at great uncertainties; but now it is observ'd of the Lord Jesus, that *he went in and out amongst us.*

"They might well say, (3) *We believe and are SURE, that thou art that Christ, the Son of the living God.*"* * * * *

(1) JER. xxxii. 8. ZECH. xi. 11. (2) 1 KINGS xix. 4. i. e. 11.

(3) JOHN vi. 69.

* Griesbach's reading of JOHN vi. 69. is different, but its import nearly the same. See p. 37. & n. *

The above extracts are from *'The Mystery of Godliness, considered in LXI Sermons. By Thomas Bradbury. London, 1726.'* Vol. I. pp. 194,—5. 199, 200,—1. Of Mr. B., who was a man of great consideration in his day, there is a brief but interesting account in the close of Vol. iii. of *Drs. Bogue and Bennett's History of Dissenters.* pp. 489—496.

To return to HEB. ii. I know not whether the Apostle might not the more readily apply to the various and successive manifestations of the Divine Logos the term *angels*, because many Jews of his time *Jewish attribution of Divine* imagined that some or all of them *manifestations to Angels.* were made by created intelligences, commissioned for the occasion, to represent the Great Supreme.* It was one point of inferiority in these ancient revelations, that some circumstances left room for such a supposition. The revelation of the Divine Son, since his incarnation, is clear and unmistakeable.

Whether it be created angels as the assistants, or the successive manifestations of the Divine Angel as the Chief Agent, in the prior dispensation, that are contrasted with the Incarnate Messiah, in HEB. ii. 2-5, I leave as a matter for further inquiry. But the mere doubt is sufficient to deprive of force any objection founded on that part of Scripture to the scheme of interpretation propounded in this Essay.

As the last five pages are occupied by the statement and answer of objections, this may be a proper place for noticing MARK xii. 26, 27., where the Redeemer is recorded to have said,—*Have ye* *Objection from Mark xii.* *not read in the book of Moses, how in* 26, *stated and answered.* *the bush God spake unto him, saying I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living.* The questions may be asked, Whom did the Saviour mean when he spoke of God, but his Heavenly Father? Does not this passage show that it was the Father, not the Son, who was manifested to Moses at the bush? And is not this destructive of the whole theory?

To these questions I reply, Jesus ever spake what was true. The Spirit of truth speaking by Stephen, says that it was the ‘ANGEL of the Lord’ † that appeared to Moses in the bush when ‘*the voice of the Lord came unto him [saying] I [am] the God of thy fathers, &c. &c.*’ † The Speaker has the names, *Angel, Lord, God*, and is therefore the Second Person of the Blessed Trinity. That he was the “ANGEL OF JEHOVAH,” is declared in the very passage referred to by Jesus. ‡ And surely the Saviour while quoting Scripture, did not mean to contradict the very

* See pp. 265,-6. 282. 288—291. See also Acts xxiii. 9.

† Acts vii. 30—32.

‡ Exod. iii. 2. Comp. NUM. xx. 16.

scripture he quoted. But he designed to avoid, at that time, all appearance of assuming divine honours: of which conduct the probable reasons are stated in preceding pages.* Thus, when he said to the young ruler, ' [There is] none good but one, [that is] God,' † he did not mean to deny either that he himself was good, or that he was God; but declined to receive that kind of homage, addressed to him as a mere man, which was due to him only as divine. When to the two disciples on the road to Emmaus, he said, 'Ought not Christ to have suffered these things, and to enter into his glory?' ‡ though he speaks of Christ in the third person, using *he* and *his*, persevering, no doubt, in that method of naming himself, while 'beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself,' § he meant not to deny that he was the Christ, but only for a time to conceal it. Thus when he says, *God spake unto Moses*, he denies not that he himself was God, but only conceals it for a time.||

If it be rejoined, Would not those whom he addressed understand him to mean the Father? I answer, Perhaps they might; but what then? Whoever had the Son for his God, had the Father also. This meaning which the hearers *may* have ascribed to the Saviour, was neither untrue, nor destructive of his argument. To both the Father and the Son belongs the title 'God of Abraham.' The hebrew word for *God* in this passage, as in hundreds more, is a word of plural form, which I believe to have denoted originally, plurality of manifestations, ¶ and to have been first borne by the Son; but at length, plurality of persons, when its meaning included also the Celestial Father.** He designed, perhaps, to allow them to understand him as saying, *The Celestial Father spake to Moses*, for the Father and the Son are mysteriously joined in their proceedings. Yet therein is nothing to con-

* pp. 33,-4. 41,-2. 332-334. † MATT. xix. 17. M. x. 18. L. xviii. 19.

‡ LUKE xxiv. 26. § v. 27.

|| I may here deviate from my rule (p. 351. n. ‡.) to refer, without copying them, to two passages of *Irenæus*, which show how the union of the Father and the Son in the Call of Moses, was anciently regarded. *Grabe's Edit.* 208. 2. 26; III. 6. — 282. 1. 17. IV. 11. The latter passage is copied in *Bp. Bull's Defensio F.N.*—II. v. 2., with the error of *Deum Patrem* for *Deum Patrum*, in the Edit. of 1721.

¶ pp. 124,-5.

** We see it borne by the Son in GEN. xvii. 3, 7, 9, &c. p. 59. Ps. xlv. 6. We see it evidently including BOTH DIVINE PERSONS, in 1 KINGS viii. 23. 2. CHRON. vi. 14. p. 96.

tradict the assertion that the Son of God, then known as the ANGEL or *Representative*, the *Ambassador* of JEHOVAH, spake to Moses on that occasion.

It is true, an incautious reader may readily suppose that the Saviour spake not of himself at all here. This has been done probably by thousands, even of devout readers of the Scriptures. Here we see one of the circumstances which have for ages kept the truth concerning the Saviour's ancient manifestations in partial obscurity, or even secrecy, until the present time, in which, or in the next age, there is to be, according to Divine predictions,* a glorious manifestation of the Son of God.

Our investigation of the word *Christ* is now closed. After making out from the Gospels that it was sometimes used as a divine title, we

Review. traced in the history of Abraham,† and the following times,‡ successive manifestations of the Almighty Angel, until we found applied to him, in Samuel's time the title *Christ*,§ and in David's, *Son of God*;|| both which titles continued to denote that glorious Personage till the period of his incarnation.

That this adorable Person is he of whom we have heard from infancy, as *Jesus*, the *Messiah*, and that this truth is of great importance, has been proved in the last section by a renewed examination of the

Different instruction Four Gospels;¶ since which we have
of Jews and Gentiles. been tracing the Apostolick methods of imparting this truth to Jews,** and to Gentiles:†† to the former, by advancing it as a first principle, proved by his resurrection, viewed along with antecedent facts, and by his whole history as fulfilling ancient prophecy: to the latter by keeping this great truth for a while in reserve, imparting his human history, predicting his final advent, and declaring the deliverance wrought by his death, and his present glory and power as Mediatorial Sovereign; until these truths sedulously inculcated, and wrought into the very texture of their souls, influenced their hourly feelings and conduct. During this process,

* Some of these have been briefly noticed in the *Appeal in favour of Ecclesiastical Unity*, pp. 95, 113—117. And the subject will be introduced again, in the next section.

† pp. 56—60. 64—68. ‡ pp. 61—91 (*for* 83).

§ pp. 11—26. 91, -2 (*for* 83, -4). || pp. 90*, -92*. ¶ pp. 310—340.

** pp. 341—358. 359—373. †† pp. 374—404.

the Scripture records of the age of Moses* were taught by degrees, with sketches of succeeding times; and after these, the history of the Patriarchs,† especially the covenants of promise, and the visits of the Divine Angel, along with such proofs of his absolute divinity as are contained in HEB. i., belonging chiefly to the time of David.

When this point was reached, the instruction of Jewish and of Gentile believers might well advance together. This happy union of the two classes of converts had been *Both parties at length accomplished in the congregations at instructed together.* Ephesus,‡ Colosse, Rome, and Philippi. We see therefore with how much propriety the Apostle wrote to the gentile part§ of the first of these,—‘*ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the APOSTLES and PROPHETS, Jesus Christ himself being the chief corner [stone]; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit.*’|| Throughout the Epistle, the Unity of the Church, as founded on the unity of doctrine concerning the Son of God, and embracing alike Gentiles and Jews, is celebrated with an emphasis and a warmth equal to that earnestness wherewith he sought to sustain and advance this union in the congregations at Rome and Jerusalem; and which was noticed in the “Appeal in favour of Ecclesiastical Unity,”¶ as an example to Christians of the present age.

The order of the Apostolick instruction of the *Jewish* converts hath been less investigated by me than that of the *Gentiles*. But one particular is very evident. As in the *The free introduction of Gentiles not taught at first to the Jews.* case of the latter, the great principle of the divinity of Jesus was at first kept in reserve,** so in the former, the introduction of uncircumcised Gentiles to equal privileges with the Jews was not inculcated till considerable progress had been made. This great principle was not known even by the Apostles themselves, until after Peter’s vision at

* pp. 387,—8. 393. 397, n. *. 400.

† p. 400.

‡ Or at *Laodicea*, if Paley’s supposition be correct, that the epistle now bearing the name of the Ephesians was addressed primarily to the Christians at *Laodicea*. See *Horæ Paulinæ*, EPHES. No. 4.

§ ACTS xix. 26, 27. EPH. ii. 11. || EPH. ii. 19—22.

¶ pp. 43—53. 54—56.

** pp. 374,—5. 386,—9. 391,—2.

(*Appeal*, &c., p. 593.)

Joppa,* some five or seven years after the Lord's ascension: and it was never popular in the congregation at Jerusalem.† Twenty years after the baptism of Cornelius, Paul was an object of suspicion to the bulk of the Christians there, on account of his proceedings among the Gentiles; partly through misapprehension of them,‡ it is true; but partly, also, through a reluctance fully to recognise gentiles as their brethren in the Lord.§ In the Epistle to the Ephesians he mentions it as a secret hid from former ages, but now miraculously disclosed, and his own acknowledgment of it, as a proof of his proficiency. Referring to what he had written not far from the beginning of his letter, *'that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and WHICH ARE ON EARTH; [even] in him:'*|| he says afterwards,—*'by revelation was ¶ made known unto me the mystery [or secret]; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery [or secret] of Christ,)* which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.' &c. &c.¶

Again; the correspondence, in many particulars, of the Levitical economy with the Lord's mediation, and the abrogation of the one as *Nor the abrogation* introductory to the other, are taught in *of the Levitical code.* the latter part of the Epistle to the Hebrews, but not in the former.** These, therefore, may be confidently regarded parts of the later instruction of Jewish believers.††

* ACTS x. 15. 28. xi. 3—18.

† ACTS xi. 2, 3.

‡ ACTS xxi. 20—25. 28,—9.

§ GAL. ii. 11—14.

|| EPH. i. 10.

¶ EPH. iii. 3—6 *Griesbach's* emendation requires *was* to be substituted for *he* in the first clause.

If any should be ready to think that in these pages too much is made of brief expressions by Paul in his letters, and of his silence on certain topics in some of them, I would request such a reader to notice here the attention he expected to be given to a very brief but significant passage. His words were intended to be well weighed; as he himself, with a penetrating diligence, explored the meaning of brief expressions in the Ancient Scriptures. HEB. iv. 7. vii. 2. &c.

** See *p.* 349.

†† With reference to the Epistle to the Hebrews, the late Dr. Arnold, of Rugby, remarks, "The "perfection" of which the writer speaks as opposed to "the principles or the elementary doctrine of Christ, is an understanding that "the law, its priesthood, and its sacrifices were no longer necessary, inasmuch

It is also worth while to remark the great use he makes of the Sacred Writings of the Jews, in teaching all these principles. This, in the instruction of Gentiles, has been noticed already; * for the other case it is sufficient to refer to Acts *The Old Scriptures referred to* xiii. 46, 47. (see xv. 14—17.) *with remarkable frequency.* and to Rom. xv. 8—12. where he quotes passage after passage, predicting the future incorporation of Gentile believers with the Spiritual Israel. Even on a subject well known, and matter of recent testimony, if there was a scripture that could be quoted, instead of appealing to the living witnesses, he cites the ancient scripture. Thus when he adduces the Saviour's voluntary submission to reproach, as an example to the Roman Christians, of benevolent self-denial, it is in these words: *'For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me: For what things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.'* † Thus is he ever intent on verifying the declaration he made to Agrippa, of his *'saying none other things than those which the prophets and Moses did say should come; that Christ should suffer,'* &c. &c. ‡ Observe also the prominence he gives to the mention of the ancient Scriptures in the following passage, removed by *Griesbach* from the close of the whole Epistle to the Romans, to the close of the *fourteenth chapter*. They are not merely vouchers to be explored for confirmation of the Gospel, but the ready instruments of its publication; which was not merely *according to*, but *BY* them. § *'Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation*

"as Christ, by his eternal priesthood and one sacrifice, had done effectually "that work which they could but typically foreshadow." (Fragment on the Church. 1845. p. 55.) By this maxim he interprets PHIL. iii. 15. and adds, a page after, "It may be safely said, that whatever we find in the New Testament, as to a gradual communication of Christian truth, relates to this one point: that the disciples were to be led on gently to a full sense of the unimportance of the ceremonies of the Jewish law. Christianity was given complete, as to its own truths, from the beginning of the gospel: but the absolute sufficiency of these truths, and the needlessness of any other system as joined with them, was to be learned only by degrees; and, unhappily, it "never was learned fully." (*Fragment, p. 57.*)

Such was the view of this luminous and ardent thinker; the partial mistake in which may readily be excused, in a *'fragment,'* never published by himself. I thought the passage worth copying here, both for the large measure of truth it contains, and to show that other minds, beside my own, have been led to commence the inquiry concerning the order of Apostolick instruction.

* pp. 376. 387,—8. 393. 400. † Rom. xv. 3, 4. Ps. lxxix. 9.

‡ Acts xxvi. 22, 23. § Compare Acts x. 43. 1 Cor. xv. 3, 4.

of the mystery, which was kept secret since the world began, but now is made manifest, and BY THE SCRIPTURES OF THE PROPHETS, according to the commandment of the everlasting God, MADE KNOWN TO ALL NATIONS for the obedience of faith: to God only wise, [be] glory through Jesus Christ for ever. Amen.'

Several subsidiary topicks remain to be noticed in the next section. The present may be concluded with an extract from Dr. Smith's Scripture Testimony, which partly coincides with the views disclosed *Gradual method of Divine here. "This principle of progres-*
revelation acknowledged. "sion in the æconomy of revelation
"appears, also, to have been acted upon by Divine Wisdom in rela-
*"tion to the apostles themselves. * * * * They, like other men,*
"lived under a conscious obligation to employ meditation, prayer, and
"all the discursive means in their power, for the attainment of divine
"knowledge; and they were animated to this duty, by the assurance
"that "the Holy Spirit would lead them into all truth." Among these
"means, the study of the Jewish sacred books, which so largely con-
"tained "the testimony of Jesus," must have held a principal rank.*
"Hence, the whole revelation of the Christian System was given by
"an advancing process. It cannot, therefore, be a matter of surprise,
"that the doctrine concerning the person of the Messiah was developed
"gradually, and that its clearest manifestation is to be found in the
"latest written books of the New Testament."† The fact of various
degrees of explicitness in delivering this doctrine is here acknowledged,
and the smallest degree of it is attributed to those which have been
classed in this Section as Rudimental Epistles: for these five were all
written before any of the others. Whether this fact is to be ascribed
to the progress of the Apostle's own mind,‡ or to his considerate
regard to the attainments and wants of those whom he addressed, or
to both together, is a question which need not be further discussed
here. For my own part, I greatly prefer the second of these solutions.

* *Rev. xix. 10.* † *Scr. Test. II. 415.-6.*

‡ It is one objection to this, that the Second Epistle to the Corinthians was written only a few weeks before that to the Romans: (compare 2 Cor. ix. 1-7 with Rom. xv. 26-28.) yet the explicitness with which the deity of the Redeemer is taught in the latter is greatly beyond what is found in the former; but not beyond what we find in the early teaching of Paul to *Jews.* pp. 342-344.

SECTION XIV. *Other Topicks introduced in the preceding arguments, confirmed by the Apostolick Writings.*

Having in preceding sections traced the word *Christ* throughout the Old Testament, and in many places of the New, to show that it was anciently used as a divine title, it remains to notice some confirmations in the Apostolick writings, of several arguments adduced in support of that position.

That in the age of inspiration, the God and Father of our Lord Jesus Christ, was contemplated as residing in a glorious region far above the visible heavens, the principal *Heavenly dwelling* scene of his manifestation, although his *of the Father.* actual presence fills and surrounds all things, is a truth so very obvious to the readers of the New Testament, that formal proof need not be offered here.* It is worthy of remark, however, that in the Rudimental Epistles, (addressed to converts imperfectly acquainted with the Scriptures, and with the Jews, but habituated to contemplate Jesus their ascended Lord); in the few places where it is alluded to at all, it is chiefly in connexion with the glorified Redeemer, that we find mentioned this Celestial Presence of his Divine Father.† In the Perfective Epistles, on the other hand, the readers of which were acquainted with the ancient Law, and with the still existing temple at Jerusalem, the mention of the heavenly sanctuary more frequently bears an evident allusion to the holy places on earth.‡ The correspondence between the lower and the superiour sanctuary is exhibited with particular fulness in the Epistle to the Hebrews,§ and is very frequently in-

* It has been proved, in reference to the *Messianick* period, in *pp.* 316—320; in *p.* 316, *n.* †, are references to pages where this is traced in former times.

† 1 THESS. i. 10. iv. 16. 2 THESS. i. 7. 1 COR. xv. 47. 2 COR. v. 1. GAL. iv. 26.

‡ Allusions of this kind, more or less distinct, may be seen in ROM. viii. 34. x. 6. COL. i. 5. 20. iii. 1, 2. iv. 1. EPH. i. 3, 10, 20. ii. 6. iii. 10, 15. iv. 8—10. vi. 9. PHIL. ii. 9, 10. iii. 20. Also in 2 TIM. iv. 18. 1 PET. i. 4, 12. iii. 22. 2 PET. i. 18.

§ HEB. i. 3. iv. 14, 16. vii. 26. viii. 1, 2, 5. ix. 8, 12. 23, 24. xi. 10, 16. xii. 22, 23, 25.

timated in the Book of Revelation.* Both were written for persons who had passed beyond the rudimental stages of Christian instruction.

As in several other topicks,† so in this of the scene of JEHOVAH'S celestial Presence and manifestation, a gradation in the ideas of *Anciently thought* successive generations of his worshippers, *to be near.* may be distinctly traced. Omitting here the allusions to this subject in the lives of the Patriarchs,‡ and the book of Job,§ where elevated thoughts and sublime contemplations are indicated, we find the populace of Israel in the time of Moses were allowed to think of this celestial palace as at no great distance above them. When the Supreme Ruler manifested his presence in fire on the top of Sinai, he is said to have spoken to them from heaven;|| and the tabernacle, which was constructed after the pattern that was showed to Moses upon that mountain, is *therefore* said to have been an 'example and shadow' and elsewhere a 'pattern of things in the heavens.'¶ It is true, the announcement was, '*Jehovah will come down in the sight of all the people upon mount Sinai*:'*** and yet they might not think the heavenly sanctuary very far above it. Persons who knew scarcely anything of the earth's surface beyond Egypt, Palestine, perhaps Mesopotamia, and the Arabian desert, and who had no acquaintance with the real size and distance of the sun, moon, and stars, would not be apt to ascribe to the Divine palace any great height above them, while dwelling in a camp extending over not more than six or seven

* REV. iii. 12, 21. iv. 2, 5. vi. 9. vii. 9, 11, 15. viii. 2-4. ix. 13, (xi. 1, 2.) xi. 19. xii. 5. xiii. 6. xiv. 1, 3, 15, 17, 18. xv. 5, 8. xvi. 1, 11, 17. xix. 1, 4. xxi. 2, 3, 10.

† Some particulars of this gradation have been alluded to in pp. 2. 13-16, 56, 57. 63,-4. 101,-2. 174,-5. 313-315. Many valuable notices of it occur in Dr. Knapp's *Lectures on Christian Theology*, (see p. 320. n. t.) specimens of which may be seen in Ward's edition, pp. 36. 41. 58. 68. 69. 82. 95. 103. &c. &c. Also in another recent Transatlantick publication, it is exhibited in some very interesting and important points of view. The title is '*Philosophy of the Plan of Salvation. A book for the times. By an American Citizen.*' It has been republished by the Religious Tract Society, in their monthly series, at the small price of 6d. or 10d. Without meaning to express approbation of every sentiment, I may record the pleasure with which I have read it, and may recommend it to others, as containing truths fully according with this Essay, though the topicks are different, and contributing greatly to furnish a correct view of the Mosaick dispensation.

‡ GEN. xiv. 22. xix. 24. xxi. 17. p. 59. n. §§. &c. &c.

§ JOB. iii. 4. xxii. 12-14. xxv. xxvi. 9. &c.

|| EXOD. xix. 20. xx. 22. ¶ HEB. viii. 5. ix. 23. p. 15.

** EXOD. xix. 11. pp. 81-83 (for 73-75).

square miles. The case was altered when the homesteads of Israel were spread over a noble country more than a hundred miles in length: and with the progress of their knowledge of the earth's surface and of the heavenly luminaries, their notion also of the height of Jehovah's glorious palace, would naturally advance.* Without staying to notice here the less obvious indications of this advance, which have been passed over in our review of Old Testament times, we may attend to a remarkable instance of it, recorded by one of the latest of the prophets.

Daniel in Babylon was keeping a day of private, yet solemn fasting and supplication: from early morning till the middle of the afternoon, he continues his confessions and prayers. His *Angelick visit* statement is, '*Whiles I [was] speaking in prayer, to Daniel. even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*'† Thus one of the most vigorous of the angels, filled with zealous and untiring activity, flying with the speed of the swiftest birds, or of the lightning, is nearly a whole day in descending from the heavenly sanctuary to the earth. His words are '*At the beginning of thy supplications the commandment came forth, and I am come to show thee:*'‡——Thus was strikingly taught the immeasurable height of Jehovah's celestial mansion; and the incident would give new emphasis to the divine words, '*I dwell in the HIGH and holy place.*' §

A similar circumstance is recorded in the New Testament. The Angel that visited Cornelius on his day of solemn fasting, did not reach him until the ninth hour, or three in the *Angelick visit* afternoon.|| But the sublime effect of this *to Cornelius.* circumstance in the apostolick age, would be far exceeded by Paul's

* The Israelites are not the only people in whom such a gradation of ideas concerning the Divine Residence may be traced. The literature of Greece exhibits a similar gradation. In '*C. G. Heynii Excursus in Homerum,*' *Ex.* viii. *De Olympo Homeric*, that accomplished scholar shows that the residence of Jupiter and the other deities, was at first supposed to be on the summit of the mountain Olympus, in Macedonia; then, in the cloudy region of the sky above the mountain;—and at length, after Homer's time, forgetting the idea of a mountain altogether, they placed the Divine Residence in the highest ether, ('in summo aethere') in heaven; a height from which the divinities looked down upon the stars, moon, and sun, beneath their feet.

This is one of the instances in which may be seen the adaptation of the successive portions of the Ancient Scriptures to the advancing powers of thought, and the enlarged ideas of mankind. See p. 382.

† DAN. ix. 21.

‡ DAN. ix. 23.

§ ISA. lvii. 15.

|| ACTS x. 30.

declaration concerning Jesus that he hath '*ascended up FAR ABOVE ALL heavens,*'*—above the aerial, above the starry heavens, and above the
Immense distance of highest of angelick abodes. Modern
the heavenly Temple. astronomy, again, has added still more
 emphasis to these words. Great as are the unimaginable distances from which comes to us the light of the fixed stars, Jesus dwells above them all; yet feels instantaneous and unintermitting sympathy with his suffering people below.

Another curious fact which cannot be enlarged on here, is, that *before* the apostolick period, the place of the dead, the region of de-
The place of parted souls, both holy and impure, was
departed souls. understood to be beneath the surface of this
 habitable earth.† But during the apostolick period, the souls of the pious were acknowledged to be where Jesus is. The heavenly Jerusalem contains '*the spirits of just men made perfect,*' '*absent from the body,...present with the Lord.*'‡

* EPH. iv. 10.

† *Bp. Lowth* in his *Lectures on the Sacred Poetry of the Hebrews*. (Lect. vii.) and *Dr. Geo. Campbell* in one of his *Preliminary Dissertations* prefixed to his *Version of the Four Gospels*, have shown the ideas of the Israelites, and other ancient nations concerning *Hades*, or the place of departed souls. *Bp. L.* also has introduced a brief view of this subject in his notes on *ISAIAH*, chap. xiii. and xiv.

‡ *HEB.* xii. 23. 2 *Con.* v. 8. — It is remarkable that in the *third century*, this animating view of the state of departed believers was in some measure lost, and the old ideas restored. *Novatian* in the close of his enumeration of the various portions of God's creation, says, "Namque quæ infra terram jacent, neque ipsa sunt digestis et ordinatis potestatibus vacua. Locus enim est quorum animæ impiorumque ducuntur, futuri judicii præjudicia sentientes." Thus englished: "Even the regions which lie beneath the earth, are not without a regular distribution and subordination of powers. For there is a place, whither the souls of the pious, and of the impious are conducted, anticipating their sentence in the future judgment." *Near the close of chapter i.*

In the '*History of the Apostles' Creed, with Critical Observations on its several Articles,*' by Sir Peter, afterward Lord King, nearly 100 pages are occupied by an elaborate dissertation on the clause, '*He descended into hell.*' The author gives many extracts from the Christian Fathers, and some from the ancient Classick authors, showing their ideas of the mysterious region of departed souls, or *Hades*. The general sum of their opinions he thus expresses in one place: "The Fathers....generally maintained....That as after death "the bodies of the faithful remained in the grave, so their souls continued in "Hell," [that is, in *Hades*,] "till the general resurrection-day, when their "happiness should be completed and perfected in the highest heavens." 3rd *Edit.* 1711. pp. 220,—1.

He several times refers to the sentence above copied from *Novatian*; and in one place (*p.* 232.) remarks, I know not on what authority, that by "*infra terram*" '*beneath the earth,*' he and others "understood the *Southern Hemisphere!*"

To the ancient Oracular Presence of Jehovah, there are several distinct references in the apostolick writings; especially in two remarkable passages by Paul, which it may be of use to exhibit along with the words of the Old Testament quoted or alluded to, in parallel columns.

Exod. xxix. 42—46. <i>This shall be a continual</i>	2 Cor. vi. 16—18.
burnt offering throughout your generations, <i>at</i> the	And what agreement
door of the tabernacle of the congregation before	hath the temple of
Jehovah: where I will meet you, to speak there unto	God with idols? for
thee. (43) And there I will meet with the children	ye are the temple of
of Israel, and the <i>tabernacle</i> [margin <i>Israel</i>] [Booth-	the living God; as
royd <i>the place</i>] shall be sanctified by my glory. (44)	God hath said, I will
And I will sanctify the tabernacle of the congre-	dwell in them, and
gation and the altar: I will sanctify also both Aaron	walk in <i>them</i> ; and
and his sons, to minister to me in the priest's office.	I will be their God,
(45) And I will dwell among the children of Israel,	and they shall be
and will be their God. (46) And they shall know	my people. (17)
that I <i>am</i> Jehovah their God, that brought them	Wherefore come out
forth out of the land of Egypt, that I may dwell	from among them,
among them: I <i>am</i> Jehovah their God.	and be ye separate,
LEV. xxvi. 12. And I will walk among you, and	saith the Lord, and
will be your God; and ye shall be my people.	touch not the un-
ISA. lii. 11. Départ ye &c.	clean <i>thing</i> ; and I
Exod. iv. 22.—Israel <i>is</i> my son, <i>even</i> my firstborn.	will receive you,
DEUT. xiv. 1. Ye <i>are</i> the children of Jehovah	(18) and will be a
your God:—	Father unto you,
ISA. lvi. 5.—a place and a name better than of	and ye shall be my
sons and of daughters:—	sons and daughters,
JER. xxxi. 9.—I am a father to Israel, and	saith the Lord Al-
Ephraim <i>is</i> my firstborn.	mighty.

The divine presence in the camp of Israel in the time of Moses, mentioned in the first of these extracts, is compared by the Apostle to the divine inhabitation of the souls *The Divine Presence under* of believers;* and the former, which *the O. T. and N. T.* was evidenced to the senses of mankind by visible tokens,† is employed to cherish belief in the other, which is more secret and inscrutable.

* A similar application of the Divine words in LEV. xi. 44. xix. 2. xx. 7. is made by another Apostle. 1 PETER i. 16.

† p. 91 (for 83).

(Appeal, &c., p. 601.)

Here a momentary difficulty is felt. The spiritual inhabitation is ascribed by Paul to the Divine Father, operating by his Spirit: the words he quotes were uttered, according to this Essay, by the Divine Angel. Let us see if the difficulty will not quickly vanish. (1) That Angel is JEHOVAH: and because JEHOVAH IS ONE,* the *Supreme Ruler*, as well as the Almighty *Angel* was manifested to Israel. Since they are ONE, the manifestation of the Angel was the manifestation of his Superiour also; regarded probably as near them in the heaven immediately above their camp; † and (2) as present also in the hearts of numbers whom he sanctified by his gracious influences.‡ Thus, by the manifested presence of the Supreme Ruler, as well as of his Un-created Angel, was the host of Israel consecrated of old. Again, (3) the ancient Oracular Presence was the Object of Israel's adoration, and to this the most solemn of all the services of the high priest were presented.§ What that Presence was to the assembled nation, that the '*Majesty on high*' || is to those who approach the throne of grace by our '*great high priest...passed into the heavens.*'¶ Hence both** because that visible Presence was a type or sign of the future benign manifestation of the Divine Father in the gospel,—(1) because that ancient Presence was through his indissoluble union with the Second Person a manifestation also of the First,—and (2) because a spiritual inhabitation, in an inferiour degree of privilege, was enjoyed of old, and was virtually promised to Israel in the words which secured to them the Oracular Presence, †† the Apostle rightly uses what the Deity said at Sinai, to express the privileges and honours of Christian believers. Any one of these solutions of the momentary difficulty may perhaps be sufficient; and as there is no contrariety among them, they may have been united in the Apostle's mind.

This topic of the Divine inhabitation of believers, and that each is in consequence a temple of the Deity, is several times introduced in the First Epistle to the Corinthians. It is also found in the Perfective Epistles. But there is this difference. In the Rudimental instructions, it is the

* DEUT. vi. 4. p. 85 (for 77). JOHN xiv. 9—11. † p. 418. ‡ ISA. lvii. 15.
§ LEV. xvi. 2, 3—19. HEB. ix. 7—12. || HEB. i. 3. ¶ HEB. iv. 14.

** In this briefer repetition of the three solutions, that which was last mentioned is placed first, as being now in the reader's mind. The other two are denoted by the figures.

†† EXOD. xxv. 22. compared with EXOD. xxiii. 20—23. and ISA. lv. 10, 11. See also NEH. ix. 19, 20.

Divine *Spirit* that is mentioned more particularly as actually dwelling in the soul; * in the Perfective, it is *Christ*. † The truth is, no doubt, that Father, Son, and Spirit, ineffably ONE, dwell in the soul of the believer: ‡ but this truth was not all told at once. To consecrate a place, and make it a *temple*, the inhabitant must be *divine*. While the divinity of Jesus was unknown, or perceived only by glimpses, the Holy Spirit was spoken of as the Indwelling Deity. When that Jesus is divine had been solidly proved, and had been acknowledged, the Apostle's petition was, as he writes to the Ephesians, '*That CHRIST may dwell in your hearts by faith.*' § In order to this, however, they needed to '*be strengthened with might by his Spirit in the inner man.*' || Thus to the rudest converts were taught from the first the *personality* of the Son, and the *divinity* of the Spirit. By degrees the full belief of divinity was added in the former case, and of personality in the latter; so that every believer who had advanced beyond the rudimental instruction, ¶ firmly held each of these to be A DIVINE PERSON.

The other passage is Paul's quotation in his letter to the Ephesians, from Ps. lxxviii, whereon some remarks were made in the close of *Section iii*,** and in *Section viii*,†† which the reader is requested to review, and combine with what follows here. The corresponding portions of the Psalm and the Epistle are these.

PS. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea for the rebellious also, that the LORD God [Heb. Jah Elohim] might dwell among them.	EPH. iv. 8—11. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some, apostles; &c. &c.
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* 1 COR. iii. 16, 17. vi. 19.

† EPH. iii. 17—19. PHIL. iv. 13. COL. i. 27. — The three passages 2 COR. vi. 16. xiii. 5. GAL. iv. 19. as they have an intermediate place in the course, have also an intermediate character.

‡ JOHN xiv. 16—18. 23. See also p. 140. n. †. § EPH. iii. 17. || EPH. iii. 16.

¶ There is also another mark of progress in the application of the image of a Temple, with its Indwelling Divinity. In the Rudimental instructions every individual believer is described as such a temple, while little or nothing is said of their conjunction in one edifice. In the Perfective teaching, the idea of their all forming one temple is made prominent. n. *. EPH. ii. 19—22.

** pp. 24,—5.

†† pp. 87*, 89*.

Some may be disposed to treat this part of the Psalm as a direct prediction of the Incarnate Messiah, and to confine it exclusively to that subject. That the Apostle was right in his application of *Grounds of Paul's quotation of Ps. lxxviii. 18.* these versicles, I unhesitatingly and reverently believe; but this prevents not my regarding them as, in their original application, an address to the Oracular Presence, or my accounting this fact to have been a part, at least, of Paul's reason for applying them to the ascended Redeemer. While the Ark was in obscurity, that Presence had been undervalued, and by many forgotten:* by the piety of David,† and with the express sanction of Heaven,‡ the Ark was to be restored to publick honour; the Divine Presence which had accompanied it of old, was scripturally believed to accompany it still:§ JAH JEHOVAH|| was himself among them. A monarch in the prime of manhood, admired by his subjects as a poet and a hero, and revered as a holy prophet, *Exciting and absorbing circumstances in the procession with the Ark.* superintended the festive procession.¶ The heads of families from every distant tribe, and from the neighbourhood the master of every household, and many besides, either walked in the procession, or were its awed and delighted spectators.** The sacred Ark, borne by white robed priests, and covered by folds of rich drapery,†† is advanced into publick view; the blood of sacrificial victims is shed,‡‡ and their bodies burned on rustick altars,§§ in adoration of the present Deity.§ The Levites, along with the clangour of trumpets and other instruments raise the sacred song, 'Let God arise, let his enemies be scattered: ' |||| the journeyings of Israel with the manifestations of JAH in the wilderness, and the triumphs of Israel in Palestine in past centuries, would crowd on their recollection: their own present exposure to numerous enemies,¶¶ and their confidence in their Almighty Protector, now returned as

* 1 SAM. vii. 2. 1 CHRON. xiii. 3. p. 86*. n. §. † pp. 16. 92 (for 84), 85*.

‡ Ps. cxxxii. 13—18. § 2 SAM. vi. 5, 14, 16, 17, 21.

|| ISA. xii. 2. xxvi. 4.—Ps. lxxviii. 4. 18.

¶ 2 SAM. vi. 12. 1 CHRON. xv. 25.

** 2 SAM. vi. 15. 19. 1 CHRON. xv. 25, 28. †† NUM. iv. 5, 6.

‡‡ 2 SAM. vi. 13. 1 CHRON. xv. 26. §§ EXOD. xx. 24, 25.

|||| NUM. x. 35. Ps. lxxviii. 1. 2 SAM. vi. 15. 1 CHRON. xv. 28.

¶¶ 2 SAM. v. 17. viii. 1--14. 1 CHRON. xiv. 8. xviii. Ps. ii. 1—3. pp. 24. 87*—89*.

*Captain of the host of JEHOVAH,** exalt their bravery. The monarch leaping and dancing with transport,† the people shouting in festive acclamation,‡ and the Levites occupied with their musick,§ cannot, any of them, be supposed to have been absorbed in meditation on the future incarnation of JAH, his sufferings, burial, resurrection, and ascension. In the solitude and silence of the closet, or of a mountain height, a few contemplative minds, perhaps, might reach these distant and elevated topics:|| but in the throng of a *Original in-*
national procession, and the shouts of anticipated *terpretation.*
triumph,¶ I see not how any could extend his prospects so far, or could sufficiently withdraw his mind from passing scenes, and from the unspeakably glorious, though invisible Presence, that was the Object of assured popular belief, and solemn adoration.

What were the precise ideas with which they sung '*Thou hast ascended on high,*' &c.,** it may be easy to guess, but not to prove: I cannot, however, doubt that the Object of thought contemplated in their use of the word *Thou*, was He who had for ages manifested himself by the Oracular Presence, and whose returning manifestation they now hailed by an outbreak of loyal acclamations.

But whatever the people actually thought, or the Holy Ghost intended them to think, in the original use of the versicles above quoted, that Omniscient Spirit designed that to the *Apostolick*
pious of the Apostolick age, and of our own, *interpretation.*
they should convey the vivid thought of Jesus ascending to the third heaven, the "Jerusalem above,"†† and procuring of his Father there, blessings of infinite value for men on earth.‡‡ As the restoration of the Ark, and the renewal of the Oracular Presence were to the ancient church facts of the most auspicious character, so to the Christian community was the ascension of Jesus. And the words which originally denoted the former events, are used with yet more striking propriety to celebrate the latter.

The Shekinah is mentioned once in the New Testament, in a direct manner, under the name *Glory*, in ROM. ix. 4. '*Who are*

* JOSH. v. 14. pp. 87, 88 (*for* 79, 80). 85*, 86*.

† 2 SAM. vi. 14, 16.

‡ 2 SAM. vi. 15.

§ 1 CHRON. xv. 27, 28.

|| ACTS ii. 30, 31.

¶ Ps. lxxviii. 29—32. p. 89*.

** Ps. lxxviii. 18. p. 423.

†† GAL. iv. 26.

‡‡ JOHN xiv. 16. xvi. 7.

Israelites; to whom [pertaineth] the adoption and the GLORY, and the covenants,' &c. &c.* This also is probably the meaning of the word in HEB. ix. 5.—'cherubim of glory shadowing the mercy-seat.' A

'Wisdom' and 'glory' reference to it also seems to be included

in 1 COR. ii. 6—8. in the title 'Lord of glory,' as employed by

Paul in the following passage. *'Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, [even] the hidden [wisdom] which God ordained before the world unto our glory : which none of the princes of this world knew ; for had they known [it,] they would not have crucified the Lord of glory.'*† It has been shown in the last Section that among the "perfect," Paul freely spake of the absolute divinity of the Lord Jesus, but not among the recent or immature converts from heathenism; ‡ and all the characters he gives of it in the context clearly agree with the supposition that this doctrine and the truths closely related to it, constituted the '*wisdom*' Paul intended here. Had the potentates who condemned Jesus to die, known and believed his divine majesty, it is not conceivable that they would have dared to sentence him: their ignorance of this truth is manifest from their whole conduct,§ and from the similar case of Saul of Tarsus,|| then, or shortly after, a student in Jerusalem.¶ The sublime doctrine that in the Eternal Essence there are three Persons, one of whom at length became incarnate, might not unaptly be called *wisdom*.** It had long been half revealed, half concealed, under the language of the Jewish Scriptures, and the forms and shadows of the Levitical economy. It was, therefore, '*the wisdom of God in a mystery*,' or secret, '*the hidden wisdom*.'†† It was to the honour of the Apostle, and of the Christians whom he was conducting onward to a mature belief, to be the recipients and depositaries of this knowledge, and to exhibit its practical fruits. These valuable attainments had been designed by God from the first: it is added, therefore, — '*which God*

* There appears also to be an allusion of the most direct kind to the ancient Shekinah, in REV. xv. 8, where the apostle, describing a scene in heaven, says, *'And the temple was filled with smoke from the GLORY of God, and from his power.'* Compare 1 KINGS viii. 10, 11. pp. 95, 96.

† 1 COR. ii. 6—8.

‡ pp. 359, &c. 374, &c. &c.

§ It was also confessed by an inspired apostle. ACTS iii. 17.

|| ACTS xxvi. 9. 1 TIM. i. 13.

¶ ACTS vii. 58. viii. 1. ix. 1. xxii. 3.

** 1 COR. ii. 6, 7.—On this word some remarks will be made in a following page of this Section.

†† v. 7.

*ordained before the world unto our glory.'** It was also wisdom of which dangerous imitations had gone abroad in the world, in the philosophy of Plato, and of the Persian and Alexandrian† theologues; which philosophy, it is possible, some of the Corinthian converts might suppose that Paul had partially adopted, from accounts they heard of his instructions in other places; in the cities, perhaps, of Asia Minor.‡ He tells them it was not this, nor any system of human speculation, '*not the wisdom of this world, nor of the princes of this world that come to nought*,'§ which he had taught to converts more advanced than themselves, but a system of truth contained (though not displayed in the most obvious manner) in the Inspired Scripture, but little known at that time among men, '*the wisdom of God in a mystery*.'|| In this system of truth, (coinciding in a great degree it is believed, with that which is deduced from the Scripture in this Essay,) the distinct personality and full divinity of the Almighty Angel, the Son of God, were the principal part. His manifestation by the Shekinah had a very important place in it; and as the familiar name *The ancient* for that visible radiance was '*the glory*,' it is *visible glory*, highly probable, if not certain, that Paul had respect to this when he called him here, '*the Lord of glory*.'¶

Very probably, also, there is a reference to the Shekinah, in the word *glory* in JAMES ii. 1., where the word *Lord* has been, with evident propriety, inserted by the translators. And when Stephen said, '*The God of glory appeared unto our father Abraham*,'** his audience would easily understand him to refer to the visible radiance of ancient divine manifestations.

If all these supposed references to the Shekinah should be doubted or denied, except the first, which none will controvert, that one is sufficient to show that Paul paid more regard to this ancient distinction of Israel, than Philo or Josephus, who never mentioned it at all.†† And its presence in his writings contrasted with its absence from theirs, is to be ascribed to his regard for truth, and for its great depository the Scripture; not to any national prejudices in himself or his countrymen. Such regard as he gave it is therefore the more binding upon us.

* v. 7. † pp. 243—254. 294—296.

‡ There was much intercourse between Corinth and Ephesus, where the Gospel had remarkably prevailed. Acts xix. 20. See also Acts xviii. 24—28.

§ 1 Cor. ii. 6. || v. 7. ¶ v. 8. ** Acts vii. 2.

†† pp. 257. n. ¶. 275. n. ¶.

It was remarked in a former section* that in David's time the relation of the Second Divine Person to his nation Israel, was first celebrated under the emblem of *Conjugal relation between the Deity and Jerusalem.* marriage, in Ps. xlv. where the newly conquered city, Jerusalem, enlarged, adorned, and frequented by all the "tribes of Jah"† at the solemn festivals, was the bride, and the Son of God the bridegroom. This view of that Psalm, and of subsequent scriptures of the same character, receives confirmation from some remarkable passages of the New Testament. In GAL. iv. 26. '*Jerusalem which is above*' is called '*the mother*' of christian believers. And to this Superiour Jerusalem, is applied in the next words of the apostle, a passage of Isaiah‡ which evidently denoted, in its original sense, the Jerusalem on earth, or perhaps the Jewish ecclesiastical state. For in the context she is spoken of as being divorced, grieved and desolate;§ terms which can never be applicable to the heavenly Jerusalem. Afterward she is said to be comforted with the presence and kindness of her husband, and blessed with a numerous progeny.|| That the spouse of the Divine Bridegroom is Jerusalem, is sufficiently apparent; once the earthly Jerusalem, afterward '*Jerusalem which is above.*'

Also, when the future glory of the Church was to be exhibited to John in the Apocalypse, under the emblem of a new and wonderfully extensive and splendid Jerusalem, the angel's invitation to the apostle *The New Jerusalem.* was in these words, '*Come hither, I will show thee the bride, the Lamb's wife.*'¶ And the near approach of the festive occasion was celebrated in heaven by the song, '*The marriage of the Lamb is come, and his wife hath made herself ready.*** What John beheld after that invitation was '*that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.*'†† Without staying here to discuss any of the differing interpretations of the prophecy, this is sufficiently apparent, that the new Jerusalem is the bride of the Redeemer. And as throughout the book there is carefully preserved a correspondence of the heavenly objects with the earthly Temple, its courts, and oracle;‡‡ and with the city, and land of Israel,§§ we have good reason to recognise this particular

* pp. 92*, n. †. 93. † Ps. cxii. 4. ‡ Isa. liv. 1. GAL. iv. 27.

§ vv. 1, 4, 6, 7. || vv. 5, 7—10. 13. ¶ Rev. xxi. 9.

** Rev. xix. 7. †† Rev. xxi. 10.

‡‡ Rev. iv. 5. vi. 9. viii. 3, 4. xi. 1, 2. 19. xv. 2, 5, 8. &c.

§§ Rev. xiv. 1. xx. 9. &c.

also as a part of that correspondence, and to acknowledge the bridal character of Jerusalem under the old economy.

There have been already two remarkable periods, and there is at hand another, in which, by the Son of God manifesting his presence with his people, in a greater degree than *Three periods of* ever before, and his most condescending *matrimonial joy.* and affectionate regard, their joy exceeds all former experience. Each of these periods is represented in Scripture under the emblem of a royal marriage. One was the age of David and Solomon; the second that of Jesus and his Apostles; the third is to be the fall of Antichrist, and the ingathering of the Jews along with the "fulness of the Gentiles." The first is celebrated in Ps. xlv;* the second in some memorable sayings of the Lord,† and his forerunner John,‡ wherein He is called the Bridegroom of the Church, and in several paragraphs of the Apostolick writings;§ and the third in the prophecies of Isaiah|| and the Apocalypse.¶

The strongly figurative representation of the impending manifestation of the Mediatorial Sovereign, in REV. xix. 11—16, was preceded by heavenly anthems, in which the word Alleluia, *The divine* not found elsewhere in the New Testament, *name JAH.* occurs no less than *four* times.** It is the Greek form of the compound Hebrew word, HALLELU-JAH, *Praise ye JAH.* The name Jah has been shown in a long *Note* to a preceding *Section*,†† to belong especially to the Son of God; and it is some confirmation of this, that the joy of the Church in the immediate prospect of this most glorious and triumphant manifestation of the Son, is expressed in that ancient word of triumph in which this name is celebrated. This manifest-

* pp. 92*, 93. 428.

† MATT. ix. 15. M. ii. 19, 20. L. v. 34, 35. MATT. xxii. 1—10. xxv. 1—13.

‡ JOHN iii. 29.

§ 2 COR. xi. 2. EPH. v. 22—33. It is worthy of notice that the only mention of this conjugal relation between Christ and the Church, in the *Rudimental* Epistles, is the very brief one in 2 Cor. xi. 2. In writing to the Ephesians, who were spiritual Christians, he dwells on the theme with a freeness and expansion of thought not seen in the other case. The reason may possibly be that among gentiles newly reclaimed from the licentiousness of the heathen, purity of manners and of thought had to be established by the influence of other truths, before this could have a suitable reception. See 1 THESS. iv. 3—8. 1 COR. v. 1, 9—13. vi. 9, 10, 15—20. x. 8. GAL. (iv. 27.) v. 19—21.

|| ISA. xi. 4 (p. 388. *Appeal*, p. 114.) 5—9. liv. 1—10. lxi. 10. lxii. 1—5.

¶ REV. xix. 7. xxi. 2. &c. ** REV. xix. 1, 3, 4, 6. †† pp. 175—196.

(*Appeal*, &c., p. 609.)

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ation, and the titles borne in it by the Redeemer, have been noticed before in the Appeal, and this Essay, in places to which the reader is referred below,* and which he is requested to review.

One of those titles demands attention here. It is said in v. 13.—*'his name is called THE WORD OF GOD.'* That this was a well known *The Personal title,* designation of the Second Divine Person *'Word of God.'* when the Gospel by John was written, is palpably evident from its commencement. And if, as many suppose, the Apocalypse was published before the Gospel, the occurrence of the title here may partly account for the way in which he begins his Gospel with it, assuming it to be already well known to the reader. Indeed there appears to be Scriptural proof that it was current among the Christian and other Jews, long before either of these was written. For of that remarkable text, HEB. iv. 12.—*'THE WORD OF GOD is living and powerful,'* &c. &c., the interpretation which regards the Personal Logos as the subject of discourse throughout the sentence, may be supported by weighty arguments; † and the phrase was probably used in this sense, on one occasion, by the Redeemer himself. ‡ That it was already current among the Alexandrian Jews as a personal appellation, is sufficiently evident from the writings of Philo; § into the causes of which fact this is not the place to inquire. ||

In REV. xix. 13. the title *'The Word of God,'* appears to be used not merely for the purpose of showing that the Person manifested was Jesus, and not another; but, rather, to enhance the reader's impression of his glory and majesty. If so, it is most natural to understand the term as agreeing in sense with the important maxim announced only five or six lines before, *'The testimony of Jesus is the spirit of prophecy.'* ¶ Not only of the prophetick part, but of the whole of the Ancient Scripture, is the Divine Angel and Son, in one way or other,

* p. 194. Appeal, pp. 95. 115—117.

† Dr. John Owen says, "On the whole, I judge, — that the eternal word of God, or the *person of Christ*, is the subject here spoken of;" and subjoins his reasons. *Exposition, abridged by Dr. E. Williams, Vol. ii. p. 474.* I need not discuss the question here.

‡ JOHN x. 35. pp. 332—334. § pp. 244—248. 263—265.

|| A hint on this subject (which I have not hitherto found time to trace out, and am not likely to find it soon,) is given in p. 96. n. †. To the texts there referred to, I may add the following. DEUT. xii. 11. 1 KINGS viii. 16. 29. 2 CHRON. vi. 5. EZRA vi. 12. PS. liii. 9. lxxiv. 7. ISA. lx. 9. lxiii. 16, margin; JER x. 6. MICAH vi. 9. See also Parkhurst's *Hebrew Lexicon*, under the word *SheM*, and *Gesenius*.

¶ v. 10.

THE GREAT SUBJECT. And on this last occasion on which a visible manifestation of him is described, it was peculiarly proper that all that was written of him before in the volume, or, rather, series of volumes, should be distinctly appropriated, and the glory be claimed as his own.

If that extended view of the Saviour's manifested glory which this Essay points out as existing in the Scripture, should by the blessing of God on the labours of numerous advocates *Approaching tri-* of the truth, become speedily current in the *umph of the truth.* Christian world, that fact may, perhaps, hereafter be recognised as the fulfilment of the prediction implied in this clause. In the context is seen the Redeemer coming forth to the view of his people as the great Subject of the whole Bible, and the truth thus scripturally declared, vanquishing the various forms of error and sin. Such is the auspicious prospect now presented to the Church of God; in the attainment of which it will be an honour and an eternal joy, to have been called to perform any part of the labour, however humble.

On the title 'SON OF GOD,' that fruitful theme of theological research and controversy, many pages might be written here; but the unexpected size of this Essay demands *Two senses of the* brevity. As of the word 'CHRIST' there *title 'Son of God.'* were in common use two different senses, but both of them applicable to Jesus the Lord, and to none other;* so also of the title 'SON OF GOD,' we find in the New Testament a lower sense, in which Jesus was so called because he had no human father, and a higher, (occurring far more frequently,) in which he is acknowledged to be that very same Divine Person, who of old was manifested as THE SON. The Angel Gabriel's address to the virgin mother is a signal instance of the former; his words are *The name 'Son' grounded some-* express;—'therefore'—that *times on his miraculous conception.* is, because thy pregnancy shall be produced by a divine miracle, "THEREFORE"—or, as Dr. J. P. Smith renders it,—*'on which account the Holy Offspring shall be called THE SON OF GOD.'*† Attempts

* pp. 27—30. 32,—3.

† LUKE i. 35. *Scr. Test.* II. 50. (Book III. Chap. I. Capitule i.) 'Section 2. *Son of God, by human birth.*' The Section begins with these words: "Here it is manifest, that the production of the Messiah's human nature, by the immediate operation of God, is assigned as the reason of the appellation." See pp. 138,—9.

have been made, indeed, to avoid the force of this passage, and to show that both "SON OF GOD" in this clause, and "POWER OF THE HIGHEST" in the preceding, mean the Second Divine Person.* But the irreverent absurdity of those attempts is easily seen: they have utterly failed; the words are plain; and their import is acknowledged by an eminent scholar and divine, who is himself a believer in the doctrine of eternal generation; or, at least, a favourer of it.† The miraculous conception was ONE reason why Jesus was called *the Son of God*.

This meaning of that title may have been taught to Gentile converts before the other. The miracle, as well as the title, is recorded *Use of this lower meaning* in the Gospel by Luke,‡ addressed *of the appellation 'Son.'* to one whose name *Theophilus*§ indicates his Gentile extraction, and who had been instructed as a *catechumen* in the truths of Christianity. The places of this Gospel where the title occurs in the higher sense are few in number; || and, however plain they may be to us, they might not at first be so, nor intended to be so, to those whose instruction had not advanced beyond the stage indicated in the First Epistle to the Corinthians.¶ And further; it is probable that not even this reason for the title "SON" was known in the very earliest use of it by Gentile believers. The fact is not noticed in the Gospel by Mark, written for beginners; and we have no evidence that it was mentioned by Peter in his first interview with Cornelius and his friends.** Yet in that interview, these were baptized (if the common opinion†† be correct) with the form contained in the close of Matthew's Gospel, '*in the name*' or '*unto the name of the Father, AND OF THE SON, and of the Holy Ghost.*'‡‡ And it is certain that the Thessalonians, as soon as they '*turned to God from idols, to serve the living and true God,*' were taught '*to wait for HIS SON from heaven, whom he raised from the dead,*' &c.§§ The title "SON" was from the

* References to the pages of recent authors who have made such attempts may be seen in pp. 110, 138—140, 163.

† *Scr. Test.* III. 420,—1. *Appendix iv.* *Obs.* 1.

‡ LUKE i. 35. ii. 1—20. § LUKE. i. 3, 4.

|| The following, I believe, are all. LUKE iii. 22. iv (3, 9.) 41. viii. 28. ix. 35. x. 22, *thrice*; xxii. 70.

¶ pp. 392—395. ** p. 375. †† *Scr. Test.* III. 14—16.

‡‡ MATT. xxviii. 19. *Scr. Test.* II. 224. 222—225.

§§ 1 THESS. i. 9, 10. pp. 385,—6.

first in common use; but they might believe that some mysterious meaning was indicated, which they were afterward to learn; while all that was then plainly told them was, that Jesus was a man, '*anointed by God with the Holy Ghost and with power,*' whose numerous miracles were ascribed to the fact that *God was with him*. The immaculate conception seems not to have been taught, till some of the purifying effects of Christianity on the manners and minds of its recipients, had been realized.

Nor could that important fact when learnt, continue long to be regarded (if indeed it were ever regarded) as the sole ground of the title *Son of God*. The passages where it occurs — *Advance of the Gen-* in LUKE,* and the two in 1 Cor.† are *tile converts sought*. adapted to cherish the expectation of some further display of glory indicated by the appellation 'SON;' much in the same way, it may be presumed, wherein the oral instructions of Apostles and their fellow-labourers promoted the growth of Christian ideas and feelings in their converts. These had already obtained glimpses of his deity, as revealed of old, and connected them with his title *Christ*.‡ In subsequent portions of rudimental instruction, or when they were just rising into the class of Christians called '*spiritual*,'§ they were taught to use his somewhat less ancient title, *Son of God*, as more decisively indicating full divinity.|| It is not our present business to search out the wisdom of these proceedings, nor to consider whether any imitation of this plan is now possible, or obligatory; but simply to point out the facts as they may be found in Scripture; respecting which one may well wonder that it has not been done before.

Thus was Jesus called *Son of God*, partly because his human nature had been miraculously conceived, and much more because in his higher nature he had been called so, a *Eternal generation* thousand years earlier, in an inspired *not yet proved*. oracle. Yet if the thoughtful convert inquired, (as we know many did inquire,)—Why was that Divine Person anciently called the Son? was there any mysterious emanation or procession of the Second Person from the First shortly before the creation of the world, or from all eternity, which in David's time caused the appellation to be chosen and published to mortals?—a diligent and impartial investigation of

* p. 432. n. ||.

† 1 Cor. i. 9. xv. 28.

‡ pp. 392—394.

§ 1 Cor. iii. 1.

|| pp. 412,—3.

Scripture will discover that on this high subject, the Holy Book, the only source of knowledge on such points, is entirely silent. The passages which might seem to suggest, or to favour such an idea, when they are fully examined, yield it no support.* Those noble expressions, which Dr. J. P. Smith translates, "the Brightness of his glory, and the Exact Impression of his manner of existence,"† have, I believe, quite a different reference;‡ and the fact that this idea spread so extensively in the Christian Church in the second and third centuries, may be accounted for without supposing any inspired declaration of this doctrine.—Nevertheless, I do not affirm that the doctrine is false; as stated in the cautious manner of *Mr. Richard Treffry*, § I even incline to think it true; but I do not see that at present there is a satisfactory revelation of it.

There may be some fear lest persons who think it is sufficiently announced in Scripture, should rest on their old notions of Eternal Sonship, and should consequently examine carelessly, or not at all,

A name for the Sonship the proofs contained in this Essay,
declared in this Essay. of another kind of Sonship, entirely overlooked by the earnest defenders of the former, and equally, I apprehend by its opposers;—a Sonship partly denoting an office, but also denoting the eternal possession of the very nature and perfections of God, and revealed long before the incarnation, in the divine proceedings towards Israel. A name will be wanted for this idea. *Arkite Sonship* is not sufficiently sanctioned as English, nor dignified. *Ancient Economick*, or *Divine Economick* is better; the *Theocratick Sonship* perhaps best of all; which therefore, if I have occasion, I shall employ in the remainder of this treatise; meaning by the phrase, That Sonship which under the theocracy in the time of David, and afterward, was attributed in Scripture, and thence in popular apprehension, to Him who had previously been called the Angel or Representative of Jehovah. Yet perhaps another may find a better name.

The belief of either of these kinds of Sonship, does not appear to be incompatible with the belief of the other. One who holds the theocratick Sonship as true and important, is not hindered thereby

* They are examined at considerable length in the long NOTE appended to Section viii. pp. 102--164.

† *Ser. Test.* III. 293. In the Index, apparently by a happy afterthought, is inserted '*Effulgence* of his glory.'

‡ p. 142, and n. ‡. § p. 161.

from receiving the Eternal Sonship, if he can find sufficient evidence of it. Though it is true, that many passages relied on by such divines as Watson and Treffry as proofs of the latter, are quoted in this Essay as denoting simply the former. *The two beliefs*

Attachment to a dogma may perhaps make *not incompatible.*

some shrink from any search which may end in their losing such passages as proofs of it. But the Divine Spirit, elevating and attracting the soul, can overcome all such reluctance; and his influences will, I trust, be implored by the readers of these pages, for themselves, and for all students of the Divine Oracles.

The alleged evidence of the Eternal Generation has been examined at considerable length in the *Note* of sixty pages, '*On the ground of the title SON OF GOD,*' which follows *Section viii.*,* and which the reader is requested to examine soon, if according to the intimation at its head, he has left it till now unnoticed. To the views expressed in that note, printed more than nine years ago, the writer steadily adheres.†

To return to the two known grounds of the title, the miraculous conception, and the ancient Office of the Second Person as Head, on earth, of the Israelitish Theocracy; the one *Elucidation of*
having a reference to his human nature, *two difficult texts.*
the other to his divine; we may find in the fact that the human Sonship was taught to Gentile converts before the divine, such assistance in the interpretation of two difficult texts, as may help to confirm, or at least to recommend, that position.

One of these is MARK xiii. 32. (*Dr. S.*) '*Concerning that day, or hour, no one knoweth; neither the angels who are in heaven, NOR THE SON: but only the Father.*'‡ The interpretation of the clause '*nor the Son*' adopted by Drs. Waterland and Smith, and the late Rev. R. Watson, is that the Redeemer was, in his human nature, really ignorant of the day and hour in question; though he knew it in his divine

* p. 102.

† I may add from memory, that near the end of Dr. Henderson's volume on '*Divine Inspiration*', is a note showing that he and Mr. Joseph John Gurney have interpreted MICAH v. 2. as I have done in p. 131. Also in Knapp's *Lectures on Christian Theology*, is a chapter on the *History of the Doctrine of the Trinity*, containing confirmations of several things advanced in pp. 148—156. March 26, 1847.

‡ *Scr. Test.* II. 332. See p. 139. n. **

nature, which is omniscient.* Of this interpretation it is some support, that the clause occurs in a treatise written expressly for such beginners in Christianity, as had not yet advanced to the belief of the

Time of the judgment Saviour's full divinity, but who viewed
not known by Jesus. him as a MAN sublimely gifted, divinely
 commissioned, and at length immeasurably exalted.† The disciples too, to whom the words were uttered, though they had occasionally acknowledged his theocratic Sonship, had neither received that confirmation of it which his resurrection gave, nor that knowledge of the infinite perfections of the Son, which is evinced in the Epistle to the Hebrews, and was probably imparted by the Divine Spirit, in the memorable Pentecost. They knew full well that Jesus was a man; what more he was they did not so confidently know; and they would therefore naturally understand him as referring to *his human mind*, when he said respecting the time of the future judgment, that the Son did not know it.

The Gospel by Matthew, on the other hand, was written for Jewish converts, who had a settled belief that Jesus was the Son of God; and there, though the declaration itself is inserted, the clause '*nor the Son*' is omitted.‡ Perhaps if it had been inserted, it would have been in some minds a confirmation of that reduced view of the Son's personal qualities, which Peter manifested at the Transfiguration, and which is refuted in the Epistle to the Hebrews.§

The other text is 1 COR. xv. 28. (*Dr. S.*) '*But when all things are subjected to HIM, then also the Son himself shall be subjected to HIM who hath subjected all things to him; that God may be all in all.*|| Of the clause '*the Son shall be subjected,*' two different senses invite our attention. One is given by Dr. Smith,¶ and warmly approved by Mr. R.

Future subjection of Treffry;** "*As a faithful ambassador*
the Son to the Father. "*whose commission is finished, he will*
 "*honourably give it back to HIM who appointed him, and will*
 "*return to his own personal station, as the Divine and Eternal Son;*"
 of which interpretation Dr. S. frankly acknowledges the obscurity,††

* *Waterland's Eight Sermons at St. Paul's; Sermon vii. Obj. 4. Edit. 1720. pp. 269—273. — Smith's Scr. Test. II. 332—334. — Watson's Theological Institutes, Part II. chap. xiii. Vol. ii. p. 92—95.*

† *pp. 385,—6.*

‡ MATT. xxiv. 36. § *pp. 34,—5. 297, & n. §. 347. 349.*

|| *Scr. Test. III. 235.* ¶ *Scr. Test. III. 237.*

** *Eternal Sonship, p. 389, note *, commencing on p. 388.*

†† *Scr. Test. III. 237.*

in the next paragraph. It is also an obvious objection to it, that no proof exists that the Corinthians had learned as yet the eternal divinity of the Lord Jesus; without which they could not have any knowledge of the Lord's either leaving or returning to his personal station.*

The other interpretation, advocated by Calvin and Diodati, in their commentaries, is thus given in the words of the latter. "Not in his divine nature, wherein he is already equal to the Father, PHIL. ii. 6. "but in his human nature, and as concerning his Church, which is his body, and touching the form of his government, which then shall "give way to the other form, which is above described."

This interpretation I embrace. The Son of Mary is made by his Father, Sovereign of the Universe. To him the prayers of his people,† and their rapturous praises‡ continu- *Relative positions of*
ally ascend. As He is the object of *Jesus and his people.*
their profound adoration, his irreversible subordination to the Father is in a measure concealed from the mind's view by the glory of his elevation, in the case even of those disciples to whom his absolute divinity had not been formally declared: and after that great truth was learned, no attempt was made to exclude his humanity from their thoughts when worshipping him. The Christ, God and man, in his complex wondrous Person, and his office as Mediatorial King, is the object of his people's very frequent adorations;§ though they may yet

* There is a further objection to this interpretation. "His own personal station, as the Divine and Eternal Son," must mean that station which he had before the foundation of the world. His incarnation and the whole course of his mediatorial proceedings, from the earliest times to the latest, must be regarded as a voluntary assumption of a *lower* station. We might therefore expect to find a return to that original station, described as an *elevation*, and not as a *subjection*, which is the term used in 1 Cor. xv. 28.

Beside, in that supposed return, what is expected to be the condition of the Saviour's *human nature*? The idea has been thrown out dubiously, by a highly respectable minister, that it may be laid aside, which means, I suppose, that it may be annihilated. But this idea appears to me unfounded, and highly objectionable. I am not aware that Dr. S. has hinted any such thought; but his words above quoted may suggest it to others.

† 1 Cor. i. 2.

‡ Ps. lxxii. 15. lxxviii. 18. xcvi. 7. pp. 87*. 203. 430, -1.

§ Acts vii. 59, 60. 2 Cor. xii. 8, 9. p. 399.—On the subject of addressing prayer and adoration to the Redeemer, as God and Man in ONE Person, I would recommend to the reader's attention Chap. ix. of Dr. John Owen's Treatise on 'the Person of Christ,' particularly the last paragraph. (*Works*, 1824. Vol. xii. pp. 131—150.) See also in Chap. x. the paragraph beginning "That the *entire person*" p. 165. Again; in his Exposition of the Epistle

(*Appeal*, &c., p. 617.)

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more frequently address the Father through the Son, as their high priest and intercessor.*

This glorious elevation of the human nature of Jesus *above his people*, is that which is to be altered; not by bringing him down, but by raising them up.† The kind companionship to which he admitted his disciples on earth, is to be restored after the resurrection and the judgment.‡ *'It doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is.'*§

In that new dispensation, the pure Divine Essence will be the object of direct adoration; the deity of the Son and of the Holy Spirit, as well as of the Father; for it is not said, *that the Father*—but—*that God may be all in all.*|| Therefore it will be still *'the everlasting kingdom of our Lord and Saviour Jesus Christ.'*¶ since his Divine Person will reign in the Godhead: as Calvin remarks, “he will not abdicate and “renounce his royal authority, but will in some way transfer it from “his humanity to his glorious divinity.”** And even his human nature will not lose that precedence which he possesses as the Second Adam,†† the Head and Parent of mankind.‡‡ *'So shall we ever be with the Lord.'*§§

to the Hebrews, on *ch. iii. 3.*, we have these words, “We worship the Lord Christ who is God and man in one person, and his *person* who is God and man is the object of that worship; but the *formal reason* of it is the divine nature in that person”. *Abridgment by Dr. Edward Williams, Vol. ii. p. 275.*

* EPH. ii. 18. iii. 14. HEB. x. 19—22. 1 PET. i. 17.

† Perhaps an illustration may be borrowed from visible and material objects. Suppose two objects perpendicularly above each other, and above a spectator on the earth's surface. That spectat- A
tor would be unable to discern the distance of the higher object above the lower: he would see them together. Let A and B in the margin represent these objects. A Spectator at *c* could not discern whether there was any distance between A and B. But let him ascend an eminence, or be raised into the air, and the distance of the higher above the other is immediately seen. From the position represented by *d*, the object B would be seen to be greatly inferior to A; which inferiority (or *subjacency*) was unseen before. B
d
c

† MATT. xxvi. 29.

§ 1 JOHN iii. 2.—See also 1 COR. xv. 41, 42., and Calvin's note on the passage.

|| 1 COR. xv. 28. ¶ 2 PET. i. 11.

** —“neque hoc modo regnum à se abdicabit, sed ab humanitate sua ad gloriosam Divinitatem quodammodo traducet:”—*Note on 1 COR. xv. 27.*

†† 1 COR. xv. 22. 45, 47, 49.

‡‡ This was glanced at in the *Appeal*, p. 99. §§ 1 THESS. iv. 17.
(618)

If any should be induced by the amazingly elevated nature of the transactions here predicted, to suppose that they ought not to be considered except by Christians of vigorous understandings and mature piety, they may be reminded, that the inspired Apostle addressed these declarations, sublime and dazzling as they are, to the carnal and divided Corinthians. As the times correspond, they may have a salutary influence now.

Of that more elevated and simple form of Divine Government. to be introduced after the last judgment, we have a glimpse in a remarkable passage addressed by Paul *The Divine Essence to be* to one whose early and thorough *directly contemplated.* knowledge of the Ancient Scriptures,* and his singular gifts and proficiency as a Christian believer and minister,† qualified him to cast more penetrating glances than his brethren, towards the Divine Majesty, and the prospects of eternity. The words are; '*I give thee charge — that thou keep [this] commandment — until the appearing of our Lord Jesus Christ: which in his times he shall show, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.*'‡ This glorious Potentate is not either the Father or the Son separately considered; for of neither can it be said that he "ONLY hath immortality."§ According to the judicious remark of Mr. Scott, "The Godhead itself seems to be here intended and adored, without "distinction of Persons."||

To return for a moment to the commencement of that course of instruction of which, in the last extract, we have surveyed the most elevated part; It may easily be *Objection founded on the* foreseen that some systematick *immature adoration of Jesus.* theologians, jealous for the truth that the divine nature of the Redeemer is the "formal object and reason" of the worship offered to

* 2 TIM. i. 5. iii. 15.

† 1 TIM. iv. 14. 2 TIM. i. 6. iii. 10, 14. PHIL. ii. 19—23.

‡ 1 TIM. vi. 13—16.

§ When I wrote this remark, I had forgotten that Dr. Smith has applied this expression distinctly to the Father, in *Ser. Test.* II. 283: but I still prefer Mr. Scott's mode of viewing the passage.

|| Note on 1 TIM. vi. 13—16. in his Commentary on the Bible.

him,* (although his human nature ought to be contemplated and honoured along with the divine, in offering it,†) will object, perhaps strongly, to the opinion advanced in the preceding pages, that the Cæsarean and other Gentile believers worshipped him, before they had learned, or even were taught, his essential divinity.‡ They will call the worship offered without a belief of his personal divinity, a kind of

Objection idolatry;§ and will censure the statements given
answered. here, as tending to sanction the honour paid in the

Romish communion to the Virgin Mother, and the saints. The objection is not without weight; which many years ago was felt somewhat anxiously by the writer. But it is removed by the following considerations.

1. The *facts* as they appear in Peter's address to Cornelius, and in the Rudimental Epistles, are incontrovertible. Systematick views cannot impair the evidence of facts.

2. Though it was not announced that the Saviour had from eternity been a Divine Person, having all the perfections of the Father, *Some divinity from the first* it does not follow that in worship-
ascribed to the Redeemer. ping him they did not ascribe to him any divinity whatever. On the contrary, there is evidence that they did ascribe to him such divinity as for a time, at least, seemed to justify their worship. In the narrative of Peter's visit to Cæsarea, we find,—*'as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him.] But Peter took him up, saying, Stand up; I myself also am a man.'*|| The instruction was plain, that no mere man is to be worshipped. The conclusion then would be, when they were encouraged to worship Jesus, that he was more than man; as indeed his universal dominion and celestial glory must have led them to suppose. The immature believers were taught to ascribe his miracles to the power of the Holy Ghost, wherewith he was anointed after his

* Owen on the *Person of Christ*; chap. ix. *Works*, 1824. Vol. xii. p. 132.

† p. 437. n. §. ‡ pp. 375. 391, 393.

§ The remark of Dr. Owen is, (*Works*, Vol. xii. p. 132.) "Those who denying the divine nature in him, do yet pretend to worship him with divine and religious adoration, do but worship a golden calf of their own setting up; for a Christ who is not over all, God blessed for ever, is not better." Other similar remarks occur in that chapter; (pp. 141, 150.) but they do not relate to the case in hand; which is not of persons *denying* the Saviour's divine nature, but of docile converts not advanced far enough to be acquainted with the proofs of it.

|| Acts x. 25, 26.

baptism, and was therefore called *Christ*, that is, *the Anointed*.* This unction was divine. In that measured degree in which it dwelt in themselves, it made the body of each a '*temple of the Holy Ghost*,'† and the reverence and awe due to the indwelling Deity were inculcated:‡ yet in that greater degree in which it dwelt in Peter the Apostle, it furnished no just ground for worshipping him. But what would they think of that abundance beyond all degrees, in which the Spirit dwelt in the exalted Redeemer? For unto him '*God giveth not the Spirit by measure*.§ That they accounted this the reason of the worship they were taught to render him, I do not at present affirm; but merely propose it as a possible solution, which in my own mind abates the difficulty.

3. It must be remembered that the teachers of the immature christians possessed a full and firm belief of the divine nature of the Redeemer;|| and ever regarded this as the *All possible speed* reason of their worshipping him. They *in imparting truth.* knew well it was his due. The fresh converts imitated their teachers, not doubting that they had good grounds for their practice; and the teachers pressed forward their instruction, in order that the converts also might possess the same reasons, as soon as these could safely be deposited in their minds. The views of the suppliants who prostrated themselves before the Redeemer, during his intercourse with men below, cannot be supposed to have approached theological correctness;¶ yet the Lord received their homage, and longed for the time when the whole truth should be declared.** *Crisis of the* One after another the apostolick converts *gentiles' progress.* rose to the apprehension of the truth; and, while they perceived a new and solid and paramount reason for adoring the Redeemer, they would find in the habit of that adoration already [formed, a help to their belief. The point at which their teachers had long been aiming, was now gained; the most important part of what was '*lacking in their faith*,'†† was now supplied; the *anointing* and *sealing* of the Spirit, and the *earnest* of the promised inheritance were now enjoyed;‡‡ and they were thoroughly united with the believers who had long known the ancient Scriptures.§§ In this advance they had nothing

* ACTS x. 36--38. pp. 27, 28. 375. † 1 COR. vi. 19. p. 423.

‡ 1 COR. iii. 16, 17. § JOHN iii. 34. || pp. 342—344.

¶ *Scr. Test.* II. 257—262. ** LUKE xii. 50. xxii. 15.

†† 1 THESS. iii. 10. p. 377.

‡‡ 2 COR. i. 21, 22. EPH. i. 13, 14. pp. 398—400. §§ p. 413.

to unlearn. On whatever reason they had grounded their worship of Jesus, on the declared will of the Father, on his supereminent

In what was first taught unction, on his glorious dominion,
nothing to be unlearned. or the power evinced in his miracles,
 or his office of Universal Judge, they had nothing to renounce. All these were realities which they would still remember in their worship: while to these they could add the sublime ascription penned by Moses, 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.'*

There is involved in the preceding reasonings, a principle of which it may be well here to insert a more distinct announcement, with some

The four Gospels adapt- hints of the evidence. It is, That
ed to different classes. the Four Gospels were written with designed adaptation to four different classes of readers. That those by Mark and by Luke were penned for Gentile converts, is generally acknowledged, on evidence which may be seen in Mr. Prebendary Horne's Copious "Introduction."† Luke addressed a person previously instructed in Christianity;‡ and a comparison of his Gospel with that of Mark, will readily show that the latter in respect of its length, contents, and expressions, is more adapted to *beginners* than the former.§ It is as generally admitted, that Matthew wrote for his countrymen the Jews; who by their knowledge of the Scriptures, and the circumstances of the Redeemer's condemnation,|| were obliged to acknowledge him the Son of God, as soon as they believed him to have been a true prophet. John again is as currently acknowledged to have written for persons who knew the contents of the other three, and with a special design to fix the controverted doctrine of the Saviour's Divine and Human Nature in one Person.¶ His was called by the

* Ps. xc. 2.

† "An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, A.M." first published in 1818, and enlarged in several subsequent editions.

‡ LUKE i. 4.

§ I have been informed by a valuable missionary, that in India, the first portion of the Scriptures put into the hands of an inquirer is usually the Gospel by Mark, as the shortest and simplest of the Four. Nearly thirteen years ago (when my research into the order of the Pauline Epistles (*p.* 401. *n.* *.) was more recent, I was encouraged by hearing from a missionary now deceased, that a similar research had occupied the attention of some of his fellow-labourers in that country.

|| *pp.* 54, 55. 342. ¶ JOHN xx. 31. *pp.* 369, 370.

ancients '*the Spiritual Gospel*;' * and it has a special adaptation to those, who in the sense of I COR. iii. 1, had become spiritual, being no longer '*babes in Christ*.' † Thus, if they be arranged by the degrees in which they develop the doctrine of Christ, the order will be, Mark, Luke, Matthew, John. A comparison of their contents and phrases would, I have little doubt, fully confirm this arrangement; but it cannot be made here.

The words of the Divine Wisdom personified, in PROVERBS viii. 22—36, have been supposed by many divines, ancient and modern, to be the language of the Son of God. 'Wisdom' in PROVERBS not Of this there is no trace whatever the Second Divine Person. in the New Testament. We read, indeed, '*Christ the power of God, and the wisdom of God*;' ‡ but discern not in these words any allusion to that passage of the PROVERBS. Yet the word *wisdom* occurs in several places with a significance which demands our attention.

In I CORINTH. ii. 6—8, (noticed on pp. 426, -7,) the Apostle uses the word to denote that part of Christian doctrine which he could not declare freely, or not at all, among immature believers; but which he reserved for his intercourse with the perfect, or thoroughly instructed. This use of the word was very natural. *Wise* and *wisdom*, in common speech are comparative terms. A wise man is one who knows more than the generality of men by whom he is surrounded, especially if his knowledge be applied to valuable practical purposes. In an abso-

* There is a remarkable passage of *Clement Alexandrinus* respecting the Gospels, quoted by *Eusebius* in his *Ecclesiastical History*, (Lib. vi. c. 14.) which in the translation of that work by *Meredith Hanmer*, (1636) stands thus: "The Gospels which contain the genealogies, are placed and counted the first. The Gospel after Mark, was written upon this occasion. When Peter preached openly at Rome, and published the Gospel by rote, many of the auditors entreated Mark, being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliver them in writing such things as he had heard Peter preach before. Which thing, when he had signified to Peter, he neither forbade him, neither commanded him to do it. John last of all, seeing in the other Evangelists the humanity of Christ set forth at large, being entreated of his friends, and moved by the Holy Ghost, wrote chiefly of his divinity." chap. 13. p. 103. The original greek may be seen in Michaelis's "Introduction to the New Testament," translated by Dr. Marsh, Vol. III. Part i. (1802) pp. 303, -4, from which it appears that *Hanmer's* phrase, *the humanity of Christ*, is used to represent the force of the greek words ΤΑ ΣΩΜΑΤΙΚΑ, and that his clause, *wrote chiefly of his divinity*, is in the original "ΠΝΕΥΜΑΤΙΚΟΝ ΠΟΙΕΣΑΙ ΕΥΑΓΓΕΛΙΟΝ," literally,—'*composed a spiritual Gospel*.' This name for it occurs, I think, elsewhere.

† pp. 10. 399, 400. 412, -3. 433.

‡ 1 COR. i. 24.

lute sense, there is only ONE BEING who can be called wise: hence is seen the propriety both of the Apostle's ascription of glory "to GOD ONLY WISE,"* and of its insertion in an Epistle addressed to many Christians who had attained that wisdom for which many of their brethren were longing.

In the Epistle to the Colossians, the word "wisdom" occurs in several passages, which will assist our inquiry into its meaning. In *Sense of the* ch. ii. 2, 3, the words—'and of the Father, and word 'mystery,' of Christ,' being rejected, according to the decision of Griesbach, and the word *acknowledgment* being changed for one which better expresses the sense of the greek term,† the sentence will close thus;—*to the well-knowing of the mystery of God; (in whom, or rather) in which are hid all the treasures of wisdom and knowledge.*‡ The word *mystery* means a *secret*, a thing for a time kept in concealment, but of which there was given some intimation or emblematic representation, which, together with the truth thus signified, was called the *mystery*.§ The expression—'of God' may mean either that the truth *came from* God, or that it *speaks concerning* Him; in other words, that God is the Subject (or Matter) of the doctrines here called the *mystery*, or that he is their Source; both which senses are applicable here. The emblematic representation, we learn from a following sentence, was the Levitical Ceremonial; which the Apostle tells his readers, had the same relation to Christ and his blessings, as a shadow to the substance which produces it.||

* ROM. xvi. 27. p. 415,-6.

† The word translated *acknowledgment* means, according to the best lexicographers, *knowledge*, especially when clear and certain, and comprehensive. *Schleusner* says "major, perfectior, et exactior cognitio et scientia." As it differs slightly from that translated *knowledge* in the close of v. 3., I have used the term *well-knowing* in v. 2. To have used '*acquaintance*' or perhaps any other term, would have been to lose the effect of the relationship between the Greek words ΕΡΙΓΝΩΣΙΣ in v. 2, and ΕΝΩΣΙΣ in v. 3.

‡ The margin of the P. V. has *Wherein*—In *Dr. Henderson's* volume on *Divine Inspiration*, pp. 191, 193, is a view of the meaning of *wisdom* in 1 Cor. ii. and Col. ii. 3. agreeing, in a great measure, with the view given here.

§ Abundance of authorities might here be referred to. I give the last that has met my eye. *Dr. Arnold of Rugby*, says, "a mystery in the Scripture, is a hidden truth;—almost always, it signifies a truth hidden generally from men, but revealed to the people of God." *Fragment on the Church*, p. 29. *The Rev. Greville Ewing*, in his *Greek and English Scripture Lexicon*, thus explains the word, "A *mystery*, somewhat hidden or secret, until revealed; a *spiritual truth* couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation be given". This is the whole of his interpretation.

|| Col. ii. 17.
(624)

The ancient Scripture and the Mosaick institutions were the outline and dim representation of Jesus and his benefits.*

A little before, the Apostle had said that this mystery had *'been hid from ages and generations;'*† which the remains of Gentile and of Jewish literature sufficiently prove. The great subject he expresses to his friends at Colosse thus: *'Christ in you, the hope of glory:'*‡ adding, *'Whom we (preach or) declare, § warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.'* Here the wisdom in which the Apostle instructed the perfect, or such as were becoming perfect, is plainly the truth concerning the Lord Jesus, especially the more elevated part of it.

All this agrees with what the Apostle wrote of this wisdom to the Corinthians. || There he called it *'the wisdom of God in a mystery, [even] the HIDDEN [wisdom.]'* ¶ Here *The above views support-* he calls it, *'the mystery of God, in ed by other passages.* which are HID all the treasures of wisdom and knowledge.'** There,†† as here,‡‡ he intimates its long concealment, and recent publication; there,§§ that it suited the perfect, or thoroughly instructed; here,||| that he taught it with laborious earnestness, that men might become perfect. There, referring to himself and his fellow labourers, he says this wisdom was *'ordained before the world unto our glory;'* ¶¶ here he mentions *'the riches of the GLORY of this mystery among the Gentiles.'**† The correspondence is sufficiently close to give much confirmation both to the remarks on pp. 426,-7, and here.

In full agreement with the expressions already noticed, we find the following. COL. iv. 3.—*'to speak the mystery of Christ, for which I am also in bonds.'* ROM. xvi. 25.—*'the preaching (or proclaiming §) of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began,'*—1 TIM. iii. 9. *'Holding the mystery of the faith in a pure conscience.'*

'Wisdom,' then, means the higher part of the doctrine of Christ, long concealed, or *'in a mystery,'* hidden under the envelope of legal

* Appeal, Appendix D. p. 179. p. 448. n. ‡. † COL. i. 26. ‡ COL. i. 27.

§ v. 28. There are in the N. T. several Greek words translated *preach* in our P. V.; none of which means exactly the same as any of the others; and none exactly what is now meant by the word *preach*. In the book of the Acts alone, there are half a dozen such words. See Dr. George Campbell's Preliminary Dissertations, prefixed to the Four Gospels. Diss. VI. Pt. v. Sec. 11.

|| 1 COR. ii. 6—8. pp. 426,-7. ¶ v. 7. ** COL. ii. 2, 3. †† v. 7, 8.

‡‡ i. 26. §§ v. 6. |||| i. 28. ¶¶ v. 7. *† i. 27.

(Appeal, &c., p. 625.)

ceremonies; but at length plainly declared in the Apostolick teaching.* It comprised such instruction as is found in that part of the Epistle *Agreement with the Wisdom* to the Hebrews which follows the *personified in PROVERBS.* significant clause,—‘*let us go on unto perfection.*’† And all this agrees more fully than appears at the first glance, with the meaning of the word in the Book of PROVERBS. There, it seems to denote the sum total of divine truth, as known, or as knowable, in the time of Solomon;‡ wherein the recent portions of divine revelation, being of very peculiar interest and importance, would be especially regarded. That the Almighty Angel was the Son of God, that he was the Bridegroom of Jerusalem, that he was appointed with an oath a perpetual High Priest after the order of Melchizedek, were announcements of the highest moment, and among the most elevated part of what was called ‘*wisdom*’ in Solomon’s time.§ These things, as fulfilled in the glorified Redeemer, were principal parts of what was called ‘*wisdom*’ by the Apostle Paul.|| As of old, this wisdom was declared to have been ‘*brought forth before the hills,*’¶ so by Paul it is said to have been ‘*ordained before the world.*’** As in Solomon’s time the revelation of it greatly moved the publick mind of civilized countries round,†† so in the Apostles’ age it spread among the ‘*nations, for the obedience of faith.*’‡‡

It seems not a very improbable supposition, that some of the early Christian writers, knowing that the apostolick teachers had recognised *Mistake of some early* a special reference to the Son of God *Christian Fathers.* in Prov. viii. 22—36, and not understanding exactly how that reference was made out; eager also to find something in Scripture asserting an *Ante-mundane* generation§§ of the Son; attributed the words of that passage to him, not as the language of personified divine revelation, but as the direct utterance of his own Divine Person; and that hence, in part, was derived the prevalent doctrine of an *ante-mundane*, and after some ages, of an *eternal* emanation of the Son.

Three other significant phrases of the Apostolick writings, here

* *Justin Martyr* addressing *Trypho* the Jew, says, “God has excluded you, on account of your sins, from understanding the hidden wisdom of his Word.” *Semisch, Vol. I. p. 333.*

† HEB. vi. 1. pp. 349. 414, n. ††. ‡ p. 114. § p. 100.
|| p. 426. ¶ PROV. viii. 25. ** 1 COR. ii. 7. †† p. 100.
‡‡ ROM. xvi. 26. p. 415. §§ pp. 151—156.

claim our attention. They are contained in the following passages.

2 COR. iv. 4. ——— lest the light of the *'Image,' 'First-born,'*
glorious Gospel of Christ, who is *and 'Only-begotten.'*
the IMAGE of God, should shine [unto them.] *

COL. i. 15. (*Dr. S.*)—Who is the IMAGE of the Invisible God, the
FIRST-BORN of the whole creation.†

HEB. i. 6. (*Dr. S.*) When he again introduceth the FIRST-BEGOTTEN
into the world, he saith, And let all the Angels of God worship
him.‡

JOHN i. 18. (*Dr. S.*) No one hath ever beheld God: the ONLY-
BEGOTTEN Son, who is in the bosom of the Father, he hath fully
declared [the divine doctrine.]§

It must be remembered that the words *First-born* and *First-begotten* are translations of the same greek term. Connecting the last of these passages with the former two, where Christ is called the *Image* of God, Dr. Smith remarks, "The opinion appears to flow naturally and "justly from these declarations, that the miraculous appearances and "intercourse of God with the patriarchs and prophets of the Old "Testament, were made in the person of the Son."|| They furnish, therefore, a valuable confirmation of the scheme of interpretation in this Essay. Also on the phrase, '*FIRST-BORN of the whole creation,*' I would refer to what Dr. Smith has written,¶ showing that the sense

* *Griesbach* has removed the word rendered *unto them* from the text. It is worthy of being noted that the most literal version of the greek phrase is, '*the illumination of the gospel of the glory of Christ.*'

† *Scr. Test.* III. 297, -8.

‡ *Scr. Test.* III. 254. See also the marginal reading in the Publick Version, '*When he bringeth again.*'

§ *Scr. Test.* III. 297, 68.—With this last passage may be compared JOHN vi. 46. MATT. xi. 27. &c.—To the above three phrases, might have been added '*Holy One of God,*' as found in the corrected text of JOHN vi. 69., if that title had not been already noticed in pp. 37. 198, n. *.

|| *Scr. Test.* III. 297.

¶ *Scr. Test.* III. 298. I copy the whole page, save the note. "In the "early ages of mankind, the first-born son possessed extraordinary privileges "and honours. He was the deputy of his father in the government of the "family, he was dignified above his younger brethren by the appellation of "master or lord, he had a double share of the inheritance, he was the priest of "the family, and he was ordinarily (such is the weakness and injustice of men) "the most distinguished by parental affection. Hence the Hebrew term, and "its correspondent word in other languages, acquired the secondary meaning of "that which is chief and most excellent in its kind, peculiarly loved and valued

of the term *First-born*, is *the Chief, the Head, the Supreme in worth, dignity, and authority*;* and proposing as the proper translation of COL. i. 15, CHIEF of all the creation. The event which I believe to
Re-introduction of have been denoted by the clause in HEB.
the First-begotten. i. 6. 'When he again introduceth the First-begotten into the world,' is pointed out in Section iii. p. 17., and more fully, but without the mention of this phrase, in SEC. viii. pp. 86*--94. Both Dr. Smith and Mr. R. Treffry have carefully considered this passage; but neither of them has given a decided opinion, either as to what event is denoted, or on what ground the Apostle applies Ps. xcvii. 7. to the Messiah at all. The former remarks, "Either that "Psalm was originally intended, by the Divine Spirit, as a prophecy "descriptive of the Messiah and his kingdom; or its application here "shows that the New Testament writers did not scruple to apply "directly and fully to Christ, passages of the Jewish Scriptures which "describe the supreme perfections and honours of God, in the most "absolute manner."† The obvious difference between Dr. S.'s mode of interpretation, and that adopted here, is that he looked for the elucidation of the psalm to ages which *followed* its publication; in this Essay it is sought in the memorable transactions *of the past*; with constant regard, however, to the future, to fortify the interpretation, and preserve it from error. The maxim‡ that "THE PENTATEUCH IS THE ROOT OF THE CHRISTIAN TREE," demands a much more frequent application than it has hitherto received.

The word rendered '*Only begotten*' occurs in the last of the passages on p. 447. and in four other places of the New Testament. They are enumerated on p. 107. of this Essay, on which and the following page is stated the view I entertain of the origin and meaning of this term; which, therefore, may be omitted now.§ Also the formation and mean-

"or *endowed with greatness, dignity, and authority*. Of this secondary meaning there are many examples in the Scriptures: and in the Rabbinical style, "the Holy and Blessed God" is called "the First-born of the world," to "signify his supremacy over all created beings. In this sense it is clearly most "reasonable to understand the word in the instance before us.

* *Scr. Test.* III. 299.

† *Scr. Test.* III. 256.

‡ Quoted from the Rev. Robert Robinson's edition of Claude's "Essay on the Composition of a Sermon," 1779. Vol. i. p. 138. n. 9. and there ascribed I think, to the Abbé Torné.

The maxim is thoroughly scriptural, both in sense and expression; (ROM. xi. 18.) and has received a highly important and valuable illustration in the treatise, '*Philosophy of the Plan of Salvation*,' mentioned p. 418, n. †.

§ See also p. 316. n. *.

ing of the word *Emmanuel*, and its significance in MATT. i. 23., are noticed in *pp.* 190, 191.

Here closes at length the production of evidence. Much that I had at times intended to introduce is suppressed; for the size to which this Essay has grown forbids its appearance here. If the arguments already stated do not produce conviction, I cannot hope that what is omitted would have that effect. And if I were to insert, in confirmation of the views of this treatise, all that has occurred to me in the daily reading of the Scriptures for other purposes, it would be enlarged to perhaps three or four times its present bulk. Yet no objection that has ever struck my own mind, as of any weight, has been left unnoticed: the matter omitted is all confirmatory. The promises made here and there in the preceding pages,* have, it is believed, all been fulfilled, except some which relate not to the Scriptures, but the Christian Fathers. If the extent and minuteness of the examination in *Section xi.* of the uninspired literature of the Jews, have led any reader to expect an examination equally comprehensive and minute of the Apostolick Writings, he is reminded that the former works are in very few hands, and illustrate the train of causes which led to the acknowledgment of the Saviour's divinity by his Apostles, which the title announces as the professed subject of this Essay. The New Testament, on the contrary, is in the hands of every one who can read; and it never was designed to insert in this Essay, a full examination of all that its penmen thought and wrote of their Divine Master, after the Descent of the Spirit had enabled them to give a full and permanent declaration of the Glorious Gospel.

The writer cannot but hope that if the Lord shall deign speedily to pour out his Spirit more largely on the Church, the truths contained in this Essay, either in their present or some improved form, will give both a useful direction and a powerful impulse to biblical and theological inquiry; the results of which he cannot doubt will be most auspicious. Time, and free intercourse with studious persons devoutly pursuing similar inquiries, or already skilled in such, (an

* If the reader should have a mind to examine how far this is true, it may help the inquiry to mention that these promises or intimations of subsequent matter occur at *pp.* 39. 55. (154. 156,-7. 160.) 163. 194. 198. 203. 214. *n.* ||. (fulfilled on *p.* 315.) 220. 253. The four in a parenthesis relate to the Fathers.

advantage which the writer has been almost entirely without,) appear to be necessary before the set of truths pointed at in these pages, rather than unfolded and applied, can be placed before the publick in a manner approaching to completeness. But this will doubtless be done sometime, whoever may be the doers of it.

As the views contained in this Essay are distinct from any that have been current in recent times, they will need a name. For this *Suggestion of a nomenclature.* purpose I would suggest the word *Pentecostal*; intending to denote by it that these views are such as were prevalent in the first authorized declaration of Christian doctrine, on the memorable *Pentecost*,* and afterward. The belief of the Apostles and their companions, in the interval between that Pentecost and the martyrdom of Stephen,† is what I propose to call *the Pentecostal System*; not the views contained in this work; which may, or may not, agree with what the Apostles held. At present, of course, I think they agree; but the assistance of other minds, and especially of the “Creator Spirit,” may correct my present opinions; and then, of course, I shall give the name *Pentecostal* to the amended system: in that case, the present will be forgotten; and will not need a name.

Perhaps, also, the different stages observable in the instruction and attainments of Gentile converts, will need distinctive appellations. If so, I know not that any better can be found, than what are readily suggested by the places of their abode; and the terms *Cæsarean*,‡ *Thessalonian*,§ *Corinthian*,|| *Improved Corinthian*,¶ and *Galatian*,** will be intelligible without any further explanation, to those who have read the last Section with care. The plan of conducting the Gentiles by regular advances to full union with Jewish believers,†† and the course of instruction, including all the above stages, may be termed, if a distinct term be necessary, the *pædagogial* method; from the greek word PAIDAGOGOS, a tutor, which is used by Paul in writing to the Corinthians, of their numerous “instructors in Christ.”‡‡ I shall not

* Acts ii. † Acts vii. ‡ pp. 374—376.

§ pp. 377—391. || pp. 391—395. ¶ pp. 396—400.

** pp. 400—403. †† pp. 412,—3.

‡‡ 1 Cor. iv. 15.—See also 2 TIM. ii. 23, where the word (ΑΠΑΙΔΕΥΤΟΥΣ) which the translators of our P. V. have rendered *unlearned*, (and Macknight, *untaught*,) is nearly related to that given above. These *untaught questions* have been thought to have been such as the Apostles never introduced in their instructions, and such as contribute nothing to the teaching and training of Chris-

strive about *words*;* if better occur to any, let them be published and adopted. But having proved, as I apprehend, that there are *things* in Scripture, hitherto little noticed, which for convenient reference will want names, I propose, for the adoption or rejection of others, the best I have found.

SECTION XV. *Indications in Scripture of the high Importance of the truths disclosed in this Essay.*

While penning the following remarks on the importance of the truths advocated here, the writer has never forgotten that this by no means necessarily implies the im- *The truths, and this Es-*
 portance of the Essay itself. The *say, to be distinguished.*
 Great Author of Truth may at this moment be preparing some other and better instrumentality for the effectual publication of all that is valuable in these pages: and in the auspicious change of which the anticipations have been repeatedly expressed here,† the present work may have a very inferiour influence; perhaps, none at all. Of the ultimate prevalence of the truths, he has no doubt; of the influence of his own pages in promoting it, no confidence. It is requested that the reader while perusing what follows, will bear in mind that this distinction has not been overlooked; and that he will accept, as sufficient for the occasion, without its being perpetually repeated, this disclaimer of arrogant pretensions.

If it were allowable here to take a view of the state of religious belief, and of practical Christianity, in this or the sister island, or on the continent of Europe, comparing the present with past ages, and collecting from the course of events anticipations of the future, much might be written to show the importance of these truths at this

tian believers. May not the expression refer to the method of training gentiles, and mean, such questions as might spring up in a mind only *partially* instructed, but which one who had received the full benefit of the *pedagogical* method, would find either answered or precluded, by its gradual disclosures? The text may be a warning not to teach truths out of their proper order, and to avoid controversy with those who would not learn in the appointed method.

* 2 TIM. ii. 14.

† pp. 9. 56. 89 *. &c. &c. 431, 449.

junction. But matter of this kind can only have a passing glance. It is intended in this Section to adduce some indications of that importance, contained in the Book of God.

From Paul's exhortation to the Philippians already considered,* it has appeared that the knowledge of the Redeemer's anciently
Paul's exhortation manifested glory, in connexion with his
to the Philippians. voluntary humiliation and death, and his present majestick elevation, contemplated by devout souls, was what the Apostle relied on as the powerful means of excluding from the hearts of Christians vain glory and selfishness.† How greatly these evil principles contribute to the continuance of sectarian divisions, and how easy a thing Christian Union will become, when these are eradicated from the hearts and the intercourse of believers, it is not difficult to apprehend. An inspired Apostle cannot have recommended for this purpose, principles incompetent to the achievement; we may, therefore, well believe that the true scriptural doctrine concerning the Saviour's person and manifestations, is that which is wanting now, to produce Unity in the Church; and that whenever it shall be generally diffused, *and believed, AND FELT*, the promised unity will spontaneously appear.

It is possible that in a future age, the ecclesiastical historian looking back to our's, and taking a comparative view of past centuries, may see
Comparative knowledge that the scriptural doctrine concerning
in a course of ages. the Redeemer's person was in the former half of the nineteenth century, about as little known as was the doctrine of gratuitous justification throughout the fifteenth.‡ And what should hinder the present hope, that whenever the true '*doctrine of the*

* PHIL. ii. 3—8. pp. 361—363. In the Biblical Review for April, 1847, pp. 289—297, is a large portion of Dr. J. Pye Smith's examination of this passage.

† PHIL. ii. 3, 4. *Appeal*, p. 31.

‡ Pious persons are greatly deluded if they think all they now hold as essential truth, has in every past age been thus held by all real Christians. There were many centuries long and dark, during which the great article of *justification by faith alone*, besides being subverted and denied by the Church of Rome, lay half concealed from the thousands of true saints whom she anathematized and butchered. And to the revival of this doctrine, are to be attributed the blessings of the Reformation. The subject is so interesting, that the reader will excuse the number and length of the following extracts from Milner's Church History.

"In general there is a proportion Sanctification is carried on by the preserved in the Church, between knowledge of the truth. And the doctrinal light and holy practice. perior degree of that knowledge in

*Christ** shall be seen in its amplitude, and wrought into the publick mind and heart of the 'Israel of God,' the change it will make will not be less in magnitude, nor less auspicious, but probably much more

the first and second century, will account for the superiour degree of Christian meekness and charity, in those who suffered for the Gospel, compared with the practice of the saints of the fourth century." *Cent. IV. ch. 22.*

"From the review of the Pelagian controversy, the attentive reader will see, that the article of justification must be involved in Augustine's divinity; and doubtless it savingly flourished in his heart, and in the hearts of many of his followers: yet the precise and accurate nature of the doctrine itself seems not to have been understood by this holy man. He perpetually understands St. Paul's term to JUSTIFY, of INHERENT RIGHTEOUSNESS, as if it meant SANCTIFICATION; still he knew what faith in the Redeemer meant; and those parts of Scripture which speak of forgiveness of sins, he understands, he feels, he loves; but St. Paul's writings concerning justification he understands not sufficiently, because the precise idea of that doctrine entered not formally into his divinity."

"I have given, if I mistake not, the outlines of Augustine's views in this most important Christian doctrine. It had been pitifully suffocated, as it were, in the rubbish of the growing superstition, and had been gradually sinking in the Church, from Justin's days to his own. And I more admire, that he was enabled to recover its constituent parts so well as he did, than that he did not arrange and adjust them perfectly. *Cent. V. ch. 9.*

"In general, the great defect of those who understood the reigning corruptions in these times, was this; they distinctly complained of the fashionable abominations, but were very scanty in describing the real Evan-

gelical doctrines, which alone can relieve and sanctify the souls of men. This remark is but too applicable to the very best of the Reformers, who appeared in Europe from this time [A.D. 1350.] till the æra of the Reformation." *Cent. XIV. ch. 1. p. 77.*

"Both of these [the Hussites and the Waldenses] however were defective in Evangelical LIGHT. There wanted an exhibition of the pure doctrines of Christ, luminous, attractive, and powerful, which should publish peace and salvation to mankind through the cross of Christ, and engage the attention of the serious and thoughtful, who knew not the way of peace." *Cent. XV. ch. 3.*

"They [Luther and his coadjutors] saw, that a practice so scandalously corrupt, [the sale of indulgences, &c.] was connected with the grossest ignorance-of Gospel-grace. The doctrine of justification, in its explicit form, had been lost for many ages to the Christian world. If men had really believed, that by the grace of our Lord Jesus Christ salvation was obtained, and that God 'justifies the ungodly' through faith alone, how could they have been imposed on by the traffick of indulgences? * * * It was evident that no reformation could take place through the medium of qualifying and correcting abuses of this traffick. The system itself was wholly impious, and the right knowledge of justification was the only remedy adequate to the evil. This, therefore, the reader is to look for as the most capital object of the reformation: and thus, in the demolition of one of the vilest perversions of superstition, there suddenly arose and revived, in all its infant simplicity, that Apostolical doctrine, in which is contained the great mystery of the Scriptures." *Cent. XVI. ch. 1. pp. 281,-2.*

Along with these passages might have been extracted others relating to Ambrose, (*Cent. IV. ch. 18.*) Grosseteste, (*Cent. XIII. ch. 7.*) and John Huss, (*Cent. XV. ch. 2.*), all adding to the proof that this vital doctrine had been obscured from the *third* century to the *sixteenth*. Who will dare to affirm that there is no doctrine obscured now?

* 2 JOHN 9. p. 370.

so, than was that momentous revolution which we justly call the Blessed Reformation.

It has been remarked by the evangelical Church historian, the Rev. Joseph Milner, that all the attempts of reformers before Luther,

Reformations need failed for want of a sufficient doctrinal
a doctrinal basis. foundation.* Perhaps the same may hereafter be said of all endeavours hitherto made to secure the unity of Christians. The foundation truths have been wanting. When these shall be supplied, and FELT, Christianity will be a different thing in the earth.

The truths which the apostolick exhortation to the Philippians has taught us that the Church now needs for its renovation, are the very
Connexion between the pre- same which were in full currency
sensation of evidence, and when the Spirit, after the memo-
the Spirit's vital influences. rable Pentecost, dwelt with the sacred community in Jerusalem, when '*the multitude of them that believed were of one heart, and of one soul.*' † Then did Christians enjoy those full draughts of vigour and delight, which their Lord had promised, when in the crowded Temple-court '*Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said,‡ out of his belly shall flow rivers of living water.'* But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet [given]; BECAUSE THAT JESUS WAS NOT YET GLORIFIED.' ‡ That blessing was to be enjoyed by those who should believe on Jesus; and it could not be realized until he should be glorified. The conclusive proof that

* The passages have been copied or referred to, in note †, beginning on p. 452, and continued on p. 453.

† Acts iv. 32. ii. 42—47.

‡ JOHN vii. 37—39. The clause—'*as the Scripture hath said*', may be connected either with what precedes, or what follows it. The latter is the more common; and such passages as ISA. xlv. 3. lv. 1. lviii. 11. ZECH. xiv. 8. xiii. 1. are referred to, as those whose meaning the Saviour intended to express in his memorable saying. Others, again, have connected the clause with what precedes it, making the sense, '*He who believes that concerning me which the Scriptures declare.*' Dr. S. Davidson, in his '*Sacred Hermeneutics*,' p. 374, mentions Erasmus as construing the place thus: '*qui in me credit ut Scriptura monet.*' And in the margin of Poole's *Synopsis Criticorum*, among other authorities in favour of connecting the clause with the preceding words, is mentioned Chrysostom.

If this interpretation be received, the whole passage becomes an emphatic declaration of the importance of pentecostal truths; and recent facts might be found to support it.

Jesus is the Son of God had to be given in his resurrection, and the reference of the Ancient Scriptures to himself had to be taught by his own lips, and by those gentle influences which his apostles received when he '*breathed on them*,' and said, '*Receive ye the Holy Ghost*,'* before this flood of sacred energy could descend on the souls of men. So now, in the state of theological science,† and the prejudices of Christians, there may be barriers and obstacles to the glory of the Redeemer, which must be removed either *before*, or BY that gracious effusion of the Spirit, for which devout persons are waiting. Whenever the Pentecostal system of truth shall again be accessible to the generality of Christians, then we may expect Pentecostal influences to manifest their benign operation.

Many consider the great bane and burthen of the Christian Church in the present day to be worldliness: to which judgment I have nothing to object; but would allay the grief attending this conviction, by remarking that in the truths of the Pentecostal system we have the cure of this pestilential evil. '*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*' ‡

These words form one of *twelve* quotations from the writings of the Apostle John, copied on p. 370, every one of which shows the importance of pentecostal truths; which may be said also of many other passages quoted in the last three sections; especially of those in pp. 332—339. But here, instead of discussing those passages anew, we advance to the consideration of fresh matter.

One place of signal importance must be noticed. The truth that "Jesus is the Christ, the Son of God," in other words, that he is the Divine Person anciently manifested in the Oracular Presence,§ is declared by his own lips to be THE FOUNDATION OF HIS CHURCH.||

* LUKE xxiv. 27, 32. 44—47. JOHN xx. 22. The application above made of this last passage may supply an answer to Hooker's argument upon it, What else can the words '*Holy Ghost*' mean there, but '*an holy and a ghostly authority*,'—a valid ministerial commission? *Ecclesiastical Polity*. B. v. (1616) p. 413. I have mentioned something else which I conceive they meant; and suppose that MATT. xvi. 17. will confirm the interpretation.

† See the *Appeal*, p. 13. n. *. and *Appendix A*, pp. 155—158.

‡ 1 JOHN v. 5. § p. 314.

|| For several months after the reference of Peter's confession to the ancient Oracular Presence, and visible manifestations of the Deity, (pp. 310—313.)

After Simon Peter had solemnly and openly confessed it, the Lord replied, '*Blessed art thou, Simon Bar-jona: — And I say also unto thee,*

Declaration *That thou art PETER, and upon THIS ROCK I will*
to Peter. *build my Church: and the gates of hell shall not*
prevail against it.' * Bp. Horsley recommends, as a better rendering of one part, '*upon this self-same rock;*' and adds that the Saviour's words "may be thus paraphrased. 'Thou hast now shown the propriety of the name which I gave thee, taken from a rock; for thou hast about thee that which hath in it the likeness of a rock; and "upon this self-same rocky thing I will build my church.' We have "already seen, that the reason of the name of Peter, given to Simon, "lay in the confession which he now made. In that confession, "therefore, we must seek the rocky thing to which the name alluded." — "What shall we find in St. Peter's confession, which might be "represented by a rock, but the truth of it? This, then, is the rock "upon which our Lord promises to build his church,—the faith confessed by St. Peter, in a truth, firm, solid, and immutable."† It is only fair to add that the learned prelate gives on the next page an interpretation of the terms of Peter's confession ‡ not perfectly accord-

had been ascertained by me, the Lord's declaration of the *fundamental* character of that confession induced me to think that every person admitted by a Christian Society to stated communion in the Lord's Supper, ought distinctly to make the same confession. But how this could be attained, in the existing state of Scriptural knowledge and theological opinion, I could not see. This perplexity was one of the causes which wore down my health, and compelled my resignation of the pastoral office, in 1826. (p. 8.) From this difficulty I was extricated, after some months of nervous debility, which admitted not of study, by carefully examining the mode in which the Apostles instructed Gentiles; my attention having before been too exclusively given to the case of Jewish believers in Christ. The result is now before the reader. (pp. 374—413.) Admission to the Lord's Supper may be cordially and scripturally given to persons who have not yet the knowledge which is implied in Peter's confession.

But still there are important questions which that research does not so readily answer. They are such as these. Ought a man who does not profess Peter's faith, to be a minister, or a deacon, in a Christian Society or Church? Can that be a true Christian Church, in which none professes that faith?—or that in which no effort is made to bring up those admitted on an inferior profession, to the standard of Peter's faith, and to the perfection, or completeness of instruction, which is yet far above it?—I do not presume at present to answer these questions. But the uncertainty I feel, makes me little disposed to make exertion for the maintenance or propagation of the peculiarities of any existing form of religious organization, or Church-government.

* MATT. xvi. 17, 18, pp. 29, 35, 47, 313, 313, 337, 339, 342—344.

† Sermon xiii. (on MATT. xvi. 18, 19.) p. 161. See, in this Essay, p. 337.

‡ The interpretation is in these words: "The Son of man, and the Son of God, are distinct titles of the Messiah. The title of the Son of man belongs to

ant with this Essay, and which, indeed, has little beside the authority of his name to recommend it.

In opposition to all the above remarks, I am aware it will be objected, that Christians in general do believe Jesus to be divine. 'We own him,' they will say, 'to have been *Objection grounded on the present knowledge.* 'from all eternity a person in the God-head; we ascribe to him every divine perfection; we acknowledge 'him to be *'of one substance with the Father;'** What greater glory can 'you attribute to him than we do? What can you wish for more?' I reply, For a less abstract† and *more scriptural* mode of contemplating the Redeemer's person; and more especially, for the habit of reverently referring all the ancient visible manifestations of the Deity, and

him as God the Son;—the title of the Son of God belongs to him as man. The former characterises him as that one of the three persons of the ever-blessed Trinity which was made man;—the other characterizes him as that man which was united to the Godhead. St. Peter's confession, therefore, amounts to a full acknowledgment of the great mystery of godliness, God manifest in the flesh, to destroy the works of the devil; and the truth of this faith is the rock upon which Christ promises to build his church." pp. 162, 163. Of these explanations it is enough to say that they differ from those of other and better divines, for aught I know, from those of *all others*; that the prelate gives no reasons, quotes no authorities; and that the conclusion at which he was aiming, and to which I cordially assent, may be reached by a sure process of argument. The reader will judge whether he has not found some rational support for it in this Essay.

I may add that the celebrated *Dr. John Owen* took the above text for the foundation of his treatise '*On the Person of Christ*;' and that in the first chapter are many remarks and arguments in harmony with what is advanced in my pages.

* These are the words of the Nicene and Constantinopolitan Creed.

† It may be of use to refer here to some remarks of the late *Dr. Arnold*, of *Rugby*, on the bad effects of substituting the *abstract* notions of human theology, for the more full and influential instructions of Scripture. His sentences encourage a hope that the Celestial Head of the Church may be operating upon various minds in a way which will eventually depreciate the dogmas and systems of men, and elevate the word of the living God, more than in any age since the Apostles. (*Appeal*, pp. 12-15.) As the subject is important, I again quote largely. He was writing on the use of the 39 Articles in the Universities.

"I believe that the religious instruction of every individual undergraduate would be far purer and more effectual than it now is, if the thirty-nine Articles were never presented to them as a subject of study, but the Scriptures were made the only textbook in what are called Divinity Lectures, whilst the Catechism fur-

nished the outline for any more private and personal instruction that was given to individuals. There can be no more fatal error, none certainly more entirely at variance with the Scripture model, than to acquaint the mind with the truths of religion in a theoretical form, leaving the application of them to be made afterwards. On the contrary,

all the large portions of the Old Testament which were originally received as issuing from, or relating to the Divine Person so manifested; — for the habit, I say, which was anciently prevalent in the Christian Church,* of attributing these to the Son of God. Neither of his Divine manifestations and dominion, nor of his human thoughts and character, is the half that is told in Scripture for our

the practical form is not only that in which they should be first communicated, but in many instances they should never be put into the abstract form at all, and if they are so put, they become misleading. An *à priori* religion is a very different thing from Christianity; the Gospel is founded on man's wants and weaknesses, and the revelations of God are exactly commensurate with these wants, and go no farther. Look at the first of our Articles, and compare it with the Scriptural way of putting before us the very same truths. Every thing in the Article is abstract, it contains a series of propositions precisely of that sort which the devils may believe and yet still be devils; the assent given to them need not have any thing of the character of Christian faith. Now if we turn to those passages of Scripture which would be referred to as authorities for the truth of the Article, the difference in the manner of putting the several propositions is remarkable. The unity of God which is so often insisted on, is taught as a corrective of Polytheism; we are not to worship a variety of superiour beings with a divided worship; it is not that there is one God in Israel and another in Syria, that one Being made the world and another governs it; but all our religious feelings of hope and fear, of love and of honour, should be directed to One alone, the Lord of life and death alike,—the God of our first fathers no less than our own. Thus with regard to Christians, the unity of God should be taught as condemning all superstitious worship of saints or angels, and

as a call to missionary labours: for God being the God of all the earth, all should be taught to know Him; but when put as a metaphysical fact with regard to the Divine nature, we have seen it actually lead to error, as in the case of the Unitarians. Again, "God is without body, parts, or passions." Most true, certainly; yet even this is put differently in the Scripture,—not as a truth, but as a lesson: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Yet more with the conclusion of the Article: does the Scripture ever speak of the Trinity as of a fact, so to speak, in the Divine existence? Does not its language always refer to the various relations of God with ourselves?"

"I am led to think that this distinction, between the putting of the doctrines of Christianity in the shape of abstract truths and conveying them as lessons, is one of no small importance, because I observe that the Scripture constantly adopts the latter mode, while the great disputes amongst Christians have manifestly arisen out of the prevalence of the former."—

— "If the Scripture itself be our text-book, we find all this given in its proper proportions; but on the present system it is perfectly possible for a man to study carefully what we call Christian doctrines, and yet to have a most inadequate notion of Christian doctrine in the Scriptural sense of the term,—the doctrine of Christian feelings and Christian principles and practice."—*Appendix II. to the 'Fragment on the Church.'* 2nd. Edit. pp. 162—167.

To a sentence which I have not copied here, is affixed a reference to *Dr. A's Sermons*, Vol. iii. p. 395; Vol. iv. pp. 290, 377. Not having seen the passages, I can only repeat the reference. The passages extracted here, contain strong reasons for preferring the *pædagogical* method of instruction to the *dogmatick*.

* See Appendix C to the *Appeal*. pp. 163—171.

learning, so much as *attempted* to be learned, by the immense majority of those who appear to be sincere Christians.

It is necessary here again to make some distinctions, and perhaps to introduce an unusual term or two. The instruction concerning Jesus which *begins* with the as- *Present order of teaching, and*
 ssertion of his divinity, and of a *kind of knowledge sought.*
 Trinity of Persons in the One Godhead, may be called the *dogmatick* method of teaching, and is in full contrast to the *pædagogical* method, which began by teaching his humanity and his offices, his ancient manifestations, and *at length* his divinity.* Again, there is a view of the Saviour's Divine nature attained, or aimed at, by the student who seeks to exclude from his thoughts all that is historical or figurative, and to regard with the greatest exactness of metaphysical thinking, his pure spirituality, eternity, independence, and other attributes; which we may call the *ontological* view of his divine nature. This view may be of important use for some purposes: but for stirring the affections, for purifying the heart, and for explaining the thoughts and feelings of apostles, or even of the Incarnate Redeemer himself, it seems to be far inferior to that which I have named the *Pentecostal* view;† and which I long to see restored to an adoring and united Church.

Yet if the *dogmatick* method continue to prevail as it hath done, it appears doubtful whether the *pentecostal* system can ever be thoroughly revived. The mind sets out with an abstract misty notion of the divine nature of the Redeemer, received from hearing the three Creeds recited in publick, or from learning the Westminster Assembly's Catechism in private,‡ and neglecting altogether the revelation of the Divine Persons in the Old Testament, connects this abstract idea as well as it can, with the narrative of the Saviour's human life and death. Thus the operations of his human soul, and all the ancient manifestations of his divinity, are overlooked. He is acknowledged *in words*, indeed, to be God and Man in one Person; but it may well be doubted whether in the great majority of cases, either his divinity or his humanity is scripturally and effectually learned. It appears to be *something like the truth*, rather than the truth itself, which currently

* pp. 374—376. 393. 412, 3. 450.

† p. 450.

‡ The answer in this admirable catechism is most true; but the instruction to a child most difficult. It is this: "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost: and these three are one God, the same in substance, equal in power and glory."

prevails in the religious world; a something which can never produce the full effects, or the lovely fruits, of the *'faith which was once delivered unto the saints.'**

Assuming then what few as a general principle will controvert, that the more scriptural the instruction and the views of believers
Effect of knowledge shall become, the more powerful they will
of the Christ. be, we may attend to other passages which show the great importance of Pentecostal truths. It is seen in the Apostle's statement of the result of the Spirit's influences distributed by the ascended Redeemer: *'He gave some (to be) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (13) till we all come into† the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'* §c. &c.† The importance of that stage of *pædagogical* training at which the catechumens became qualified to receive the same instruction as Christians of Jewish descent and education, so as henceforth to be taught along with them, has been pointed out in *Section xiii*, especially at *pp.* 412, -3. It is to this union of the two great classes of believers, as well as to that of individual souls, notwithstanding their endless diversities, that the Apostle hath respect in these words. The remainder of the paragraph, to the close of *v.* 16, expands the subject still further; and shows how great were the benefits Paul anticipated from these truths.

With all this accords the expression of his earnestness in their inculcation, occurring in his letter to the Colossians, where, after
Strength of Paul's mentioning *Christ*, he adds, *'Whom we*
desire to advance it. *preach (OR DECLARE), ‡ warning every man,*
and teaching every man in all wisdom; that we may present every man
perfect in Christ Jesus: Whereunto I also labour, striving according to
his working, which worketh in me mightily. § Here we see the man who more than all others was actuated by zeal for increasing the numbers of believers, || suspending his extensional labours, under a heavenly

* JUDE 3.

† EPH. iv. 11—13. The preposition in *v.* 13. which I have rendered *into* is the very same that is twice after in this verse rendered *unto*. See *Locke Doddridge, and Boothroyd.*

‡ *p.* 445. *n.* §. § COL. i. 28, 29.

|| ROM. xv. 19—24. 1 COR. xv. 10. 2 COR. xi. 5. 23—28. GAL. ii. 7—9.

impulse full as strong as that which bore him over continents and seas, an impulse which now led him to labour with equal energy for the progress of persons already converted, for the elevation of their views and feelings to that standard which prevailed in the Church at Jerusalem in its lovely youth.*

In the context, we see the attainments he desired to cherish, connected with the Unity of Christians. In the very next words to those last quoted, he avows that his '*great conflict*' for believers, his agonizing desire, was, '*that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the well-knowing of the mystery of God; wherein are hid all the treasures of wisdom and knowledge.*'† In this and other places which might be quoted, is seen the close connexion which the inspired Apostle recognised between the Pentecostal knowledge of the Christ, and the affectionate consociation of his people. The importance, therefore, of that knowledge cannot be doubted.

It appears more becoming, and more likely to be effectual, to advance these sentiments on the authority of Scripture, than to introduce any disquisition on the nature of the truths, or of human feelings; or to relate what I have myself felt to be the tendency of the Pentecostal system. My experience, indeed, furnishes a kind of evidence satisfactory to my own mind; but which cannot be expected to have the same effect on others, and which it would be a violation of Christian modesty and humility to relate here. I make this momentary mention of it, only that it may not be supposed that such evidence is wanting. And I desire to feel the influence of these truths more and more.

To return to considerations of a publick nature; There may be

* Another suspension of his extentional labours we see in his journey to Jerusalem, noticed in the *Appeal*, pp. 54—56. The impulse that actuated him, (Acts xx. 22.) and the object that he pursued, were the same in the two cases. It was the Unity of the Church which he sought in both; in one, by raising the Gentiles in knowledge and piety to the standard of the Jewish believers; in the other, by persuading these to receive them as brethren beloved in the Lord.

† COL. ii. 1—3. p. 444. n. †, ‡. Dr. Boothroyd has '*to the richest and fullest understanding,*'—Dr. Doddridge — '*the richest and most assured understanding.*'

(*Appeal*, §c., p. 641.)

H 2

traced a remarkable parallelism in the *history* as well as in the arrangements of the two great dispensations under which the Church *History of the Mosaick* of God has existed on the earth. The *Dispensation sketched.* religion of Moses was planted in Asia, with the design that it should spread over a large and clearly defined territory; * the religion of Jesus, with the promise that it should fill the world. † The former was in great vigour so long as the contemporaries of Joshua survived: ‡ but when they were gone, it declined; § and by the idolatries of the Israelites, || and the political ascendancy of their foes, ¶ seemed at times almost lost. ** Yet there were at intervals seasons of great prosperity; †† and under Samuel, remedial measures of permanent operation began: ‡‡ yet many delays and hinderances, and some serious disappointments and relapses distressed the thoughtful and pious souls that beheld them. §§ But the purpose of Jehovah was ere long fulfilled; and in the time of David and Solomon, the Mosaick religion was established in full development and vigour, over all the appointed territory. ||||

Thus too the religion of Jesus, destined to universality, continued for a time in great vigour; but too soon its doctrine faded and was *History of the Chris-* corrupted; its spirit decayed; the *tian Religion sketched.* most pious souls went into separation and concealment; and at length what was called the Church, became quite a different institution, while true Christianity seemed almost extinct. But here too there were revivals, and gleams of hope. From the time of Luther, remedial measures have been publicly in action; and a large portion of ancient Christianity has been recovered. ¶¶ Still, many disorders and corruptions remain; and the hearts of the pious are often ready to sink. But the triumph of the cause is coming: *†

* GEN. xv. 18. DEUT. xi. 24. † MATT. xxviii. 19, 20. ROM. xi. 25.

‡ JOSH. xxii. xxiv. 31. JUDGES ii. 7. § JUDGES ii. 10—13.

|| JUDGES ii. 11—13. 19—23. pp. 89—91 (for 81—83).

¶ JUDGES ii. 14, 15. iii. 8, 13, 14. iv. 2. vi. 1—6. &c. &c.

** JUDGES vi. 7—10. 30. x. 6, 13, 14.

†† JUDGES ii. 18. iii. 11. viii. 28. &c.

‡‡ 1 SAM. iii. 19—21. vii. 3—6. 15—17. x. 5. 10—12. 20—26. xiv. 47—52. xix. 20—24. xxviii. 3, 9. 1 CHRON. ix. 22. 2 CHRON. xxxv. 18.

§§ 1 SAM. xiii. 5—8. 14. 19—23. xiv. 11. xv. 35. xvii. 11—24. xxv. 1. 2 SAM. i. 19—27. iii. 1. &c. &c.

|||| 1 KINGS iv. 21. 2 CHRON. ix. 26. pp. 87*—89*. ¶¶ p. 452. n. ‡.

*† *Appeal*, pp. 88—96, &c.

'for the mouth of the LORD hath spoken it;'* and 'the zeal of the LORD of hosts will perform this.'†

The Christian Church is now waiting for the fulfilment of the promise to Abraham, 'In thee shall all families of the earth be blessed.'‡ This is that larger and spiritual branch of the promise,§ whose temporal branch received what *Aspect of affairs in* many have thought its full accomplish- *Israel, under Saul.* ment, and what was, doubtless, a glorious advance toward it, in the time of David and his son Solomon.|| The ancient performance of the temporal promise, may both guide and animate the expectations of the pious now, in reference to the more ample and spiritual blessings. Let those times be well considered. In the latter days of Saul, the pious and enlightened souls who waited for the publick honour of Jehovah, for the promised extent of dominion, and the security of their homes, saw all things in disorder;—a furious king¶ not of the line of Judah, to which tribe the precedence had been given in prophecy,** persecuting the bravest and holiest champion of the land;†† the high priesthood executed, so far as it was executed at all, not by a descendant of Eleazar, to whose posterity it had been divinely given,‡‡ but by priests of the house of Eli, descended from Ithamar.§§ The Sacred Ark itself not standing within the sanctuary, but concealed in a private dwelling, unhonoured, and almost unremembered, alike by priests, princes, and people;||| the offspring of the country's ancient inhabitants, the seven doomed nations, still possessing one, perhaps more of its strongest fortresses;¶¶ and the Philistines making frequent invasions of the land, sometimes nearly conquering the whole, and planting garrisons to preserve their enlarged territories;*† the prophet Samuel dead,*‡ the companies of prophets he had superintended now in silent

* ISA. i. 20.

† ISA. ix. 7.

‡ GEN. xii. 3.

§ In thus distinguishing the *spiritual* from the *temporal* branch of the promise to Abraham, I follow *Mr. Davison*. See his *Discourses on Prophecy*, pp. 84—90. 97. 100. 135,—6. Yet even the *temporal* branch had its *spiritual* aspects and significance. See the *Note to Section vi.* pp. 64—68.

|| pp. 88*, 89*, 64—68.

¶¶ 1 SAM. xix. 10. xx. 25—33.

** GEN. xlix. 8—10. JUDGES i. 1, 2.

†† 1 SAM. xvii. xix. 18, 19. Ps. xxiii. cxxxii. &c. pp. 92 (*for* 84)—86*.

‡‡ NUM. xxv. 10—13. §§ pp. 16, 18, n. ||. ||| pp. 86*, 87*.

¶¶ JOSHUA xv. 8, 63. JUDGES i. 21. xix. 10—12. 2 SAM. v. 6—9.

*† 1 SAM. xiii. 3. 5—7. 19—23. xiv. 1, 6. 11—13. 52. xvii. 1—3, &c. xxiii. 1—5. 27, 28. &c. &c.

*‡ 1 SAM. xxv. 1. xxviii. 3.

obscurity,* the altars he had built disused,† the distribution of justice he had maintained, neglected or perverted;‡ the Mosaick sanctuary removed from place to place,§ its holy priesthood and their families slaughtered by hundreds;|| the bravest spirits leagued with one whose fortunes often seemed desperate,¶ all things in confusion, and Israel apparently on the verge of ruin;—the pious and enlightened souls of that age might well wonder how the promises of God, and the secure establishment of Israel, were ever to be accomplished; and scarcely the less would they wonder, if they had heard (though a gleam of hope might be seen there) that the aged Samuel had solemnly anointed David, of the tribe of Judah, to be successor to Saul, whose posterity was thus to be excluded.** Even David himself and his most attached friends were ready, at times, to abandon the hope of Israel's prosperous settlement.††

Thus in the present day the Christian Church, '*the Israel of God,*' is looking with more or less of hope, for the time when the promise
Present aspect of shall be fulfilled, '*I will give [thee] the hea-*
Christian affairs. *then [for] thine inheritance, and the uttermost*
parts of the earth [for] thy possession.'†† The whole world of mankind is

* 1 SAM. xxviii. 6. p. 462. n. ††. † p. 16. n. †.

‡ 1 SAM. vii. 15—17. viii. 11—18. xiv. 52. xxii. 6—8. &c.

§ p. 86*. nn. ¶, **, ||.

¶ In 1 SAM. xxii. 18., the number of *priests* mentioned, is *eighty five*; add to these their *families*. v. 19.

¶ 1 SAM. xxiii. 16—18. 1 CHRON. xi. 15. &c. &c.

** 1 SAM. xvi. 1—13.

†† 1 SAM. xxii. 3. xxvii. 1—3. The following just remarks by *Mr. Davison* on the train of events by which *David* was raised to his eminent position, will interest the reader, and be a sanction, in some degree, of the use here made of the history.—“I believe that no other single narrative of Scripture is so prolix and circuitous as that which describes the accomplishment of this particular prediction [of *David's* elevation.] The sequel of things described is protracted; often retrograde in the expectation, and apparently receding from the event; and it fills many chapters (from 1 SAM. xvi. to 2 SAM. v.) before it is brought to a close. Upon which I would observe, that it offers, and seems to be designed to offer, an example, in the actual development, of the progress of prophecy to its completion, whatever may be the mazes and flexures through which it has to work its way; and suggests to us, in other cases not so particularly narrated, how the divine prescience penetrates through the perplexity of human affairs, and its predictions, without a sensible miracle, pass to their near or their remote fulfilment. The complicated narrative is the exposition of the prophetick prescience. In that sense it ought to be read, and its import and reference, which otherwise might be overlooked, will be seen. *Davison's Discourses on Prophecy*, 3rd Edit. pp. 188, 9.

†† Ps. ii. 8.

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to be Christian: but as yet, only a small portion of it is even nominally such. Also in what we may call the home territories of Israel, in the countries that have longest borne the Christian name, the '*enemies of the cross of Christ*' are numerous and powerful. The imperfections and divisions of the Christian community, the unauthorized interference of the civil power in things sacred, and the impossibility of immediately bringing the Church to the prescribed standard, present a striking parallel to the disorders of the ancient Israel before David reigned in Jerusalem.

The change in the former instance was rapid, though without miracle,* and completed within the life-time of one single generation. The prediction of Judah's precedence was *Sudden change* fulfilled in the establishment of David and *under David.* his line,† and that of the perpetual high priesthood of Eleazar and Phinehas, in the elevation of Zadok to the exclusion of Abiathar.‡ The last fortress held by the original inhabitants had been conquered, and Jerusalem rose upon its site.§ The Philistines to the west, and the other idolatrous nations to the east, between the Jordan and the Euphrates were made tributary to Israel, and many of them became sincere converts to the worship of Jehovah.|| The twelve tribes were united under a vigorous government, the spirit of piety was raised beyond all experience since the days of Joshua, and the religious knowledge of that bright period was, under David, greatly surpassed.¶ The Temple was constructed of the spoils of the subjected peoples;** and Israel was the greatest and happiest nation on the face of the earth. Many who in childhood had wept and trembled at the slaughter of the priests at Nob, beheld in age the nobler sanctuary on Moriah, crowded by an honoured priesthood, and a prosperous and adoring people.

In this auspicious change, that which gave impulse to all the concurrent movements in the minds of men, and was both a chief part of the blessedness then bestowed on *Caused by the spiritual* them by God, and one of the most *manifestation of JAH.* important steps in the long series of preparations for the future incarnation of his Son, was that revival of the devout remembrance of the Almighty Angel's interpositions on behalf of Israel, and that belief of

* See p. 464, n. ††. † p. 463. n. **. ‡ p. 18. n. ||, ¶. 1 KINGS ii. 26, 27.

§ p. 463. n. ¶¶. || pp. 88*, 89*. 93, n. †.

¶ pp. 91 (for 83)–100. ** 2 SAM. viii. 10–12.

his presence with them, which were connected with the removal of the Ark from obscurity to the most publick and reverential honour in the newly built Jerusalem.* JAH, the Divine Angel, was the Object of David's hopes and aspirations, in the eventful years of his youth.† It was JAH who conducted him to the throne, was the Object of his profound adoration, his people's confidence, and the terrour of his enemies.‡ This mysterious and almighty Presence, manifested visibly in the days of Moses, but now invisible until the consecration of the Temple,§ had conducted the nation to its highest pitch of prosperity and power; and the triumphant word HALLELU-JAH || was echoed from Lebanon to Idumea, and was caught by the tributary nations. Thus is the Divine Son "THE ROOT" as well as 'the Offspring of David.' ¶

This connexion between the manifestation of the Second Divine Person, and the advancement of Israel's prosperity, which we have
Former happy changes intro- traced in the time of David,
duced by his manifestations. may be seen also in several preceding periods. His appearance to Moses at the bush, preceded their liberation from Egypt; and his guidance in the pillar of cloud and fire, their passage of the sea, and of the wilderness. His coming as an armed warrior to Joshua,** preceded Israel's conquest of Palestine; his manifestation to Gideon,†† the conquest of the Midianites; and his interviews with the parents of Samson,‡‡ that hero's victories over the

* pp. 87* 13—26. 91 (for 83)—102. † p. 85*. ‡ pp. 91 (for 83)—94.
 § pp. 94—96. || pp. 178,—9.

¶ REV. v. 5. xxii. 16. The phrase 'Root of Jesse' is found in ISA. xi. 10, where Lowth has 'THE Root'—not 'A Root.' In Section viii. p. 92 (for 84.) have been noticed some indications of special regard to the Divine Angel, among the ancestors of David, which may perhaps explain the phrase. That Sublime Personage was the Object of their trust and homage, and the acknowledged Source of their prosperity. They contemplated him, of course, according to the manifestations he had given from Abraham's to Manoah's time. Lowth translates the verse thus:

"And it shall come to pass in that day,
 The ROOT OF JESSE, which standeth for an ensign to the peoples,
 Unto him shall the nations repair,
 And his resting-place shall be glorious."

The time, as v. 9. shows, is that in which Christianity shall be universally prevalent. Can it be that we have here a prediction that the records of those ancient manifestations shall attract the attention of mankind, and in connexion with the other parts of the Scripture Testimony to the Messiah, produce the benign effects foretold? The thought has occurred too recently to admit of my now attempting an answer to this question.

** JOSH. v. 13—15. pp. 87,—8 (for 79, 80). †† JUDGES vi. 11—24.

‡‡ JUDGES xiii. 3—5. 9—23.

Philistines. It may perhaps be stated as a law of the Divine proceedings, that a signal improvement in the condition of the people of God is preceded by some remarkable manifestation of his Son.*

So also in the auspicious change already in progress from the Church's apathy and deadness in the former part of the last century, to the triumph of the truth in the *Aspiritual manifestation* approaching millennium, the glorious manifestation of the Son of God to the souls of men, is to be the great impulsive cause. The scriptures noticed in this Section all point to this; the visions to Daniel† and to John in Patmos, of the Ancient of days, and of Him that is called Faithful and True, on a white horse, and wearing many crowns,‡ the predictions of Isaiah, and of Paul,§ all denote the same truth,—that the Son of God is to be manifested, Antichrist is to be ruined, the world is to be converted, and the chorus is to be raised, '*Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*'||—'*Come, Lord Jesus.*'¶

The change may not be so speedy as in David's time (though I know not that any can warrantably affirm that it will not) but there is strong reason to anticipate such a rate of progress, and such a brightness of biblical and evangelical knowledge, as shall fill all hearts with joy and gratitude. The Lord hasten it in his time! **

* The Lutheran Reformation is no exception to this law, but rather a confirmation of it. At that period the *office* of the Redeemer, as the *great high priest* of the church, was the capital truth displayed to the nations; now, his office as *king*, and the glory of his person, have to be declared. Then, the right of private *judgment* was asserted; now, the Scriptural use of the *imagination* and *emotions*, is to be inculcated.

The fullest manifestation of the Divine Son, in his incarnate ministry, and in the apostolick teaching and success, was followed by the subversion of the Jewish state and temple; that 'venerable establishment' founded by God himself, and sanctioned by the reverent attendance of his Son. Time will show what ancient establishments and venerated hierarchies are to be dissolved by the prevalence of Millennial light and love.—See note †, on pp. 112, 113, of the *Appeal in favour of Ecclesiastical Unity*.

† See the Note appended to this Section, and beginning on p. 468.

‡ pp. 429—431.

§ p. 388, n. ||.

|| REV. xxi. 3.

¶ REV. xxii. 20.

** ISA. lx. 22.

NOTE TO SECTION XV.

On the questions, What Divine Person, and what Event, are denoted in DANIEL vii. 9, 10; 13, 14?

(*Referred to on p. 467.*)

It has been a common opinion among evangelical divines, that the visible appearances of Jehovah to the patriarchs and prophets, are to be attributed, not to the Father, but to the Son: in proof of which they have quoted* JOHN i. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Ch. v. 37. Ye have neither heard his (the Father's) voice at any time, nor seen his shape.* These passages, if they apply to the case at all, must prove that all those manifestations are to be ascribed to the Son: for the terms are universal negatives. If there be one visible manifestation to be attributed to the Father, there may be more; and then, these texts must be allowed not to refer to the case at all.

Now, in the vision in the seventh chapter of DANIEL, (where indeed a sublimity unparalleled even in Scripture, and the distinct representations of the Divine Majesty, and of the Son of man, seem at first to warrant the opinion,) the visible appearance of the Deity has been understood by almost all to represent the Father:† which threw uncertainty over the interpretation of all the rest, so far as it was founded on those texts; for the rule must apply to all, or none.

This uncertainty is removed by the view of that sublime vision which Dr. Smith (perhaps without adverting to this effect of it) has proposed with equal ability and modesty. He compares the principal figure in Daniel's vision with that recorded in the opening of the REVELATION,‡ pointing out their exact coincidence; he shows that the word denoting the near approach § of the Son of man, may be understood of a personal union; and proposes "as a fair and rational interpretation of the whole passage, to view it as declaring in the symbolical language of prophecy, an assumption of the frail and humble nature of a child of man into an *absolute union* with the Great ETERNAL; and that this union is the basis of the MESSIAH's office as the Sovereign and Saviour of the world."||

* As specimens, may be adduced the passage from *Edwards*, on p. 373. n. † that from *Smith*, on p. 447, and the reference to JOHN v. 37. in *Dr. Jamieson's 'Vindication, &c.'* Vol. i. p. 272.

† *Scr. Test.* I. 412. ‡ *REV.* i. 13—16.

§ *DAN.* vii. 13. || *Scr. Test.* I. 414.

A remark or two may be allowed, not in correction of Dr. S., but in addition to his observations. The predicted event, whatever it be, *belongs to our own, or a future age.* For it is subsequent to the partition of the Western Roman Empire into independent governments, (represented by the ten horns of the beast, *vv.* 7. 20,-1) to the establishment of the Papedom, and the long duration of its influence over the European kingdoms; and is to transpire amidst the shaking or falling of their thrones,* and the vaults of Anti-Christ that will bring on his speedy ruin.† Therefore I submit, that the vision should be interpreted as predicting not the *fact* of the incarnation, but the prevalence of the *doctrine*; that, however just may be Dr. Smith's translation in *v.* 13, "and was brought near into his presence," there is no urgent need to depart from the common one, "they brought him near;" that the persons meant are they who successfully exhibit the evidence of this doctrine, either in their scriptural reasonings, or in its influence on their spirit and lives; that Dr. Smith was fulfilling the prophecy while he was explaining it; that it affords animating hope of success to the feeblest labourer in this argument, "a field which the Lord hath blessed;" and that its fulfilment will be complete when, by the efforts of pastors, catechists, and others, under the influence of the Spirit, the Scripture idea of the Christ shall be familiar to all who bear his name, and his doctrine be universally triumphant.

SECTION XVI. *Textual Variations affecting the preceding Arguments.*

Some will say, Men of eminent learning and piety have, during three centuries, had the Bible, in its originals and its versions, *Improbability* presented to their free examination, and have *of discovery.* searched it with prayerful diligence. Is there not an outrageous improbability and absurdity in the supposition

* DAN. vii. 9. *Gesenius* and some others have ascribed to the verb rendered 'were cast down', in this verse, the meaning *were set or placed*; but he acknowledges that it has the former meaning, or one very like it, in DAN. iii. 6, 15, 21, 24. vi. 16, in *Chaldee*, 17. Dr. J. P. S. preserves the common version here.—Was there ever a time more remarkable for the casting down of thrones, than the present year, 1848?

† DAN. vii. 11. See the Appeal, pp. 104—117, and this Essay, pp. 428—431, 467.

(Appeal, &c., p. 649.)

that this almost unknown writer has brought forth any thing of importance? If these things had been true, others would have seen them long ago; for they have all had the same Bible.

To this, several answers might be given; * and though the objection is, perhaps, not worthy of even one,† yet one only will I give here. The learned and pious of the last three centuries HAVE NOT HAD

*Recent corrections
of the Scriptures.*

ALL THE SAME BIBLE. For a long time they had incorrect Bibles; we have now

more accurate copies, especially of the New Testament. Though scarcely any of the reasonings of this Essay are founded upon critical emendations of the text, the recent revisions have removed very serious obstacles. There are passages in the commonly received text of the New Testament, which in my studies, more than twenty years ago, would have been great, perhaps insurmountable, objections; and which might very probably have led me to abandon the whole research. But on examination of *Griesbach's* edition, I found that the text in those places was corrupt; and I was the more encouraged to proceed.

It is very possible that the thoughts contained in this Essay may have entered other minds long ago;‡ and that these may have been hindered from pursuing them, by what would certainly have embarrassed, or perhaps would have entirely hindered myself, if there had not been now a critical edition of the New Testament, of generally acknowledged accuracy, and of so moderate price that almost any student may obtain it.

* As, That the Scripture itself predicts advances in knowledge; that as the reformation from popery required a doctrinal basis, so must the reformation from sectarianism; that the present age, being helped by the labours of all preceding times, may make greater advances than any; &c.; &c.

† For it is the part of reasonable men, to examine the evidence actually produced; not to debate whether it is possible to find any, when they have it already laid before them.

‡ The most important of the inquiries recorded in it was first suggested to me by a sentence of an eminent divine of the *seventeenth* century. See *p.* 8. See also the honest confession of good *Isaac Ambrose*, in his treatise entitled, '*Looking unto Jesus*;' B. III. Ch. i. Sec. 4.—"For my part it hath puzzled me at times whether of these opinions to take; but others say (and I am now as apt to join with them as with any of the former) that Jesus Christ, the second person of the Trinity, to be incarnate, who is called *the angel of the covenant*, MAL. iii. 1. and *the angel of his presence*, ISA. lxiii. 9. was he that uttered and delivered the law unto Moses;"—*Glasgow edition*, 1796. *p.* 156.

The following passages are given in one column as they stand in the Publick Version, corresponding with the Greek Received Text; in the other with the alterations which Griesbach has sanctioned.

COMMON TEXT.

MATT. xvi. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Acts viii. 36—38.—the eunuch said, See [here is] water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still:—

Acts ix. 20. And straightway he preached Christ in the synagogues, that he is the Son of God.

GRIESBACH.

MATT. xvi. 20. Then charged he his disciples that they should tell no man that he was the Christ.*

Acts viii. 36, 38.—the eunuch said, See [here is] water; what doth hinder me to be baptized? And he commanded the chariot to stand still:—

Acts ix. 20. And straightway he preached Jesus in the synagogues, that he is the Son of God.†

It was not perhaps imagined by the editors of the Greek text, or by the learned who have approved their labours, that the smallest point of doctrine could be involved in the above alterations: their

Influence of these corrections. critical judgment cannot be supposed to have been warped by any theological bias. Yet if the reasonings of the preceding sections be correct, the importance of these alterations is not slight. If a person acquainted with the ancient Israelitish doctrine, after admitting on the evidence of the resurrection of Jesus, that he was the Christ, found it a further and an important step in the progress of his faith, to own that Christ is the Son of God, which is implied in Acts ix. 20, in the ordinary copies, it would have proved that these titles, at least as used by some persons, were not so nearly alike in their meaning, as may be concluded from the form in which Peter's confession is given by Mark and Luke,‡ and from other proofs stated in this Essay.§ But the emendation removes all the difficulty. The other passages, in like manner, would have furnished objections, which are now precluded. Three other emendations, of little effect, however, on my own mind, are noticed on p. 367.

* p. 35. & n. †.

† p. 342.

‡ p. 35.

§ pp. 310—312.

To the above may be appended the remark that a few particulars in our Publick Version of the Scriptures, very trifling in themselves, have had the effect, in some degree, of concealing the truth. The titles of the Supreme Being, and of each Person in the Godhead, are

<i>Variations in the printing</i>	customarily printed with an initial
<i>of the Publick Version.</i>	capital letter. So was the word

"Angel," wherever it occurred, in the oldest editions; although neither in the Geneva Bible, nor in the present version, was the rule ever observed, which was so carefully adhered to in other books in Queen Anne's time, of beginning every noun with a capital letter. The phrase thus printed, "The Angel of the Lord,"* readily suggested the idea of the Almighty Angel, afterward called the Son of God. But in recent editions it has, for many years, been printed thus, "The angel of the LORD;"* and the mere absence of a capital suggests the idea of a created spirit. Thus some of the earliest manifestations of the Second Divine Person have been overlooked.

The recognition of this glorious Personage hath been still more decisively prevented in other places† by the use of the indefinite

<i>Effect of</i>	article "an," where the translation " <i>The Angel</i>
<i>articles.</i>	<i>of the LORD,"</i> would have equally agreed with the

Hebrew and Greek originals,‡ and would have more faithfully represented the meaning of the inspired writer. The change of a small letter into a capital, especially where it was such in the earliest editions, might, I suppose, be made by any printer of the Bible: but that of "an" into "the," probably not without a revision under parliamentary, or royal authority.

The word "ANointed" too was, in the first publication of the present version, and for twenty or thirty years after, usually begun

<i>The title</i>	with a capital; but now it is uniformly seen with
<i>'Anointed.'</i>	a small letter. It is probable that this circum-

stance, slight as it is, hath had a share in preventing the recognition of the Second Divine Person in PSALM ii. 2, and other passages of the Old Testament. That the Hebrew term is in all places but two, translated "anointed,"§ (whereas the corresponding Greek term, in

* GEN. xvi. 7, 9, 10, 11. xxii. 11, 15. &c., &c.

† JUDGES vi. 11, 22. ACTS vii. 30.

‡ In Greek there is no article before the word for *Spirit* in the following places; yet the proper translation is not *A*, but *The Holy Ghost*. MATT. i. 18, 20. iii. 11. MARK i. 8. LUKE i. 15. 35. 41. ii. 25. JOHN i. 33. iii. 5. xx. 22. &c. &c.

§ p. 25.

the New Testament, is not translated, but abbreviated into "Christ," and that the relation of these to each other is indicated in only one marginal note, have been noticed already, and the effect of these things in making the truth less obvious has been intimated.*

The plan adopted by our Translators of representing the names JEHOVAH and JAH by the word LORD, may be defended by the examples of the ancient versions in Greek and Syriack, and of the Redeemer himself, and his Apostles, in quoting the Old Testament. If it has some disadvantages, it has also some *Distinction of* important advantages; and perhaps the lat- *Divine Names.* ter preponderate. The plan adopted in the Old Testament, of printing the word LORD, where it stands for either of these names, in capitals, is doubtless an excellent one; but from the first it has been very carelessly observed by the editors. Until of late years, there was scarcely one bible in ten that had "Lord," in small letters, in all the four places † where it occurs in the words of Abraham pleading for Sodom. Some mode of distinguishing the word where it stands for JAH, ‡ from the very far more numerous cases where it represents JEHOVAH, is now desirable; either by printing the initial letter in those cases, of the same size as the others, thus "LORD," or using one of the Old English character, thus "LORD," or by printing the whole word in capitals of that character. Any of these changes might be accounted a partial return to a former practice, and perhaps might be made by a printer, without any higher authority.

It may be convenient to conclude this collection of textual variations, with a literal translation of three or *Texts from the* tions, with a literal translation of three or *Septuagint.* four passages from the ancient Greek version, or Septuagint, contrasted with the words of our English Bible.

SEPTUAGINT.

ENGLISH P. V.

Ps. xlv. 1.

My heart hath eructed || the good Word [or Logos.] My heart is inditing a good matter. Heb. *boileth, or, bubbleth up.*

* p. 313. † GEN. xviii. 27, 30, 31, 32. See p. 82 (for 74), n. ‡. ‡ p. 177.

|| Johnson has this word though without any example. The homely English, *belch*, would be insupportable; yet it gives the idea. The version in the old Roman Psalter contained in the Vulgate, and in the quotations of the Latin fathers, is "Eructavit cor meum verbum bonum." That a proof should have been sought here of the Ante-mundane Sonship, is strange enough; but not unaccountable.

Ps. cx. 3.

From the womb, before the morn- —from the womb of the morning,
ing star, I have generated thee. thou hast the dew of thy youth.

Or, *more than the womb of the morn-
ing : thou shalt have, &c.*

Prov. viii. 22, 25.

The Lord produced me [in *or* to be] The Lord possessed me in the be-
the beginning of his ways, for his ginning of his way, before his
works.* works of old.

Before the mountains were founded, Before the mountains were settled,
and before all the hills, he gener- before the hills was I brought
ateth me. forth.†

ISA. ix. 6.

And his name is called Messenger And his name shall be called, Won-
[*or* Angel] of the great counsel. derful, Counsellor, The mighty
For I will bring peace to the God, The everlasting Father, The
rulers, and health to [*or* by] him.‡ Prince of Peace.

The above four passages were made of great importance in the discourses and writings of the oldest Christian authors; and will therefore be referred to in the next section.

* The preposition here rendered "for", is EIS, *unto*.

† Mr. Holden's translation of these verses, which he has defended at considerable length in his Notes, is as follows.

22 "Jehovah possessed me, the Beginning of his way,
"Before his works of old.

25 "Before the mountains were settled,
"Before the hills *were*, I was born.

‡ The above translation is from the Vatican text of the LXX. Translations from the *Alexandrine* and *Aldine* editions, may be seen in Dr. Smith's Scr. Test. I. 381, in the large note following his section on ISA. ix. 5, 6. The text of this ancient version is in this place, as in many others, in great confusion.

Dr. Ebenezer Henderson remarks, "It is exceedingly probable that the ancient Greek translator of ISAIAH, in rendering the words (c. ix. 5.) PeLe(A) JOngnetZ EL, "the angel" or messenger "of the great counsel", was influenced by some ideas which floated in his mind respecting the Person who had appeared to the ancients, combined with the expectations, which at that time began to be more strongly entertained of the promised Messiah as the Angel of the Covenant." Henderson on *Divine Inspiration*, p. 98.

This remark interposes a welcome limitation of one in p. 215. n. ||.

The passage is quoted by *Justin Martyr*.—(*Dial.* p. 301, C. 355, B, C. Burton, 34.) and by many other Fathers. I have inserted it here only because it is a memorial of ancient opinions; not from any impression that serious error was propagated by the mistranslation.

SECTION XVII. *Hints of the Gradual Obscuration and Recovery of the Truths advocated in this Essay.*

It has been excellently remarked by one of the most successful writers of secular history, "that at whatever period Christianity had entered the world, whether two thousand years earlier, or two thousand years later, it must have found that world full of other opinions, prepossessions, habits, systems, *Inevitable conflicts* hierarchies, governments, and individual *of Christianity.* manners, with many of which it must have allied, and with many conflicted, and by most, if not by all, of which it would be perverted. Some it would change, and others modify; but with the larger mass of existing feelings, customs, reasonings, and prejudices, even though erroneous, it must have associated, and by them have been deteriorated. The tares and the wheat must have grown up together. Nothing but another universal destruction of mankind, and a new created world, could have presented to it a fair, clear, and unspotted tablet, either in the heart or in the mind, for its uncontaminated impressions; and such a world would have been without the cultivation, the knowledge and the judgment, which are requisite for human improvement, and which experience only can supply."

"Christianity came into the world at a period more full of excited intellect than any preceding age had witnessed; and, therefore, at a time the best fitted for its mental *Intellectual state of men* reception, comprehension, and cir- *at the Christian epoch.* culation. But it was intellect, which, even in the most cultivated, was marked with many singular and erroneous habits and prejudices, and which, in the bulk of the human population, was everywhere disfigured by passions and mistake."*

Such was the world to which a new impulse was given by the entrance of Christianity;—an impulse felt by its opponents and corrupters, and even by the heedless multitude; yet chiefly by its humble disciples. That the Jewish nation, and in some degree the

* The above extracts are from Mr. Sharon Turner's "History of England during the Middle Ages", Part iv. ch. 1.—*Vol. V. pp. 3—5.* A passage of surpassing interest and eloquence, and which has a close connexion with the present subject, occurs on *pp. 20, 21*, beginning, "But in order to accomplish this important victory"—See also some excellent remarks in *Mr. Conybeare's Bampton Lectures, for 1839, pp. 181—185. 283.*

Gentiles, had been prepared for this great advent, by an unintermitted course of events, extending through twenty centuries, from the Call of
Long preparation, and Abraham to the ministry of the Apostles, may be proved by various arguments, some of which appear in the preceding pages:* and the
miraculous support. miracles, may be proved by various arguments, some of which appear in the preceding pages:* and the miraculous gifts of the Almighty Spirit, correcting the mental obliquities of many converts, Jewish or Gentile, enabled them to adopt Scriptural methods of thought and expression.† But about the middle of the Second Century these supernatural aids had gradually disappeared:‡ and the preservation of Christianity§ was left to the students of the Scriptures, in costly manuscripts, possessed by comparatively few, under such gracious influences of the Divine Spirit, as are promised to the pious of all ages.

* pp. 63,-4. 90,-1 (for 82,-3). 101,-2. 175. 200—202. &c. &c.

† 1 Cor. i. 5. xii. 8—10. xiv. 26—31.

‡ Of this event, the view given by Dr. Kaye, Bp. of Lincoln, in his "*Ecclesiastical History illustrated from Tertullian*," 2nd Edit. 1826: ch. ii. p. 98, is to me perfectly satisfactory. His words are "My conclusion is, that the power of working miracles was not extended beyond the disciples, upon whom the Apostles conferred it by the imposition of their hands. As the number of those disciples gradually diminished, the instances of the exercise of miraculous powers became continually less frequent; and ceased entirely at the death of the last individual on whom the hands of the Apostles had been laid. That event would, in the natural course of things take place before the middle of the second century:" &c. &c. &c.

The same opinion had been expressed by an eminent nonconformist divine, several years before, in this brief sentence.—"after his apostles had finished their ministry, and those apostolical men, who received extraordinary gifts from them had entered into rest—miracles ceased;" &c. &c. Dr. David Bogue's *Discourses on the Doctrine of the Millennium*, Discourse viii. Vol. i. p. 218.

§ Mr. W. Osburn has said, "Never, so far as I understand ecclesiastical history, was the very existence of Christianity upon earth in such instant peril as in the latter half of the second century." (*Doctrinal Errors of the Apostolical and early Fathers*. 1835. p. 206.) With this just remark may be connected another by Dr. John Owen, concerning the methods found effectual in the earliest times for resisting errors; it is in the Preface to his work, *On the Person of Christ*. Works, Vol. XII. p. xiii. "All true believers, in their several stations, by mutual watchfulness, preaching or writing, according unto their calls and abilities, effectually used the outward means for the preservation and propagation of the faith of the church. And the same means are still sufficient unto the same ends, were they attended unto with conscience and diligence. The pretended defence of truth with arts and arms of another kind, hath been the bane of religion, and lost the peace of Christians beyond recovery. And it may be observed, that whilst this way alone for the preservation of the truth was insisted on and pursued, that although innumerable heresies arose one after another, and sometimes many together, yet they never made any great progress, nor arrived unto any such consistency, as to make a stated opposition unto the truth; but the errors themselves, and their authors, were as vagrant meteors, which appeared for a little while, and vanished away. Afterwards it was not so, when other ways and means for the suppression of heresies were judged convenient and needful."

Whatever may have been sometimes affirmed to the contrary, the careful inquirer into ecclesiastical history in its originals, will find that the opinions of Orthodox and Catholic Christians were always undergoing a change imperceptible, it might be, to themselves, but sufficiently evident to modern students; * a change in which some truths, especially of the abstract kind, were evolved into greater clearness; and the evidence of others stated with more strength; while other truths again were sinking into comparative obscurity, and unauthorized additions and intermixtures of error were unconsciously introduced. This gradual change, extending through many centuries, it was long the writer's intention to examine and display here, to a much greater extent than is now possible. † A few brief hints, with frequent references to the Fathers, or to the extracts from them given to the English publick by Dr. Edward Burton, ‡ or Mr. Richard Treffry, § will accomplish all that has been promised in preceding pages, || and will sufficiently intimate the causes which have rendered the recovery of some Pentecostal truths, a process of laborious research and patient meditation.

In the whole of this gradual change, there was no event so important for ascertaining the faith of the Church, or for influencing the

* In the translation by Dr. L. Woods, of Knapp's *Christian Theology*, Art. iv. ch. 2. is a 'History of the Doctrine of the Trinity,' in which some important particulars of this change are noted, and many Continental works illustrating special portions of it are mentioned. See p. 132, &c.

The variations of the Fathers did not escape the notice of Calvin. *Instit.* I. xiii. 5. C.T.S. Vol. I. p. 151.

† He has been so desirous of keeping this very inferior kind of evidence derived from the Fathers, distinct from the other, that while composing the last five sections, he has abstained (with some inconvenience to himself) from pursuing his intended course of reading in the Fathers, lest he should unconsciously mingle their views with those he was seeking to derive from the Bible alone. He is therefore less prepared than he expected to be, for entering here on the history of certain doctrines in the Christian Church; which is the less to be regretted, as the other parts of his work have extended to so great a length, that it could not have been included in the present publication.

‡ The title of this very valuable work is, "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ. By the Rev. Edward Burton, M.A., Oxford, 1826." 8vo. In referring to it, I mention the number of the *testimony*, not the page.

§ In the work mentioned, p. 156. I shall use one or two of his translations of extracts from the Fathers, prefixing the name *Treffry* to the number of the extract, and the page.

|| pp. 154, 156, -7. 160.

(*Appeal*, &c., p. 657.)

K 2

minds of studious men in that and following ages, as the decree of the Council of Nice, A. D. 325, of which a literal translation hath been
The Ante-Nicene pe- given on pp. 150,—1. Though some
riod to be reviewed. progress in thought may be distinctly
 traced before that time,* I shall not attempt to state the particulars of
 it, except in a very few instances; but shall speak of the Ante-Nicene
 writers as a body whose views were on the whole harmonious.

First, then, there is ample and redundant evidence that they all
 believed the ancient manifestations of the Deity to have been made
Divine manifestations to the by the *Son of God*. Proofs of
ancients, made by Christ. this, from *Novatian* and *Dr.*
Waterland, have already been given in the *Appendix C* to the *Appeal*
in favour of Ecclesiastical Unity; † and for the further satisfaction of
 the English reader, the following are extracted from *Dr. Burton's*
 “*Testimonies of the Ante-Nicene Fathers to the Divinity of Christ.*” ‡
 His words are as follows.

“Having stated that all the early Fathers agreed with Justin Martyr
 in referring these manifestations of Jehovah in the Old Testament to God
 the Son; I must interrupt the series of quotations for a short time in
 order to prove this point: but the instances being so many I shall only
 mention a few of them, marking the passages in the Old Testament, and
 giving references to the works of the Fathers, in which these interpreta-
 tions may be found.”

[Instead of copying the references in full, a mere initial, or a small part
 of the name, is given here. J. means Justin Martyr, I. Irenæus, Th.
 Theophilus, Cl. Clemens Alexandrinus, Ter. Tertullian, O. Origen, N. No-
 vatian, Cy. Cyprian, Co. Council of Antioch.]

“It was Christ who talked with Adam, GEN. iii. 8, 9. where the person
 is said to be *the Lord God*. Th. Ter. I.

“It was Christ who spoke to Noah, GEN. vi. 13. I.

“It was Christ who went down to confound the tongues at Babel, GEN.
 xi. 5. where it is said that it was *the Lord*. J. Ter. N.

“It was Christ who “*appeared to Abram*, and said *unto him, I am the*
Almighty God.” GEN. xvii. 1. J. Cl.

* A hint of one particular of this progress has been given on pp. 154—7;
 another on p. 420. n. †. See also Hagenbach's *History of Doctrines*, Sec. 66.
 Vol. i. p. 167.

† pp. 163—175.

‡ A similar list, containing also passages of a later date, may be seen in
 Dr. Waterland's *Vindication*, under *Query ii.* pp. 28—32.

"It was Christ who appeared to Abraham in the plains of Mamre, GEN. xviii. 1. where he is called *the Lord*, and *the Judge of all the earth*. v. 25. J. Cl. Ter. O.

"It was Christ who rained fire upon Sodom, GEN. xix. 24. The Fathers particularly mention the expression "then *the Lord* rained upon Sodom and upon Gomorrah brimstone and fire *from the Lord*." J. I. Ter.

"It was Christ who tempted Abraham, GEN. xxii. O. Cy.

"It was Christ who appeared to Jacob, GEN. xxviii. 13., when the person calls himself "the Lord God of Abraham, and the God of Isaac." J. Cl.

"It was Christ who spoke to Jacob in a dream, GEN. xxxi. 11, 13., when he calls himself *the God of Bethel*, (see GEN. xxviii. 13; 19.) J. Cy. N.

"It was Christ who wrestled with Jacob, GEN. xxxii. 24., where it is expressly said that he was God. v. 28, 30. J. I. Cl. Co.

"It was Christ who appeared to Jacob, GEN. xxxv. 1, 9. (J.) Justin says "he is called God, and is God, and will be." Cy.

"It was Christ who appeared to Moses in the bush, EXOD. iii. 2., where the person calls himself "*the God of Abraham, the God of Isaac, and the God of Jacob*:" and at v. 14. "*I am that I am*." J. I. Cl. Ter.

"It was Christ who said to Moses, (EXOD. xx. 2.) "*I am the Lord thy God, which have brought thee out of the Land of Egypt*." Cl.

"It was Christ who spoke to Moses, LEVIT. vi. 1., and consequently who delivered the whole of the Law. O.

"It was Christ who appeared to Joshua near Jericho, JOSH. v. 14. J.

"These instances might be multiplied so as to make a volume; but enough perhaps has been said to show that all the Fathers * agreed in entertaining the same opinion. I again repeat, that I am not concerned to inquire into the soundness of this opinion: but the Fathers, who held it, could not have believed that Christ was a mere man, nor even an angel: they assert over and over again, that the person who appeared to the patriarchs could not be an angel, because he is called God and Jehovah: and they as expressly assert that he who revealed himself as God and Jehovah, was not the Father, but the Son. See Bull, Defens. Sect. IV. 3., and Waterland's Works, II. p. 20." †

* Dr. B. means, of course, the *early* Fathers; see p. 477. n. †, and the first line of these extracts, p. 478. The *later* Fathers lapsed into other views.

† Not having at present the opportunity of referring to the uniform edition of Dr. Waterland's collected Works, I can only guess that the passage here referred to, is what has been copied by me in *Appendix C*, p. 171. It must not be inferred, however, that the Fathers used the word *Jehovah*; but they, like the Apostles, applied to the Redeemer passages where that word is used in the Hebrew. See Dr. Waterland's remarks on HEB. i. 10—12, in his Sermon on JOHN i. 3, preached at Lady Moyer's Lecture.

Confirmations might be added from other modern authors; * but it is not necessary. For the above statements will not be disputed by any one who has the least acquaintance with the writings of Christian antiquity.

It may be added, that the truth in question was not only universally acknowledged, but that in their system it was fundamental. *Semisch* well observes, "Justin considered the true understanding

This accounted a fundamental principle. "of Scripture to rest on the Christological mode of viewing it; every scheme of biblical interpretation which did not include this element appeared to him essentially erroneous:" † and elsewhere, "The ancient Church attached its demonstration" [of the divinity of the Redeemer] "to the idea of the Divine Logos;" ‡ which "idea" is shown in the present Essay, to have been founded on his visible manifestations, miracles, and inspired messages, as recorded in the Old Testament. § The importance attributed to it may be seen in many passages of *Irenæus*, to some of which references are given below. ||

II. In a few passages of those ancient writers, the name *Christ* is given to THE DIVINE NATURE of the Redeemer, contemplated as he

* See the works of Bp. Kaye. On *Justin Martyr*, 2nd Edit. pp. 34, 35, 61, 62. On *Tertullian*, 2nd Edit. pp. 543, 544. On *Clement of Alexandria*, pp. 58, 65.

The writings of *Justin Martyr* have lately undergone a still more searching examination by the Rev. Charles Semisch, of Trebnitz, in Silesia; of whose elaborate and candid work an English translation is contained in Vols. 41 and 42 of the (Edinburgh) Biblical Cabinet. This author remarks, "Justin * * * places the commencement of the redeeming work of Christ far back in the patriarchal [age]—he makes Christ as Logos the performer of the Old Testament Theophanies—he supposes the whole plan of salvation which was to be effected by his personal incarnation to have been unfolded to the world through the prophets, and hence gives to Christ, after his incarnation, 'only the part of an interpreter and fulfiller of Old Testament prophecy.'" Vol. i. p. 203.

These works are mentioned as being among the latest and the most learned on this subject. To refer to all the English works where confirmations may be found, would be a task as endless as it is unnecessary.

† Vol. i. p. 333. ‡ Vol. ii. p. 165.

§ pp. 200,—1, 310—313. It is, however, only fair to add that *Semisch* accounts in a different way, but very insufficiently, for the prevalence of this idea.

|| I refer to *Grabe's* edition, as in p. 290. n. *. 222.. 33. III. 11.—301. 1. 33. IV. 14.—302. 1. 17. IV. 14.—303. 1. 25. IV. 17. *Treffry* 30. p. 434. 307. 1. 1. IV. 21. This passage is copied and translated in p. 351. n. †. 308. 1. 13. IV. 22.—&c. &c. &c. More may be quoted hereafter.

existed, or as he was manifested, in the ages before his incarnation. Bishop Bull's remark to this effect, is given in the note below.* It

* As Bp. Bull's treatise is in the Latin language, and most of those who would be benefited by giving his words may easily refer to the original work, instead of copying, I translate them, for the benefit of a more numerous class, who I hope will be my readers. They conclude his remarks on a passage of *Justin Martyr's* Second Apology, (which Bp. Kaye has copied, pp. 9. n. 1, 58. n. 1, and translated on p. 9,) in which he teaches that the Deity being the most ancient of beings, has no proper name.—“And yet” (says Dr. Bull) “Justin gives the name of *Christ* to his Divinity, as if, so to speak, the Logos, the Son of God, coexisting with the Father, and from eternity emanating [*nascens*] from him, (as being the eternal Radiance of the eternal Light,) had then possessed the name of *Christ*, when the Father formed and adorned all things by his instrumentality. This view of the name *Christ*, indeed, I should myself hardly have ventured on; but I adduce these things to show the sentiment of Justin concerning the divine and eternal nature of the Logos, and his being (if it is right to say so) without a name. Although also others of the ancients apply the sacred name of *Christ* to his Divine nature; as *Caius* the Presbyter, (apud Photium Cod. 48.) and Gregory Nazianzen (in Oratiōe 36).” *Bull, Defens. Fid. Nic. Sect. III. Cap. ii. l. p. 167.*

Another remarkable instance of this use of the title *Christ* by *Justin*, occurs in his First Apology, (often called the Second) *Sec. 81. p. 95. b.* where he says that “our *CHRIST*” was the Speaker in *Exod. iii. 5.*—See also the other Apology, *p. 48. c. 46. d.* and the *Dialogue p. 267. b. 302. b. 357. d, e.* Another by *Tertullian* occurs in his treatise against *Praxeas*, *c. 14*, in this sentence; “Nobis omnes Scripturæ, et veteres Christum Dei, et novæ Filium Dei præfinitum.” *p. 424.* “He is exactly declared to us in all the Scriptures; in the Old, as the Christ of God; in the New, as the Son of God.” Compare the beginning of *c. 11. p. 416.*

In *Irenæus* this use of the word *Christ* is very seldom found; and where it is, the language seems to have been modified by that current among enemies of the truth. The instances are, *p. 219. l. 11, 13. III. 11.--245. l. 16. III. 20.*—In *p. 438. l. 27. V. 25.*—treating of *Antichrist*, and alluding to the words of *Paul*, (2 *Thess. ii. 4.*) “*shewing himself that he is God.*” he has “tentans semetipsum Christum ostendere,” ‘trying to show himself to be *CHRIST.*’ This change of the word both shows his conviction that *Christ* might be used as a Divine title; and, as the Temple at Jerusalem is mentioned in the same sentence, that the Divine Person anciently manifested in that Temple rightly bore that title. It is found again in the next page, *439. l. 28.* in the same sense.

Two passages of *Tertullian* compared, show his readiness to use *Christ* as a divine title. *Burton, 123.*

This use of the word *Christ* is found several times in the treatise of Novatian *De Trin.*; viz. in *ch. xvi.* after *JOHN xvii. 5.* *Ed. Jackson, 1728. p. 123*; in the end of *chapters xviii. xix. and xxii. pp. 147, 158,--9, 179*: and less clearly in a few pages of *ch. xiv. 102--106.* It is seen still more remarkably in the first chapter of the *Ecclesiastical History of Eusebius*; see also his *Demonstr. Evan. Lib. i. c. v. p. 10. d.* also *L. iv. c. 16. p. 194, b, c.* and the title of *c. 6.* in that Book, (*p. 153, d.*) of which a translation was given in *Appendix C* to the *Appeal*, *p. 172.* In reading *Origen*, whose works I am very far from having thoroughly examined, I have not found any clear instance of its occurrence.

In *Clement of Alexandria*, we have—“John the herald of the Word—exhorted them to prepare for the coming of God the Christ:” (*Cohort. ad Gent. c. 1. Burton, 71.*) and in alluding to 2 *Cor. xi. 2*, he mentions as the husband, the Almighty God, implying that *Christ*, used by the Apostle, was an

must be owned, however, that this use of the title *Christ*, is not accompanied with any very express reference to the Oracular Pre-

“*Christ*” used as sence, nor often to the ancient visible mani-
 a divine title. festations: and of those early applications
 of the title to the Oracular Presence, which are proved in the third
 Section of this Essay, * there is no clear trace, I believe, to be found
 in the Fathers.†

equipollent term. *Clem. Pædag.* III. 7. *Burton*, 85. See also a passage of *Dionysius Alexandrinus*, *Burton*, 320.

The little attention given by the Fathers to the higher sense of the word *Christ*, may be seen in the passages where they professedly explain it; (e. g. *Irenæus*, 213. 2. 31; III. 10.—246. 1. 25. III. 20.—) and in their willingness to adopt the mistake of the heathen, who confounded the Greek words *Christos* Anointed, and *chrEstros*, good, meek, gentle. See *Justin M.* p. 55. A. and the beginning of B. i. of *Theoph. ad Autol.* p. 69. B. 77. B; also *Burton*, 72.

* pp. 13—25.

† On the contrary, the absence of all traces of it from some passages is truly remarkable. In his Dialogue with *Trypho*, *Justin* quotes Ps. xxiv. of which, according to the scheme of interpretation propounded in this Essay, the most natural application is primarily to the Oracular Presence accompanying the Ark, when it was brought in a solemn national procession, into the newly built Temple, on the day of its consecration; (pp. 95—98) and a more distant, but far more elevated and important application is to the Incarnate Redeemer, ascending to glory, and entering the city and palace of his Father above. (pp. 23—25. 423—425.) *Justin* tells *Trypho* that the Jewish interpreters said that the psalm “related to Solomon, when he brought up the Tabernacle of witness into the Temple which he had built;” (*Justin. Opp. Colon.* 1686. p. 254. E. *Burton*, 26.) without once mentioning the Ark, of which far more is said in each of the two inspired narratives of that transaction, than of the tabernacle, (1 *KINGS* viii. 1—11, 21. 2 *CHRON.* v. 2—10. vi. 11.) and without the smallest allusion to the Oracular Presence. This exactly corresponds with the tendencies of the Jewish mind observed elsewhere. (pp. 229, 230, 279—283. 295,—6.) Those commentators were probably aware that there was an older interpretation, from which they wished to lead off the people’s minds, and which had applied the ode to the time indeed, but not to the person of Solomon, and to the Divine Presence anciently manifested in the Mosaick Tabernacle; but not to the boards and gold of it.

Justin shows his contempt for the Jewish gloss in the following words: “Any man, be he who he may, will confess that neither concerning Solomon, who was truly a glorious king, nor concerning the Tabernacle of witness, would any of those who stood at the gates of the Temple of Jerusalem have dared to say, Who is this King of glory?” (p. 255. C. D.) But he applies the passage exclusively to the ascension of the Incarnate Redeemer, (p. 255. B. C.) without any indication that the idea of the Oracular Presence had ever entered his mind. That *Justin* could come so near to this idea without noticing it, may show how little attention was often given to it in his time. Similar inattention appears in p. 360. E. 361. D. Yet see *Justin*, p. 357. B.—D, where the Ark is distinctly mentioned; and from his quotation just after of Ps. xxiv. 7. it may be inferred that he believed a Divine Presence accompanied it, and that this presence was not the Father’s, but the Son’s.

Another instance of such omission in a later age, we have in a passage of *Eusebius* (referred to in the note ending on p. 20.—*Demonstr. Evan. L. IV. c.*

III. An acknowledgment nearly similar, must be made concerning the *pædagogial** method of instruction. Of its having been practiced in the first, or in any succeeding age, the indications in the remaining works of the Fathers are *Indistinct traces of the few and doubtful. The eager contro-* '*Pædagogial*' *method.* versies, and the cruel persecutions of those times, left the Christian teachers little opportunity to pursue either that or any other regular system of instruction.† There are however a few traces of the former existence of some such method. *Mosheim* has summed up their testimony in the extract copied below. ‡ Indications of it may be seen

16. p. 191, c. D. 192, A.) where he takes distinct notice of 1 SAM. ii. 35, a place of prime importance in proving the ancient higher meaning of the word *Christ*. He makes not the slightest mention of Zadok and his descendants, whose elevation was plainly the fulfilment of the prophecy; (see p. 18.) but understands it as a prediction of the abolition of the Levitical priesthood altogether, and the introduction of every member of the New Testament Church to a priesthood under the Redeemer.—I know not whether some divine before his time, might not have been led to this interpretation by meditating on EZEK. xl. 46. xliii. 19. xlv. 15. xlviii. 11. But no hint of this is given by *Eusebius*.

* p. 450.

† It must be remembered, too, that the degree of establishment and widely extended belief which Christianity had obtained in the *Second Century*, would greatly modify the work of an instructor; as now, the knowledge of Christian doctrines generally diffused through our own country, renders it unnecessary and even impossible to proceed in the *pædagogial* method exactly as the Apostles did. With what degree of closeness their plans *ought* to have been copied in the *Second Century*, it would be difficult to ascertain: but Divine guidance is promised to those who humbly supplicate it, that they may make a proper use of these, in the *Nineteenth*.

‡ The part of *Mosheim's* note which describes a method nearly identical, is as follows.

"Another species of secret discipline had relation to those whom the Christians were desirous of rescuing from the dominion of superstition, and initiating in the principles of Christianity. With these they found it necessary to proceed somewhat cautiously, lest, by a premature communication of the truth, their minds might receive impressions unfavourable to the Christian religion. They therefore observed at the first a total silence with regard to the doctrine contained in the Scripture respecting the person, merits, and functions of Christ; as well as those other mysteries, to the right comprehending of which the human mind is of itself unequal; and confined themselves wholly to such things as right reason points out concerning the Deity, the nature of man, and his duties. When these had been sufficiently inculcated, and suitably received, and not before, they proceeded to points of a higher and more abstruse nature. Respecting the practice of the early Christians in regard to this, the reader will find a notable passage in the *Apostolical Constitutions*, lib. iii. cap. v. *Patrum Apostolic.* tom. i. p. 280, 281. In either of these species of secret discipline there should seem to have been nothing at which any one of an impartial and well-informed mind can take any serious offence. Entirely distinct from these, there existed another species of secret

in the writings of *Irenæus*, * *Tertullian*, † *Novatian*, ‡ (authors the

discipline, which regarded Christians alone, and had respect, in part, to the catechumens, or those who had not yet been received into the church, and in part to the regular members of the church." * * * * Vidal's translation of Mosheim's Comm. on the Affairs of the Christians before Constantine the Great; Vol. ii. (1813). pp. 162, 163. Note appended to the words *Disciplina Arcani*, in p. 160. Cent. II. xxxiv.

* *Irenæus* frequently mentions with remarkable distinctness the mode in which the Apostles instructed the Jews, and that in which they taught the Gentiles. In speaking of the former he gives to the Divine Sonship of Jesus, and in describing the latter, to the doctrine of One Creator, and the future judgment, that prominence which is proved from Scripture in this Essay, to have been given in their instructions. He states at some length the cause of this difference, in p. 340. 1. 24, &c. IV. 41. and in another passage is understood by his annotator to refer to some former work, now lost, in which he had traced Paul's mode of instruction, by comparing his discourses in the Acts, with his Epistles; (230. 1. 27. III. 12.) *the very line of research adopted in this Essay*, and which appears to have been greatly neglected from the time of *Irenæus*, down to the present. The other passages are 207. 2. 25, 30, &c. III. 5.—227. 1. 17, to 228. 1. 34. III. 12.—232. 1. 12. III. 12.—233. 1. 30. III. 13.

He makes frequent mention of the *perfect* or thoroughly instructed, whom he also often calls *spiritual*, (*spiritales*) (237. 2. 24. III. 15.—&c.) but does not use these terms with a rigid uniformity of application. In some places he seems to speak of these, as if all were such who, on or after the memorable Pentecost, believed in Jesus as the Son of God incarnate, especially if making evident progress in piety. 227. 1. 4, 27. III. 12.—407. 2. 2, 13. V. 6.—411. 1. 31; 2. 16. V. 9.—413. 1. 23; 2. 32. V. 10.—In one passage he applies these terms to those who had received some of the miraculous gifts of the Spirit. 406. 2. 20. V. 6.—In other places he seems to intimate that *perfection* included a much more comprehensive and accurate knowledge of the divine dispensations than many of the Pentecostal converts can be supposed to have had at their baptism. 231. 2. 31. III. 12.—343. . 3, to 2. 13. IV. 43.—364. 2. 13. IV. 66.—An important part of this last named passage is copied on p. 12, which should be taken in connexion with the previous brief chapters from the 52nd, in all which the current subject is the elevation of the truly spiritual disciple above the errors of the simple, and the arts of cunning seducers.

It may be remarked, that none of these uses of the word *perfection* accords any more with the view copied from *Dr. Arnold* on p. 414. n. ††. than with the views advanced in this Essay. Though they may not amount to a full confirmation of these in all particulars, they agree with them in several points; and especially, they show the great attention still paid in the Church to a certain stage of progress which was called becoming *spiritual*.

In p. 378. . 15. IV. 74. it is intimated that the Logos, by his humiliation as man, adapted himself to the infantile state of men's minds; which agrees with the statement educed in pp. 374—391, from the Scriptures, that in the *pædagogical* system, the Lord's human nature, and his history and character as a man were taught long before his ancient manifestations and his Divinity.

No valid objection can be founded upon the passage in p. 200. 2. 24. II. 3. — The author is there refuting the pretences of certain hereticks, who affirmed that they were in possession of a knowledge which was not contained in the writings now received as canonical; (200. 1. 17. II. 2.) but without any reference in that passage to the *order* in which the Apostles taught the truths they wrote, or to any sober attempt to ascertain from their letters, either this or any other knowledge.

latest of whom flourished within two centuries of the first propagation

† There is a celebrated passage not far from the beginning of *Tertullian's* treatise against *Praxeas*, concerning which Dr. J. P. Smith remarks that it "certainly involves great difficulty." *Scr. Test.* III. 424,-5. It is copied and translated by Mr. Wm. Wilson. in his *Illustration, &c.* (1838.) p. 314, and with some slight differences by Dr. J. P. Smith, *Scr. Test.* III. 424,-5. It is noticed also at some length by Bp. Kaye, in his work on *Tertullian*, ch. vii. pp. 530—532. While I readily admit that the remarks of these able writers greatly abate the difficulty, I venture to inquire whether it may not be reduced still further, by a careful consideration of the Scriptural evidence of the *Pædagogical System* of instruction; and whether this circumstance will not involve a considerable probability that that gradual method of Christian institution was still in use in the close of the Second Century. He speaks of some whom he calls *simple* ("simplices") and of some, either the same or different persons, whom he calls '*uninformed and ignorant*, (imprudentes et idiotæ) *who always constitute the greater part of believers*,' who shrink with awe from receiving the doctrine of the Trinity; "*expavescunt ad œconomiam*." Might not these be persons instructed only about as far as the Thessalonians were, when Paul wrote to them, (pp. 376—391.) and who felt a reluctance, which might in a little time be overcome, to advance further in the knowledge of Christian truths? I propose this as a query, because I have not had time to examine the other writings of Tertullian sufficiently to ascertain whether other passages will contradict or confirm this supposition. The sentence in the same treatise, c. 12. beginning, "*Ignorantes enim à primordio*—(p. 417.) appears to be in favour of it.

‡ The treatise of Novatian on the Trinity contains in the first eight chapters, a very eloquent and deeply reverential view of the Deity as creator and ruler of all things. Some parts are exceedingly like the striking passage by Mr. Sharon Turner, referred to in p. 475. n. *. Among other titles he gives him those of *Father* and *Parent*; but in this part says nothing whatever of a plurality of persons in the Supreme Essence. He even uses words uttered by the Son, simply as expressing the grandeur of the invisible Deity. See the quotation of Exod. iii. 14. in c. iv. p. 35. In the beginning of the *ninth* chapter, he makes the first mention of the Redeemer, thus: "The same rule of truth teaches us to believe, after the Father, also in the Son of God, Christ Jesus, the Lord our God, but Son of God;—of this God, who is the One and only [Deity], namely the Maker of all things, as hath already been declared." p. 58. He speaks of him as promised in many passages which he quotes from the Old Testament, and as brought to view in the New; closing a long series of quotations with Ps. ii. 8. lxxii. 1. cx. 1. as foretelling his enthronement and reign, but *without asserting his divinity*. In ch. x. he commences a refutation of heretical opinions concerning Christ, appealing with great force, and profound reverence, to the Holy Scriptures. His order is instructive. First, he refutes those who said that Christ was sent by some other Deity than the Creator of the world; (pp. 67--71.) next, those who said he had not a real body, but was only a phantom. (71—76.) In this part (p. 74.) is the first mention of his superiour nature, in the words of JOHN i. 14. which is quoted not so much to prove that he is divine, as that he had a real human body. '*The Word was MADE FLESH, and dwelt among us*.' In ch. xi. he proceeds to the confutation of those who held that Jesus was a mere man; which is continued through several chapters before he begins to exhibit in ch. xvii—xix. the series of the Son's ancient manifestations. From this part several extracts are given in Appendix [C] to the Appeal, pp. 164—168. Ch. xxii. is occupied by an exposition of *Phil.* ii. 6—11. agreeing on the whole with that given in pp. 362,-3. of this Essay. Thus his real humanity, his incarnate history, and his fulfilment of prophecy are first taught, and afterward his

of the Gospel among Gentiles; in *Clement of Alexandria*; * probably; also, in others of the Ante-Nicene fathers. †

ancient manifestations and glorious divinity. Of the very elevated character of this truth Novatian shows his deep and reverent impression, by calling it "tam magnum sacramentum," (p. 190.) and "Hoc altissimum atque reconditum sacramentum," (p. 185.) The doctrine of the Trinity is not stated till the close of his treatise. c. xxxi.

The reader has only to turn back to pp. 375,-6, 391, 393, 400, 412,-3, 450 of this Essay, to see how much this agrees with the *pædagogial* method of initiation.

Though Novatian nowhere mentions the apostolick order of instructing converts, his own instructions are arranged in a method agreeing well with it: which, whether it be the result of his own good judgment, or of some traditional knowledge of the *pædagogial* method, is a confirmation, to a small extent at least, of what is advanced concerning it in this Essay.

* It appears from the lucid account of his writings by the Bp. of Lincoln, that he frequently speaks of the progress of individual Christians, in such a way as I think cannot well be accounted for, without tracing it in part to a traditional knowledge that the Apostolick method of imparting Christian truths was carefully graduated, in several particulars according to the view given in this Essay, of the *pædagogial* method. I might copy many passages; but content myself with referring to the following pages of that valuable work, published in 1835; where this is indicated either by some brief expression, or some more extended statement. See pp. (51,-2. 54.) 58. 105. 114. 121. 136. 138. 161. 164. 166. 169. 174. 183.* 184.* 187. 193. 198.* 213. 215.* 216. 219. 239. 241. 3. 244. 246.* 253. (260.) 422. 424. 427. 428. 431. 437. 444. The asterisks denote pages worthy of special attention.

To these references, I append the following sentences from Dr. Burton and Mr. Conybeare. The former remarks, "*Clement of Alexandria* has described the progress of a Christian from faith to knowledge, and from knowledge to charity, by which he means the practical exercise of all Christian graces." *Clem. Strom.* VII. 10. Burton, 94. The latter says, "The principal extant works of Clemens consist of three consecutive compositions, intended for the use of persons considered in three different stages of progress, with regard to the Christian life.

1. Inquirers not yet decided converts.
2. Catechumens, or the young in the faith, requiring progressive instruction.
3. Confirmed, advanced, and, as it were adult Christians.

—We shall find comparatively little that will strike us as objectionable in the earliest and most elementary; and...our favourable opinion will probably decline in exact proportion with our advance to those professing a higher character." *Bampton Lectures for 1839.* pp. 193,-4.

† In the Epistle, preserved among the writings of *Justin M.*, by an unknown author in the Second Century, addressed to *Diognetus*, a person who desired information concerning Christianity, the writer, who was evidently a man of vigorous thought and holy feeling, proceeds according to the *pædagogial* method; inasmuch as he makes no mention of the Old Testament manifestations, or any of the Divine preparations for the birth of the Messiah: (p. 499. n. *Semisch*, I. 203—6.) and his mention of the Ancient Scriptures is brief, p. 502. a. He does however speak of the Son of God in very elevated terms, as superiour to all the intelligences that have power in earth or heaven, being the Creator and Governor of all things; p. 498, c. n. as does also *Justin M.* in his Apologies. There is a brief mention of the future coming of the Lord to judgment; but a chasm in the manuscript has prevented our knowing what more he inserted on this rousing topick, p. 499. a. On the whole the Epistle

IV. Of the general plan of the ancient dispensations, wherein the First Person was usually represented as dwelling in the heavens, and

to Diognetus agrees with our conclusions concerning the Apostolick method of instructing Gentiles.

A more full agreement may be seen in the *Octavius of Minucius Felix* (written a few years before or after A.D. 200. Dr. Burton says 210,) inasmuch as he "does not go beyond the negative definition, that Jesus was more than a man; generally speaking we find in his writings little or nothing of positive Christology. Octav. 29. § 2, 3. (comp. with 9. 5.)" *Hagenbach's History of Doctrines*, tr. by Buch. Edin. 1846. Vol. I. p. 165. He is diffuse on the topics of creation and providence, and the folly of the reigning idolatry; (Acts xiv. xvii.) and from the speeches of both the Heathen and the Christian Advocate, it appears that the predicted conflagration of the universe, the general resurrection, and eternal rewards and punishments, were inculcated among the first Christian lessons to the Heathen. *Minuc. F. Octav. Lugd. Batav.* 1672. pp. 96—105, 320—333. In this edition the passage above quoted, is pp. 280,—1.

So *Justin M.* also in both his Apologies passes immediately from the mention of the Logos as Creator, or as adored by Christians, to his incarnation. pp. 44. E. 51. D. In other places he refers summarily to the train of his ancient manifestations and predictions. pp. 73. A. B. 95. B. 96. A. Yet both the fewness and the nature of his quotations, from the O. T. in his Apologies form a remarkable contrast to their abundance and significance in the *Dialogue with Trypho*. *Justin's* references to the tenets of *Plato*, (pp. 51. B. 66. D.) make it in some degree probable that when he freely declared to heathens the Christian belief concerning the Logos, he thought them prepared to receive it by their regard to that philosophy. Perhaps also the writer of the Epistle to *Diognetus*, may have been influenced by this consideration.—There is a celebrated passage of *Justin Martyr's Dialogue with Trypho*, p. 267. E. *Burton*, 27. of which a copy and translation is given by *Dr. Waterland*, Importance of the Trinity, 1734. Ch. vi. pp. 282—290., by *Mr. W. Wilson*, pp. 113,—4., by *Dr. J. Pye Smith*, S. T. III. 423, and by *Bp. Kaye*, p. 51,—2. which with the context shows, as Dr. S. observes, that "Justin regarded it as far better to be a Christian of this defective kind" [believing only his human nature] "than to continue in Judaism or heathenism." *Bp. K.* remarks "The passage is not without difficulty."—May I venture to hope that the difficulty is in some degree abated, by the view of the *pædagogical* method presented in this Essay? If so, the view itself will be in some degree confirmed by that circumstance.

The following sentence by *Dionysius Romanus*, (though there is a slight difference in the word rendered *spiritual*), is in striking agreement with this Essay. p. 433. "And why should I discuss this matter more at length to you who are spiritual, and clearly understand the absurdities which arise from calling the Son a creature? *Athanas. Opp.* (1686) I. 276. *Burton*, 324.

Observe also the words in *Burton*, 329.—"he will explain BY DEGREES that he [Christ] is the only God."

The passage quoted from *Eusebius* and *Clement A.* on p. 443. n. *. is plainly in agreement with what has been advanced in this Essay concerning the *pædagogical* method: and so also are several passages from various authors quoted by *Mr. W. Wilson* in ch. xx. of his *Illustration*; pp. 312,—3. 315, &c. The distinction between *faith* and *knowledge* current in the third century, differed, no doubt, considerably from that recognised by the Apostles, between the incipient belief of gentile converts and their '*well-knowing*,' (p. 444. n. †.) or '*perfection*.' But a vigorous examination of the whole subject may perhaps show that the distinction current in the later of these periods is only a modification of what had prevailed in the former. I content myself, however, with thus briefly indicating this line of research; it is not likely that I shall ever

the Second as frequently manifested to men upon earth;* and of the gradual advance of the ancient Church in knowledge, preparatory to the coming of the Incarnate Mediator,† these are clear and forcible statements, strikingly accordant with the scheme of Biblical interpretation advocated in this Essay. As specimens, the following passages are given from *Irenæus* and *Tertullian*.

The former says: "The Son, as the Agent of the Father, performs all things from the beginning to the end [of the world]; and without him none can know God. For the knowledge of the Father is [imparted by] the Son: and the knowledge of the Son is in the Father, and is revealed

have leisure, or some other necessary advantages, for its successful prosecution.

Since the above was written, a work on the Athanasian Creed, by Mr. Radcliffe, Rector of Limehouse, has come into my hands. From this I copy the following from *Basil* (Mr. R. says) "*Bishop of Seleucia, Orat. ix. on the reason why Moses did not more clearly preach the mystery of the Holy Trinity to the Jews.*" (Is not this—Basil of Cæsarea, who died A.D. 379?) Though he lived not in the Ante-Nicene period, and his remarks relate to Moses, rather than to Christian instructors, they have a very evident bearing on the subject in hand.

"It was not yet the proper time to preach the Trinity: he could not yet preach the persons: up to this period he feeds the babes in understanding with the milk of divine knowledge: he was satisfied with the simple doctrine of Godhead; expounding to them that the nature of Godhead was one, in order that he might banish from the soul the whole multitude of gods. For the first rudiment of the knowledge of Godhead was sufficient for those who were rescued from such error. For this reason, having taught the unity of the nature, he deferred for a time to teach the trinity of persons: for an obstinate temper of mind is unfavourable to the acquirement of knowledge. For he is afraid lest, if he taught a trinity of godhead, he may be understood as preaching many several gods among the Jews: he leads therefore his hearers on so far by enigmas only, and stops when within a little distance of opening the full blaze of light."——'*The confession of our Christian Faith, commonly called the Creed of St. Athanasius, illustrated &c. By the Rev. John Radcliffe M.A. &c. London, 1844.*' pp. 57, 59.

* pp. 14,-5. 88,-9 (for 80,-1). 175. 200. 213. 217. 254. 316—320.

† pp. 63,-4. 90,-1 (for 82,-3). 100. 102. 167. 175. 200,-1. 213. This idea of an education of the Church for the liberty it enjoys under the Gospel, is plainly taught by Paul in GAL. iv. 1—7. And I would add the inquiry, which those who have a better acquaintance with ancient literature may perhaps answer, whether this passage by Paul, be not *the most ancient one in existence*, of any writer, in which the cheering idea of a progression for the good of man from age to age, is intimated? The ancients seem to have been ready to account the human race as *retrograding* rather than advancing from infancy to maturity. Every classical scholar will remember the legend of the Four Ages, the *Golden, Silver, Brazen, and Iron age*; and HORACE's stanza,

Damnosa quid non imminuit dies?
Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.

Carm. iii. 6, 45,

through the Son. And therefore the Lord said, *No one knoweth the Son, except the Father, neither the Father, except the Son, and they to whomsoever the Son may reveal him.* * Now 'may reveal him' is not said merely with reference to the future, as if the Word then began to manifest the Father, when he was born of Mary; but it is used with a general reference to *every period of time*. † For from the beginning, the Son tending his own creation, reveals to all the Father; to the persons whom the Father chooses, and in the time and manner that he chooses. And therefore in all [persons], ‡ and through all [times], there is One God, the Father, and one Word, and one Son, and one Spirit, and one faith, and salvation for all that believe in him. *p. 302. l. 17. to 2. 17, IV. 14. §*

"Wherefore the Jews || have departed from God, not receiving the Word of God, but imagining that they could attain unto a knowledge of God the Father without his Word, that is, without his Son; being ignorant of him who spake unto Abraham, and Aaron, and unto Moses. (Exod. iii. 7, 8.) These things the Son, who is the Word of God, effected ¶ from the beginning; the Father not needing [the ministry of] Angels,—since unto him in all things ministered his offspring and his image, that is, the Son and the Holy Spirit, his Word and his Wisdom, whom** all angels serve, and unto whom** they are subjected." *p. 303. l. 25, to 304. 2. 4; IV. 17. —Treffry, 30. p. 434.*

"Thus to the people [of Israel, THE WORD] ordained the making of the Tabernacle, and the building of the Temple, and the official distinction of the Levites, the sacrifices also, and oblations, and the memorials, and all the rest of the Legal servitude. He, indeed, is in no want of any of these things; for he hath always the full enjoyment of all good, possessing

Is it true that though the Israelitish Church, and in some respects, the human race, had been under training for many ages, for unprecedented good, and some advance made in every age, yet none could so far comprehend the divine proceedings as to make out this exhilarating fact, until an inspired apostle declared it? After him, the Christian writers frequently allude to it. See the places hereafter quoted from *Irenæus*, and the passage from *Novatian*, translated and commented on in *Appendix C*, pp. 166,—7. 168,—9.

* *l. 6.*—"et quibuscunque Filius revelaverit."

† *l. 10.*—"sed communiter per totum tempus positum est."

‡ *l. 14.*—"in omnibus, et per omnia unus Deus Pater," —

§ For the mode of referring to *Irenæus*, see *p. 290. n. **

|| The Jews, that is, of the Apostolick and subsequent times.

¶ Or *pre-arranged*,—"ab initio præstruebat," —

** *c. 2. l. 3, 4.*—"quibus serviunt, et subjecti sunt omnes Angeli."

himself in every source of pleasure,* even before Moses had existence. But he was educating a people prone to return to idols, forming them by numerous demands on their attention † to persevere in the service of God; inviting them by means of things secondary, to those which are primary; that is, by typical things, to the true; by temporal, to eternal things; by carnal, to the spiritual; and by earthly, to heavenly. *p.* 316. 2. 24 to 317. 1. 4; IV. 28.

“Certain of them (i. e. of the prophets) saw [beforehand] the Prophetick Spirit shed forth, and his operations in imparting all kinds of miraculous gifts; others again, the Advent of the Lord, and that administration from the beginning, extending both to heaven and earth, by which he hath executed the will of the Father: others again, [beheld] the Paternal manifestations of glory, suited both to the respective periods, and the beholders; and to those who heard of them at the time, and all who were to hear of them afterwards. Thus, then, was God manifested; for by all these things is revealed God the Father; the Spirit, indeed, being the [immediate] Operator, and the Son the Administrator; the Father giving his approval, and man receiving a more complete fitness for salvation. *p.* 332. 2. 40 to 333. 1. 13; IV. 37. *See much more of the same kind, in this chapter, including the passage, Treffry, 31. p.* 435.

Many more passages might have been extracted from *Irenæus*, who delighted in these topicks, and from other writers of that Century; but references to them will be sufficient. ‡ From *Tertullian*, where

* Here I have not translated literally. The words are, in allusion to the Mosaick ceremonies,—“omnemque odorem suavitatis, et omnes suaveolentium vaporaciones habens in se, etiam antequam Moyses esset:”—*l.* 31—33.

† *l.* 35.—“per multas avocationes præstruens eos perseverare,”—

‡ I copy without arrangement the references I have noted while reading through the invaluable work of *Irenæus*. There may be other places, to which I have not preserved any reference.

185.	2. 5-14;	II. 55.	302.	1. 17;	IV. 14.	315.	1. 17;	IV. 27.
195.	2. 1-12;	— 66.	303.	2. 12;	— 16.	—	2. 1;	— —.
220.	1. 1;	III. 11.	304.	1. 1;	— 17.	316.	1. 33;	— 28.
222.	.. 34;	— 11.	307.	1. 1; 2. 9;	— 21. b	—	2. 21;	— —.
231.	1. 3;	— 12.	—	1. 23;	— 22.	317.	2. 4;	— —.
—	2. 15. 31;	— 12.	308.	1. 13;	— 22.	318.	1. 4;	— 29.
241.	2. 10;	— 18.	309.	1. 8;	— 23.	—	2. 9;	— —.
280.	2. 3;	IV. 7.	310.	1. 20;	— 24.	319.	1. 30;	— 30.
—	1. 23;	— 8.	311.	1. 1;	— 24.	—	2. 27;	— —.
282.	2. 9;	— 1. a	—	2. 19;	— —.	320.	2. 3;	— 31.
300.	1. 23;	— 14.	312.	1. 30;	— 26.	331.	2. 28;	— 37. c
301.	1. 20;	— —.	314.	1. 36;	— 27.	332.	— 24;	— 37.

a *Burton*, 62. See *p.* 411. *n.* ||.

b See the note beginning on *p.* 351. *n.* ‡.

c *Burton*, 65.

also many may be found, the reader will be content with the following.

After quoting ROM. ix. 5. 1 TIM. vi. 15, 16. EXOD. xxxiii. 20. and alluding to other places, he adds, "If these things are so, it follows, that from the beginning it was *he* [THE WORD] * who was seen; the same who was seen in the close [of the series of dispensations]: and that he [i. e. the Father] was not seen in the close, who from the beginning was not seen. And so there are TWO, ONE *seen*, ONE *unseen*. The Son therefore was always the One seen; and the Son made all the communications, and the Son performed all the works by the authority and will of the Father: because the Son can do nothing of himself, unless he see the Father doing it; that is, doing it in thought. For the thoughts of the Father are deeds. Now the Son who is privy to every thought of the Father, while he sees, executes. So all things were made by the Son, and without him was nothing made. And think not that the various operations [included in the Creation] of the World, are all that the Son hath performed; but [add to these] whatsoever things have since been done by God. For the Father who loveth the Son, and hath given all things into his bosom, as he loved him from the beginning, also hath from the beginning committed [all things to him].† Wherefore from the beginning, the Word was with God, and the Word was God; to whom is given by the Father all power in heaven and in earth. The Father judgeth no one, but hath committed all

333. 1. 13;	IV. 37.	339. 1. 34;	IV. 40.	355. 2. 15;	IV. 52.
—, —, 27-38;	—, —.	341. 1. 29;	—, 42.	360. .. 18;	—, 62.
—, 2. 1-15;	—, —.	342. 1. 6;	—, 42.	372. 1. 32;	—, 70.
334. 1. 4;	—, —.	—, 2. 1;	—, —.	374. 2. 5;	—, —.
—, 2. 20;	—, —.	343. 1. 12;	—, 43.	377. 2. 17;	—, 72.
335. 1. 8;	—, —.	345. 1. 20;	—, 45.	378. .. 12;	—, 74.
—, 13;	—, —.	346. 1. 22;	—, —.	379. .. 18;	—, 75.
336. 1. 19;	—, —.	—, 2. 18;	—, —.	395. 2. 4;	V. 2.
337. 1. 20;	—, 38.	347. 1. 3;	—, —.	439. 2. 28;	—, 25.
338. 2. 14;	—, —.	349. 1. 17;	—, 47.	441. 2. 2-9;	—, 26.

His admiration of the wise arrangement of the whole series of Divine proceedings, is expressed in the following places.

195. 2. 8;	II. 66.	242. 1. 5;	III. 18.	316. 2. 11;	IV. 28.
231. 1. 5;	III. 12.	280. —, 27;	IV. 8.	378. .. 5-30;	—, 74.
241. 2. 26-31;	—, 18.				

The above references point out the line which *begins* the passage quoted; but it may extend through several following lines; and be closely connected with those which precede it.

See also *Justin M. Dial.* p. 275. A. C. 279, A. 358. E.

* The words "Sermonem Dei" occur a few lines before, and show the subject of discourse.

† JOHN iii. 35.

(671)

judgment unto the Son; from the beginning, that is.* For when he saith *all power* and *all judgment*, and *all things were made by him*, and *all things are delivered into his hand*, he allows no exception of time; for they would not have been ALL things, if they had not been the things of every period. The Son therefore it is, who from the beginning hath executed judgment; [as when] striking down that most proud tower [at Babel], and confounding the languages, or punishing the whole world by the violent irruption of waters, or raining down upon Sodom and Gomorrah fire and sulphur,—God [raining] *from God*.† For it was he always who descended to hold converse with men, from Adam, down to the patriarchs and prophets, in vision, in sleep, in manifestation,‡ in enigma, always from the beginning preparing for his [incarnate] course.§ The momentous things he was to execute, he was always learning; and he who was as God to hold intercourse on earth with men, was no other than the Word, who was to be made flesh. Now he learned [these things, of the Father] that he might pave a way for our faith, that we might more readily believe that the Son of God had descended into the world, since we find that even in former times, something of this kind had been [the usual course].|| For as the things were written, so also were they transacted on our account, who see the world's latest ages arrived.¶ So also he was even then acquainted with human feelings, having to assume the essential parts themselves of human nature, a body and a soul. Thus he asked Adam, as if he had not known, “Where art thou, Adam?”—and grieved that he had made man, as if he had not foreseen [the result]. &c. &c. &c. *Adv. Præxan. c. 11. (Basil. 1550. pp. 416,-7.)*

A little before he had said; “God was seen according to the capacities of men, not according to the plénitude of his divinity. For the Patriarchs are related to have seen God, as Abraham, and Jacob; and the Prophets, as Isaiah, as Ezekiel, &c. &c. &c. c. 10. p. 414.

In another treatise he says. “that God could not have entered into “conversations with men, unless he had assumed human feelings and affec-

* JOHN v. 22. Compare the use made of this passage in p. 179. of this Essay.

† GEN. xix. 24.

‡ —“in speculo,” I do not profess to know his exact meaning in this word; his general drift is sufficiently plain.

§ —“ordinem suum præstruens ab initio semper.”

|| The whole sentence is this: “Ediscebat autem ut nobis fidem sterneret, ut facilius crederemus Filium Dei descendisse in seculum, si et retro tale quid gestum cognosceremus.”

¶ —“in quos ævorum fines decucurrerunt.”

"tions, by which he could temper the greatness of his majesty, that would have been intolerable to human weakness, with a humility which might be unworthy of him, but necessary for man, and so far therefore worthy of God, because nothing is so worthy of God as the salvation of man." And a little after; "For we hold that Christ always acted in the name of God the Father; that he conversed with Him* from the beginning; that it was he who talked with the patriarchs and prophets, the Son of the Creator, His Word, whom he made his Son by production out of himself, and thence placed him over the whole of His dispensation and will, making him a little lower than the angels, as David writes; (Ps. viii. 5.) by which lowering he was also ordained by the Father to perform those things, which you object to as human, that he might learn even from the beginning what was that human nature, which in the end he was to be."† *Adv. Marcion. Lib. II. (Basil. 1550. p. 189.) Burton, 119.*

Much more might be quoted from Tertullian, but I forbear: reminding the reader, however, of his widely applicable maxim,—*"Habes Filium in terris, habes Patrem in cœlis:" "You have the Son on earth, you have the Father in heaven."*‡

V. These ancient writers give great prominence to the office of the Son as the REVEALER of the Father; some of them believing that the ancient gentile philosophers;§ and *The 'Logos' the* others, that the angels and loftiest intelligences of heaven, received from Him their knowledge of the Deity. *revealer of Deity.*

* The words here, *with Him*, are inserted by *Dr. F. Burton*; from whose pages (198, 199) this paragraph is copied without alteration. I am not sure whether in this case he is right or wrong. Tertullian's words are,—*"ipsum ab initio conversatum, ipsum congressum cum Patriarchis"* &c. In a passage of his book against *Praxeas*, at the foot of p. 416, "*conversatus*" denotes his intercourse with *men*. It is translated on p. 491, "*made the communications.*"

† To the above extracts I will add the following from *Origen* on *JER.* xi. 1. (*Dr. Burton* remarks, "Wherever it is said that *the Word* came to *Jeremiah*, or to any of the prophets, *Origen* understands it of *Christ the Word of God.*") "There is the same God of the Law and of the Gospel, the same Christ, both then, and now, and for ever. There are some who separate the divinity, which preceded the coming of the Saviour, according to their own conceptions, from the divinity which was announced by *Jesus Christ*: but we know one God both then and now, one Christ both then and now." *Burton, 241. Orig. Comm. à Huet. 1668. Tom. I. p. 102. c, d.*

‡ The English reader may see a version of the passage, (which occurs in his work *Adv. Prax.* p. 423. a few pages from the close,) in *Bp. Bull's Sermons and Discourses*, edited by *R. Nelson, Esq.*, 1713. Vol. iii. p. 976.

§ *Justin. M. Apol. pp. 51. B, c. 55. E. 56. A. 83. c, d. secc. 5, 61. Clement. A. Strom. i. 7. Compare Athenag. Legat. pp. 7. D. 8. A. Justin. M. Apol. p. 51. D. and Mr. W. Osburn's Doctrinal Errors &c. pp. 32—34.*

(*Appeal, &c., p. 673.*)

M 2

Among the latter were *Irenæus*,* and *Eusebius*.† They seem to have thought that the office of MEDIATOR was rendered necessary, not primarily by the sinfulness of man, but by the essential feebleness and ignorance of all created spirits.‡ Thus, instead of dating the commencement of his mediatorial operations from the fall of Adam, as some moderns have done,§ they made it coeval with the creation. These views evidently agree with the doctrine maintained in this Essay, that the Son of God was the great Instructor and Ruler of the ancient church; and they probably arose from the contemplation of that fact, either as taught in the Scripture, or as modified by the philosophy of *Plato* || or *Philo*.¶

VI. By the later Fathers, the Divine "Wisdom" mentioned in *Prov.* viii. was with considerable uniformity understood to be a title of the Son of God. But this uniformity is not found in the writings of the Ante-Nicene period. In *Irenæus*, and others, we occasionally find that title as an appellation of the Third Person, the Holy Spirit; sometimes single, and sometimes in conjunction with other titles.** This

* *Grabe's Irenæus*, p. 185. 2. 4—13; II. 55. *Treffry*, 25. p. 433. See also *Iren.* p. 241. 2. 19; III. 18.

† See the passage translated from *Eusebius*, in Appendix C, pp. 172—174., and other parts of his *Evangelical Preparation and Demonstration*.

‡ *Dr. K. R. Hagenbach*, in his *Compendium of the History of Doctrines*, tr. by *Buch*, (*Edin.* 1846.) has the following words, in sec. 64. "The incarnation of the Godman is the principal dogmatick idea of this period. (A.D. 80—254.) The Fathers of the primitive church regarded it as a manifestation of the free grace of God, as the most glorious of all revelations and developments, and as the perfection and crown of creation, rather than as the mere effect of the sin of man." p. 163.—See *Burton*, 78.

§ As numerous instances will be remembered by many readers, I need not quote more than the following. *Dr. John Owen on the Person of Christ: ch. vii. Works*, (1824) xii. p. 112. *Dr. John Scott's Christian Life, Part II. Vol. ii. (2nd. Edit. 1687.) p. 43.* See also pp. 7—42.

|| p. 100.

¶ pp. 244—248.

** A sentence from *Irenæus* (304. 2. 3; IV. 17. *Treffry* 30. p. 435.) in which the Third Person is distinguished as the "Wisdom" of God, is copied in p. 489. See also *Iren.* p. 267. 2. 5; III. 40.—425.—12; V. 17.—331. 1. 39; 2. 20; IV. 37. *Burton*, 65. Similar instances occur in the three following places. p. 184. 2. 27; II. 55.—185. 1. 8; II. 55.—330. 2. 18; IV. 37. *Bp. Bull*, who has commented on these last three passages, and on one of the same kind from *Theophilus* (*ad Autol. lib. ii. p. 94. n.*) and another from *Origen*, (*c. Cels. p. 323.*) *Bulli Defens. Fid. Nic: Sec. II. cap. iv. 10. c. v. 7, 9. Sec. IV. c. iii. 11.* in this last place copies the suggestion of *Petau*, that this name may have been given to the Third Person, because he is the Instructor of men.—*Dr. Waterland* says "The Christian Church from the beginning, understood *Prov.* viii. 22, 30. of a Person, the Substantial Wisdom of God,

uncertainty of its use in the earliest period is very unfavourable to the supposition that inspired men had interpreted the passage as the later Fathers did; but is far less opposed to the interpretation of it given in this Essay.*

VII. Many passages may be found, more or less accordant with particular interpretations of Scripture, or with the general scheme, given in the preceding pages. Without any attempt to enumerate them all, those referred to *Other particulars.* below may be taken as specimens.†

either the Word, or the *Holy Spirit*, but generally the former.' *Sermon on JOHN xvi. 15. p. 241.* Dr. James Bennett, in his *Theology of the Early Church*, having noticed that *Irenæus* quotes as a sanction for his application of the term *Wisdom*, in IV, 37. *Prov. viii. 22.* adds,—“so that what is now appealed to, as evidence of the divinity of the Son, is here applied to the Spirit.” *Lect. ii. p. 131.* Dr. J. Pye Smith admits that the passage in *Prov. viii.* “cannot be satisfactorily proved to be a designed description of the Saviour’s person.” *S. T. Vol. i. p. 531.* How cordially I agree in this admission, may be seen in *pp. 112—115. 445,-6.*

* *pp. 114,-5.*—Consider also the suggestion of Petau, in the last note.

† Of course only a very few of the numerous passages where visible or prophetick manifestations of Deity are ascribed to the Divine Son will be mentioned here; this point having received attention already in the *first* of this series of observations. Also, nothing like a full list of references, or a general sketch of early patristick views of patriarchal or Israelitish history and theology will be attempted. I merely give some references to passages which have at different times arrested my attention, in a too cursory and interrupted perusal of particular works of the Ante-Nicene period. For the convenience of future reference, each remark will be distinguished by an italic letter.

a That which is now the common interpretation of *GEN. xviii. xix.* that Abraham’s three visitors were the Divine Logos, and two created angels, and is briefly mentioned as such in *p. 59* of this Essay, is given by *Justin Martyr* in his Dialogue, (*p. 236. D. 313. D. 357. E. 358. E.*) and is argued at considerable length from *p. 275. A. to 279. B.* With these views of *Justin*, perfectly agree those of *Irenæus*, (*p. 309, 1, 13; IV. 23.*) of *Tertullian*, (*de Carne Christi, p. 22. Burton, 109. adv. Marc. II. xx. III. v. pp. 188, 200.*) and of *Novatian*, (*c. xviii. pp. 143—146.*) from whose work a sentence proving this is copied in *Appendix C* to the *Appeal*, *p. 168.* This unanimity of the early fathers is the more worthy of remark, because a different interpretation is given by *Ambrose, Augustine*, and later writers.

b The position that Abraham’s knowledge of the Great Invisible Supreme, was based on the manifestations he had received of the Logos, which is intimated in *pp. 56—60. (126.) 199. 205,-6.* is sanctioned by *Irenæus*, *p. 302. 1. 18. IV. 15.* and *Novatian*, *c. xviii. pp. 135—139.* See *Appx. C. pp. 166,-7.*

c The principle that these and subsequent revelations were given in forms wisely and kindly adapted to the capacities of the receivers, and suited to the exigencies of times and seasons, is taught in the pages of *Novatian* last quoted, and before his time by *Irenæus* (*p. 195. 2. 8; II. 66.—231. 1. 5; III. 12.—&c. &c.*) and *Tertullian*. (*adv. Prax. x. p. 414.* “*Visum quidem Deum secundum hominum capacitates, non secundum plenitudinem Divinitatis.*”—*Adv. Marc. xx. p. 189. Burton 119.*) See above, *pp. 492,-3.*

The facts stated in these seven observations may be regarded as satisfactory confirmations of much that is advanced in this Essay. The traces of agreement, if fewer and fainter than some may require, are yet as clear as can reasonably be demanded. When we consider

d The opinion expressed in *p.* 59. § *n.* §§., that in the patriarchal age the Logos was viewed as a Messenger descending on occasion from the lofty habitation of the Supreme; and repeated afterwards with reference to subsequent ages (*pp.* 62—64. 68—79 (*for* 71). 85 (*for* 77). 89—91 (*for* 81—83). 88.* 98. &c.. 317.) is sanctioned by *Justin*, (*pp.* 356. *E.* to 358. *E.* *Burton*, 36.) *Irenæus*, (209. 1. 2; III. 6. *Burton*, 49.—313. 1. 9; IV. 26.—) *Tertullian*, (*adv. Marc.* II. xxi. “*Ille est qui descendit*,”—*p.* 189; *Burton*, 119.—*adv. Prax.* xi. *p.* 417. a translation of this last passage is given on *pp.* 491,—2.) and *Novatian*, whose words are given *p.* 317. *n.* *†.

e The principle stated in *pp.* 79—81 (*for* 71—73), that both the Supreme Father and the Son entered into covenant with Israel at Sinai, is distinctly affirmed by *Irenæus*, (208. 2. 5, 26; III. 6. *Burton*, 49.—282. 1. 17; IV. 11.) who accordingly in some places speaks of the Law as given by the Father, (278. 1. 26. IV. 5.—338. 2. 5. IV. 38.—439. 2. 30. V. 25.) in others as given by the Son, or as he oftener calls him when speaking of his pre-incarnate manifestations, the Word, or Logos. 320. 1. 33; IV. 31.—328. 2. 4. IV. 34.—334, 1. 20. IV. 37.

f The idea of the Divine Paternity has been traced in this Essay as existing in the time of Moses, and as expressed in the communications of the Almighty Angel by him to Pharaoh and the people of Israel. *pp.* 85,—6 (*for* 77,—8). 91.* (108,—9). 174. 314,—5.—In agreement with this *Irenæus* quotes DEUT. xxxii. 6. “*Is not he thy Father*,” &c. as a proof that the Word or Logos had from the beginning formed and moulded Israel; (310. 2. 5; IV. 23.) yet in another place quotes the same passage as a proof that the Logos is the Father of the human race; (354. 1. 29; IV. 51.) acknowledging however in another place (267. 2. 15. III. 41.) that the regard to the Creator of the universe as the *Father* of all, had originated among the heathen, among the very best of their philosophers. See also 209. 2. 32; III. 6. and EPH. iv. 6.

g In *pp.* 78—86 (*for* 70—78). it is remarked that Israel's victory over Amalek was one of two occasions that occurred within a few weeks, and are the earliest in connexion with which the Divine Name JAH stands in the inspired records;—a name which either then, or shortly afterward, became part of the name *Joshua*, *Jehoshua*, or *Jesus*.

Of these facts there is not in the early fathers any explicit or precise mention; but there are so many references to the victory over Amalek, to the accompanying prediction, and to the change of *Oshesha's* name into *Joshua*, which some supposed (probably enough) to have been made on that occasion, though this is not mentioned in Scripture, that the importance attributed to this part of the Mosaick history in the teaching of their predecessors, and probably of the Apostles themselves, may be inferred from the number and emphasis of their references.

The places in which I have observed them are the *Epistle of Barnabas*, *c.* 12. *Burton*, 84. *Justin. M. Dial.* *pp.* 269 *c.*, *D.* 300, *c.*, *D.*, *E.* 317. *E.* 319. *A.* 334. *A.* 338. *A.*, *B.* 340. *A.* 343. *B.* 357. *E.* 361, *B.*, *E.* In *p.* 75. *c.* *Justin* interprets *Jesus* to mean simply a *Saviour*; in 300 *c.*, *D.*, he has formed a strange argument to prove that *Jesus* was used as a *Divine* name; but appears quite ignorant of the real proof, which was its containing the incommunicable Divine name JAH. The import of both these names has been examined at some length, in the large *Note* appended to *Section ix.* *pp.* 175—196.

the numerous hostile and deleterious influences against which Christianity had to struggle in the age which followed the period of its miraculous support, it is not wonderful that the truth should appear in these writings, faded, and mixed with a portion of error. It is incumbent, therefore, to notice some specific defects in the views of the early Fathers.

Irenæus arrived at the same conclusion, by a very different argument, but equally baseless; (164. 1. 1; II. 41.) he mentions the war against Amalek in three places; (240. 2. 26; III. 18.—340. 1. 32; IV. 41.—356. 1. 17; IV. 56.) in the last two of which it is the posture of *Moses*, exhibiting the form of a cross, that is the point regarded; as it is in several of the places in *Justin*, and in two of *Tertullian*, along with the name *Jesus*. *Adv. Judæos*, p. 134. *Adv. Marc.* III. 12. p. 208.

These numerous quotations evidently show a conviction that the section of Scripture, Exod. xvii. 8-16, was important from its relation to the Redeemer; but how that relation was to be made out, they did not know; and therefore tried to make it out according to their fancy, in the best way they could think of at the moment.

h The notion of a heavenly temple and altar, mentioned in pp. 15. 26. 417.—420. &c. is sanctioned by *Irenæus*. (328. 2. 9. IV. 34.) And in a fragment of his, (471.-2.) it is acknowledged that the Angel who appeared to Balaam was the Divine Word. See p. 85 (for 77).

i *Origen* quotes ISA. xlviii. 16. in his work *Against Celsus*, Book i. (*Ed. Cantab.* 1677. p. 35.) with a comment agreeing with one on p. 167.

k It was a maxim acknowledged of old, (as well as suggested by *Dr. Owen*, and advocated in this Essay, pp. 7, 8, 201, 430. &c.) that in large portions of the Old Testament we have the words of the Son of God. This appears from the quotation of Ps. xxxiv. 11—17, as his language, by *Clement* of Rome, in his Epistle to the *Corinthians*, (c. 22. *Burton*, 7.) and by *Clement* of *Alexandria*; (*Burton*, 72.) also from quotations of a similar character by other fathers, to which I have not preserved references. In one place p. 96. *B. Justin* might appear to quote ISA. i. 3. as the Son's language; but in another, (p. 77. *A.*) that passage, and in a third (p. 81. *c.*) part of the same message (vv. 16—20) are quoted as the words of the Divine Father. Perhaps *Justin* thought they might be ascribed to either Person, or to Both.

Tertullian, distinctly ascribes ISA. i. 18. (*Adv. Marc.* IV. p. 233.) to the Son, "*ex ipsius Domini persona*;" and as *Dr. Burton* has remarked (p. 137.) "he explains by the context that the Lord means Christ:" he also advances the principle (*adv. Prax.* p. 412.) that almost all the Psalms exhibit the language of Christ to the Father. *Irenæus* says that the whole Old Testament was in various modes given by the Son, (310. 1. 20; IV. 24.) and the prophets were inspired by him; (331. 2. 32; IV. 37. *Burton*, 65.) which agrees with the remarks on 1 PETER, i. 10, 11. in pp. 354, 355. Accordingly he argues (374. 2. 2; IV. 70.) that the Redeemer's pathetick exclamation to Jerusalem, *How often would I have gathered thy children together*, &c. MATT. xxiii. 37. refers not merely to his own incarnate ministry, but to the long series of prophetick messages to their ancestors, which were all sent by himself. And *Tertullian* quotes JOHN v. 37. (*adv. Prax.* p. 421.) as a proof that the Divine Person who had appeared of old was not the Father, but the Son; and on ISA. xlv. 8. remarks (p. 419.) that the language is that of the Father along with the Son. —"se unicum, sed cum Filio ostendit."

l *Hippolytus* quotes MAL. iv. 2. as the words of Christ. *Burton*, 142. See also *Burton*, 323.

VIII. Almost all of them were ignorant of the Hebrew language.³² They were therefore unable to profit by the uncommon clearness and force with which the unity of God is taught in the Hebrew Scriptures,

Ignorance of Hebrew by means of the word "JEHOVAH";—a
names of the Deity. force which was not preserved in the ancient Greek, nor indeed in any other translation. The assistance which the name "JAH" seems designed to give in proving the Saviour's divinity, and the word "ELOHIM" † in proving a plurality in the Deity, were also unknown. Deprived of these helps, ‡ they were thrown on other arguments, some of them of doubtful validity, for the support of momentous doctrines, which by a short and clear tradition from the Apostles, they knew to be contained in the Scriptures of BOTH Testaments.

IX. The Christians of the Second and the Third Century, did not

m Leaving now the Old Testament, we find the Lord's giving the name *Peter* to Simon, placed by *Justin*, pp. 327. B. 333. E. in the same light as it is in p. 337, and in *Dr. Owen's* treatise *On the person of Christ*, ch. i. (*Works*, 1824. Vol. xii. p. 45.) and the Lord's saying of the Temple—'my house'—as related in *MATT.* xxi. 13. &c. noticed on p. 321, viewed by *Irenæus* (278. l. 18; *IV.* 5.) as a declaration that the Temple was his own. *Novatian's* comment on *PHIL.* ii. 5—11. in his 22d chapter, is noticed in p. 485. n. †.

Many more references might be collected, to passages showing more or less of agreement with the opinions and conclusions stated in this Essay; but the benefit to be derived from them would not repay either the reader or the writer for the time they would require. A sufficient number has been given to show that in the *Ante-Nicene* period, not merely the views concerning the Divine appearances, but the mode of interpreting the Scripture in other particulars, advocated in this Essay, was general among those who are accounted orthodox Christians, and this is more plainly discernible the nearer we ascend to the time of the Apostles.

May the Father of lights give wisdom to the students of Christian antiquity, that instead of attempting to revive its mistakes, and superstitions, and hierarchal principles, in an age that is happily destined to better influences, they may discern in those half known writings what is truly valuable, and bring it to open view, to illustrate the history of great evangelical principles, and assist in restoring the primitive knowledge of Jesus to his Church!

* This fact, which is generally acknowledged, may be proved by their omitting to quote it in certain cases; by their mistakes in others; by their confessions; and by the statements of *Eusebius* and *Augustine* concerning *Origen* and *Jerôme*, referred to in *Appendix C to the Appeal*, p. 169. n. †.

† The beginning of a research concerning the import of the plural form of this word, referred to in pp. 124, 5, is now published in *Dr. Kitto's Journal of Sacred Literature*, for October, 1848. No. IV. pp. 332—341. A research on another of the Divine names, *Shaddai*, appears in the *Biblical Review* for January, 1849. No. XXV. pp. 304—315.

‡ The serious loss thus incurred has been intimated in pp. 146. 217, 8.

ascribe so freely to the Son, as to the Father, all the essential perfections of the Divine nature; especially omnipresence and pure *invisible* spirituality.* Their thoughts *Inequality of the* dwelt much on the facts and scenes of the *Son and the Father.*

Lord's incarnate ministry, and of his ancient manifestations. His possession of all divine perfections equally with the Father was doubtless *implied* in their belief that it was THE SON who said to Moses, "I AM THAT I AM";† but they had not yet traced out their principles to the legitimate consequences, as was done afterward by *Athanasius* and *Augustine*.‡ On the contrary, in commenting on one or other of the visible manifestations of Deity, they often adduce in proof that it was made by the Son, the admitted position that the Father is in his nature *invisible*, and had never been visibly manifested to man at all;§ or they allege that the manifestation was *local*, whereas the Father fills and encompasseth all things.||

* Semisch has remarked that the same kind of imperfection appears also in the idea formed of the First Divine Person by the Christian Fathers in general; and as he was commenting on *Justin*, the remark must apply especially to the early writers. He concludes a paragraph on this subject, thus:—"they had not attained to free their idea of God from all limitations of space and time. Involuntarily they attempted to bring the Ineffable, the Inconceivable, within the bounds of a circumscribed and circumscribing representation of the understanding; the idea in itself essentially spiritual, acquired in passing through their minds a tincture of anthropomorphism, or anthropopathism." *Vol. ii. p. 151.* (See also *Gieseler's Eccl. Hist.* tr. by *Davidson*, I. 255.)

I do not stay to examine whether this remark be true, or not. If it be, it points to another proof of the slowness of that process by which the rays of truth dissipate the mists and darkness of the human understanding. But see the extract from *Athenagoras*, in *Mr. Conybeare's Bampton Lectures*, p. 174.

† *Exod. iii. 14. Justin M. Dial. 282. c—E. &c. &c.*

‡ In proof of the more philosophically correct views of these great authors, I content myself here with referring to a single passage of each: the fact is familiar to all students of patristick theology. *Athanas. De Incarn. Verb. Dei,—Opp. Colon. 1686. (juxta Ed. Paris. 1626.) Tom. I. p. 69. c. d. Augustin. De Fide et Symbolo;—Opp. Paris. 1635. Tom. III. p. 62. col. 1. d.*

§ *Justin M. Dial. Opp. p. 357. B, c. Tertull. adv. Jud. Opp. p. 132. Burton, 122. Adv. Præxæan, pp. 414—418, especially the lower part of p. 417. quoted by Bp. Bull, D. F. N. Sec. IV. c. iii. 3. p. 236. Novatian de Trin. c. xviii. p. 135—137. translated in Appendix C to the Appeal, p. 166.—See also Novatian. c. xviii. pp. 144, 146.*

|| *Justin M. pp. 283. B. 356. E. 357. A. Novatian. c. xvii. pp. 130—135. Appendix C to the Appeal, p. 165.* Several passages of other early Fathers are referred to in note 2, on p. 130 of *Jackson's* edition of *Novatian*, London, 1728. Instead of multiplying references here, I copy the following sentence from *Bp. Bull*, and refer the reader to the whole paragraph, and chapter whence it is taken. "Veteres catholici pene omnes, qui Arium præcessere, Filii Dei invisibilem atque immensam naturam ignorasse videntur. Scilicet de Filio Dei ita aliquoties loquuntur quasi is etiam secundum divinam ipsius naturam

Bishop Bull indeed has argued from other expressions of the respective writers, that they did not intend to ascribe to the Son any *natural* inferiority to the Father, but only an inferior office, and

Bp. Bull manifestations suited to that *official* inferiority.*
corrected.

But the learned prelate has been thought by later writers, (whose opinions are given below,) not to have entirely succeeded in these arguments.† Probably these fathers were not always consistent with themselves. Their private meditations, or the course of

finitus esset, visibilis, et certo aliquo in loco inclusus, ac veluti cancellis quibusdam circumscriptus. *Defens. Fid. Nic.—Sect. IV. cap. iii. §. 1.* See also *Mr. R. Treffry's* remark concerning *Novatian*, copied in *p. 157. Treffry, p. 457.*

* *Defens. Fidei Nic. Sect. IV. cap. iii. pp. 236---246.*

† In *Dr. Knapp's Lectures on Christian Theology*, translated by *Dr. L. Woods, junr.* *Bp. Bull's* elaborate work is mentioned in the first paragraph of *Sect. XLII*, and again in the last paragraph but one *by Dr. K.* in the division numbered *II*, in that section: in both places for the purpose of exposing sources of partial error, into which *Bp. B.* had lapsed. *Bp. Kaye*, too, has candidly acknowledged that most of the passages quoted from *Justin M.* by *Bull*, to prove a point closely connected with that now under discussion, are not conclusive. That I may not misrepresent him, I copy his words.

Bp. K. has been stating (*p. 57.*) the opinion of *Justin* on the *Ante-mundane procession* of the *Logos*, and continues on *p. 58.* "The general opinion of the *Ante-Nicene Fathers* appears to have been that, previously to this generation or emission, the *Logos* subsisted from eternity in a state of most intimate union with the Father, though personally distinct from him; being his Intelligence and his Counsellor, in devising the plan of Creation. But though we find in *Justin's* writings nothing decidedly at variance with this opinion, he nowhere expresses it in clear and explicit terms. For most of the passages quoted by *Bull* and *Grabe*, in order to prove that *Justin* held the doctrine of the co-eternity of the *Logos* with the Father, are capable of a different interpretation, and may be understood merely of an existence prior to the creation of all things." Attention has already been called to this idea, in the present Essay, *pp. 151—157. 446. 473,—4.*

But the writer who has applied himself with the greatest earnestness to expose what he considers the mistakes of *Bp. Bull* concerning *Justin Martyr*, is the *Rev. Charles Semisch*, of *Trebnitz, Silesia*. The following are his words. "The quantitative inequality of being, between the Father and the Son, of which *Tertullian* professes his belief in the harsh terms, "*Pater tota substantia est, Filius vero derivatio totius et portio*," is expressed by *Justin* not so clearly and unequivocally, yet intelligibly enough. * * * * *

When, moreover, he considers the personal appearance of the Supreme God on earth as impossible and absurd, because such an appearance would be inconsistent with the unchangeableness and infinitude of God: he betrays, on the other hand, not the slightest scruple to make the *Logos* the subject of the Old Testament Theophanies: when he gives as an additional proof of the asserted impossibility, that men were utterly incapable of enduring (*Justin, pp. 283. B. 356. D. 357. A, B.*) the consuming splendour of the appearance of the Creator, yet he considers the appearance of the Son, a few instances excepted, as easy to be borne: when, lastly, he disputes the admissibility of giving a proper name to the Supreme God, among other reasons, because no name can be sufficiently comprehensive to express the infinite glory of the Divine Being;

argument with an opponent,* might lead them at times to ascribe full divine perfections to the Son with great clearness: whereas at other times, *and much more frequently*, they use a different language.†

of the Logos, on the contrary, he says; "He can be addressed by names of all kinds, because he serves the paternal will, and is begotten by the will of the Father." (pp. 94. D. 44. E. 284. B.) Who can satisfactorily explain these counter-statements, without adopting the concession that Justin distinguished the being of the Son quantitatively from the being of the Father?" *Semisch*, II. 193,-4.

In a note, near the foot of p. 194, *Semisch* introduces the mention of Bull, and shows the insufficiency of the grounds on which he maintained that Justin believed the natural equality of the Son with the Father. (See also another note on p. 197.) *Semisch* proceeds (p. 195.) "From the representation that has been given in the preceding pages of Justin's doctrine of the Logos, it is first of all, evident that the theory of this Father, when compared with the later Trinitarian systems of the Church, has a distinct, though incomplete, independency;—that Justin belonged to neither of the two parties into which the Christian world, which acknowledges a specifick and concrete divinity in the person of Jesus, has been divided since the time of Arius and of the Nicene council, on the question, what relation this divinity bears to the original divinity; that those persons are equally wrong who believe that they can find in Justin the Nicene or the Arian scheme. In a certain sense, indeed, he may be called a forerunner of both creeds, for his doctrine of the Logos has various points of contact with them." p. 196. In the next paragraph he states those points of contact.

From a careful examination of Justin's writings (after reading, however, the statement of his theology by *Waterland*, an author whom *Semisch*, I think, has not quoted,) it appears to me that his remarks on this father are just, on the whole: but yet I doubt whether he does not sometimes represent him as further distant from the Nicene faith than he actually was. I should be more inclined to adopt the verdict of another eminent scholar, *Bp. Kaye*, who says; "We cannot doubt that he maintained a real Trinity: whether he would have explained it precisely according to the Athanasian scheme, is not equally clear; but I have observed nothing in the *Apologies* or in the *Dialogue with Trypho* which appears to me to justify a positive assertion to the contrary. Those passages which seem to imply an inferiority in Christ to the Father, may without any forced construction be understood of the part borne by Christ in conducting the Œconomy." *Bp. Kaye on Justin M.* pp. 73,-4.

I conclude this note by reminding the reader of *Mr. R. Treffry's* remark on *Novatian*, and my extension of it, on p. 157. Mr. T's remark coupled with Milner's character of *Novatian*, p. 157, n. ¶. will be admitted by many as evidence of the defective character of much of the Ante-Nicene theology.

* Thus in answering *Celsus*, *Origen* "guards against the notion, that the Son was less incomprehensible, or less invisible, in his divine nature, than the Father." *Burton*, 201. *Treffry*, 58. *Or. c. Cels. Cantab.* 1677. p. 323. And in a former age, *Tertullian* says of *Praxeas*, "He makes this supposition," [that the Father was seen in the ancient manifestations] "because the attributes and titles of God are ascribed in Scripture to Him who appeared to man; forgetting that those attributes and titles equally belong to the Son, though not precisely in the same manner as to the Father." *Bp. Kaye on Tertullian*, p. 544. *Tert. c.* 17.

† These remarks are much less applicable to *Irenæus* than to *Justin the Martyr*, and some others. Also the *Epistle to Diognetus* should be excepted, and perhaps, too, the writings of *Hippolytus*, A. D. 220. of which I know only the passages extracted by *Dr. Burton*. See No. 145, &c. It must be remem-

An impartial reader will perceive that equality with the Father in divine perfections, is much more freely ascribed to the Son in the writings of *Augustine*,* than in those of *Justin the Martyr*,† *Novatian*,‡ or their contemporaries.

bered that the authenticity of several of the works published under the name of *Hippolytus* is far from being clear. Dr. Burton candidly remarks,—“it might be doubted whether two or more bishops of the same name have not been confounded, and the works of the one attributed to the other.” The passages alluded to in this note, are not from that work of which Dr. B. remarks (*No. 137.*), “the authority of the book *de Antichristo* seems to be unquestioned.”

The Bishop of Lincoln has remarked of *Tertullian*, that he “ascribes ubiquity to Christ as God, but not as the Conductor of the [Gospel] œconomy.” (*p. 567.*) The passage to which Bp. K. refers for proof, (*adv. Prax. c. 23.*) is thus rendered into English by Bp. Bull: “You have the Son on earth, you the Father in heaven. It is not a separation, but a divine disposition. Yet you ought to know that God is also within the abysses, and consists everywhere, but it is by his might and power; and likewise that the Son is every where with him, as not divided from him. However, in the Dispensation, the Father would have the Son to dwell on earth, and himself in heaven.” *Tertull. Opp. Basil. 1550. p. 423. Bull’s Sermons, &c. pub. by Nelson. Vol. iii. p. 976.* In all probability, *Justin* and the other early fathers agreed with *Tertullian* on this subject; but as they much oftener mention the Son as the “Conductor of the œconomy,” than as possessing all the essential perfections of God, the statements I have made above do not contradict Bp. K.’s remark.

In reference to the First Divine Person himself, *Semisch* remarks of the “fathers in general,”—“Their idea of God (if we except those of the Alexandrian school,) by no means wears in general the character of pure spirituality; their God is far from being exalted above all the conditions of finiteness.” &c., &c. *Vol. ii. p. 150. See p. 499. n. *.*

* Almost any page of his treatise on the Trinity, and indeed of some other of his voluminous writings, might furnish evidence of his confident ascription to the Son, of equality with the Father. The following references are to passages in the *first* book of that treatise, begun as he states (*p. 85. col. 2. c.*) in his youth, and published when he was old; in all which the equality of the Son with the Father, in the Divine Essence, is distinctly asserted. The edition is mentioned in *p. 499. n. †. Tom. III. pp. 86. c. 2. B. 89. l. c. D. 90. 2. D. 91. 2. B. c. D. 92. 1. A. 93. 1. D. 94. 1. A. c. D.* The passage at the close of *p. 91.* shows his method of viewing the subject.

The reader who cannot consult the latin works, may have satisfactory proof of the above position, from ‘*The Meditations of St. Augustine, &c. translated by George Stanhope, D. D., Dean of Canterbury, &c. 1701. and 1818.* From *Book i. chap. 12.* of this popular work, I transcribe the following clauses. “I acknowledge Father, Son, and Holy Ghost; three persons, but one essence; the true, the Almighty God, of one uncompounded, incorporeal, invisible, uncircumscribed being; in whom there is nothing higher or lower, greater or less, but perfect and equal all; great without quantity,” &c. *p. 32.*

† Bp. Kaye remarks concerning “the manner in which *Justin* distinguishes between the persons of the Trinity, we find that there are certain epithets and expressions which he applies to the First Person alone; such as *Unbegotten, Ineffable, the Maker and Creator of all things.* He says also, that the Father never descended on earth or appeared to man, but remained always in the highest heaven.” *pp. 55—57.*

‡ *De Regula Fidei, c. xxxi. (pp. 236, 238, 240.—“quando Pater voluit”—)* and *Mr. R. Treffry’s* just remark, copied on *p. 157.*

X. The Scriptural idea of the Divine Paternity, as the relation of the First Person to the Church, that is, to "*the whole family in heaven and earth*," was quickly supplanted by the *Successive views of* habit of regarding him as *Father of the* *Divine paternity.* *universe,** and then as Father of the Divine Nature of the Redeemer,

* In *Clement's* first epistle to the Corinthians we have the expressions, "[Our] all-merciful and beneficent Father"—c. 23. "our gracious and merciful Father"—c. 29. beside other references to the christian's filial relation. cc. 8. 56. But no such expressions are to be found in the letters of *Ignatius*, as translated by Abp. Wake, nor, I believe, in *Justin Martyr*, nor even in *Irenæus*, the disciple of one who had conversed with the Apostle John.

Clement has *once*, (c. 19.)—"Father and Creator of the whole world,"—"Creator and Father of the worlds,"—(c. 35.)—"Sovereign of spirits,"—(c. 58.) alluding perhaps to Heb. xii. 9. *Ignatius* indeed has no expression of this sort: he usually mentioned the *Father* by that single term, without specifying to whom he was the parent. *Ep. to the Magnesians*, c. 1. 3, 5, 6, 7, 13. &c. &c.

In *Justin Martyr* such expressions as *Father of the universe* abound. The following references to passages of his writings and a few others, were made chiefly in perusing them for other purposes. There may be some which I have not minuted: but these give a fair specimen of his usual mode of mentioning the Divine Father. He is called—*Father and Creator of all things*, (48. D.) 96. B. 225. A.—*Father and Lord of all things*, 60. A. 74. B. 76. E. 79. A, 81. c, 83. D. 94. A, D.—*God and Father of all things*, 82 D, 300 A, 301 B, 363 D.—*Father of all things*, 96 c, 97 D, 277 D, 280 D, 322 E, 332 c, 342 A, 358 A; *Father of the worlds*, 80 a.—*Father (of the Lord,)* 64 a;—*Father (of the pious,)* 62 e, 63 a, b;—the *Father*, simply, (62 c.) 77 A, A. 293 c. and once, in a well known phrase of heathen writers, quoted as such, *Father of gods and men*. 67 E.—In this list, the small Italic letters referring to the part of the page where each is found, denote that the passages are quotations from Scripture.

By *Irenæus*, the First Person is often called *Father* simply, and sometimes *Father of all things*; (pp. 136. 1. 11, 20; 2. 13; II. 16.—148. 1. 40; II. 24.—209. 2. 32; III. 6.—267. 2. 21; III. 41.—also in pp. 156. 2. 4; II. 35.—185. 1. 19; 2. 15; II. 56.—see also 3^d 4. 2. 2; IV. 79.—403. 2. 18; V. 4.—) His paternal relation to the Redeemer is sometimes distinctly expressed, (as in p. 270. 2. 15; III. 46.—372. 2. 26. 39; IV. 70.—) and is far oftener implied, as in p. 240. 1. 36; III. 18.—241. 2. 4, 7, 10, 29, 37, 42; III. 18. &c. &c. &c. God's paternal relation to the *pious* is perhaps alluded to, though distantly, in p. 276. 2. 15; IV. 1.—425. 13; V. 17.—The controversial design of his work naturally led him to speak of the First Divine Person chiefly as the Father of the Second.

This remark applies also to *Tertullian*. Instances may be found in any page of his work *against Praxeas*, and in his *Apology*; (c. xxi. p. 849.) where also he *once* mentions God as the Father of believers. c. xxxix. p. 877. I know not whether *Tertullian* has anywhere used the title *Father of the Universe*, or its equivalents.

In the *Octavius* of *Minucius Felix* written only a few years after, we find the word 'Pater,' *Father*, used for the Deity, I think only once, in the heathen phrase, *Father of gods and men*. (Ed. Lugd. Bat. 1672. p. 145. l. 3.) But the equivalent term *Parent* is used several times; once with relation to Christian believers; p. 313. l. 1. elsewhere with relation to the 'universe,' p. 139. l. 5. 'all things', p. 141. l. 1. p. 155. l. 5. p. 333. l. 2. and 'the world'. p. 155. l. 1. These are all the places where the idea occurs, I think.

The last author I shall mention here is *Novatian*; in whose treatise, as it is a refutation of heresies, we find the term *Father* used chiefly to denote God's relation to the Redeemer; in two or three places, however, in such a connexion

believed to have come forth from Him before the Creation.* As the controversy on the Person of Christ became more eager and general, this last idea nearly absorbed both the others, and reigned in the Church for many centuries. What wonder that, along with the feeling of filial confidence and love,† should decay also the very remembrance of God's relation to his people, as *their* Father?

XI. In the second and following centuries, the Oracular Presence was very partially remembered. In the Scripture narratives where visible Divine manifestations are expressly mentioned, it was long
The earthly presence of recognised;‡ but elsewhere it was
the Deity disregarded. overlooked and forgotten.§ There is scarcely to be found one clear instance of its being acknowledged, where no visible manifestation is recorded; and there are some early comments on Scripture which show how quickly the idea of it had vanished. || This is the less surprising, as it exactly corresponds with

as denotes him *Father of the universe*, (c. i. iii. x. xxxi. p. 1. l. 2, 3. p. 235. l. 1. p. 29. l. 9. p. 69. l. 3.) of which he is mentioned as the *Parent* in two other places. cc. iii. iv. p. 26. l. 1. p. 33. l. 5. There are only two passages, I think, in which any allusion to the relation of spiritual worshippers to God as his children can be traced, in *Novatian's* use of the word *Father*. (c. iii. viii. p. 29. l. 9. p. 53. l. 7.) Two applications of the term had grown nearly obsolete; that which had most of Scriptural use, of antiquity, Apostolick authority, and of Christian privilege in its favour, was the most so. Henceforward the secrets of the Trinity were to engage the minds of theologians when they called God the *Father*, much more than the blessings of evangelical adoption. Yet see the clause from *Euseb. Eccles. Theolog. (Colon. 1688.)* l. xii. p. 72. c. v, translated in *Neander's General Church History, (Edin. 1849.)* Vol. iv. p. 36.

* The proofs are reserved, to be referred to in notes on the 14th and 17th observations. Some evidence has been given already, in pp. 151—156.

† I have already copied from *Milner* an important acknowledgment of the gradual decay of the doctrine of gratuitous justification from the days of *Justin Martyr*. Note ‡ on p. 453, beginning on p. 452. The decay of that doctrine involved, of course, a diminution of the personal enjoyment of peace with God, and its attendant blessings.

‡ Almost all the instances enumerated by *Dr. Burton*, in the extract copied in pp. 478, -9. are of this kind.

§ Of this forgetfulness some instances in *Justin M.* and *Eusebius* have been noticed in n. †, pp. 482, -3; and others might be collected.

|| See the last note. Bp. *Kaye* states that *Clemens Alexandrinus* compares "the pillar of fire which guided the Israelites by night, to a light which conducted Thrasylbus when he was bringing back the exiles from Phyle to the Munychia". *Stromata*, L. i. 418. 10. *Kaye*, p. 127. Elsewhere he states that *Clement* gave to it certain emblematical meanings, but says nothing of his there ascribing to it a divine presence. *Strom.* L. i. 418. 37. *Kaye*, p. 379. How different is all this from Ps. xcix. 7. and *Justin M.* p. 256. c. *Clement* also speaks of "the cloud which followed the Hebrews like a servant maid"!

what happened * in the interval between the close of the Old Testament, and the ministry of the Redeemer.

XII. In the course of the Second Century, if not before, almost all the Jews who remained unconverted to Christianity, became Anti-Trinitarians;† to which cast of sentiment *The Jews denied the Trinity.* we have already noticed a strong tendency

Kaye, 13. The "light which conducted Thrasylbus", I have not found mentioned in *Xenophon's Hellenica*, in the *Universal History*, nor in any recent Histories of Greece, that I have looked into. Whatever it was, it must have been infinitely unworthy to be compared to the solemn and adorable manifestation of the Almighty Angel. In other places Clement says the conductor of the Israelites was *Christ*. *Kaye*, pp. 58. 65.

There is also a fragment of his, quoted by *Dr. Burton*, No. 97. commenting on 1 KINGS viii. 27. which he applies to the *incarnation*, in such terms as led the English divine to remark, "The heathen temples had lifeless statues in them: Christ was in the Jewish temple as a living statue: he was the very God himself;"—an idea quite agreeable to the Pentecostal system, but not distinctly enunciated by Clement, nor indeed held with any firmness by *Burton*, as the frequent expressions of his doubt may show. See p. 479.

* See pp. 213,-4. 217,-8. 229, 230. 279-283. 295,-6.

† In the absence of direct evidence, this might almost have been inferred from the evident tendencies of the Jewish mind to error, and its actual progress in it, during the previous century. But there is direct and satisfactory evidence. *Justin M.*, *Irenæus*, *Tertullian*, and *Origen*, all state in general terms, that the Jews in their days, did not acknowledge the Son of God, but ascribed to the Father, the Divine manifestations and operations, which are in the Old Testament attributed to the Son. *Justin M.* 95. c. 96. c. *Treffry*, 14. 342. A. 356. E. *Iren.* 303. 1. 25. IV. 17. *Treffry*, 30, copied above, on p. 489,—410. 2. 24. V. 8. *Tert. Adv. Prax.* p. 412.—"nec ipsi Filium agnoscunt: p. 430. (within a few sentences of the close of the treatise) "Cæterum Judaicæ fidei" &c. &c., a translation of the passage is given by *Dr. Waterland*, in his work on the *Importance of the Doctrine of the Trinity*, ch. vi. (Edit. 1734. p. 344.) *Origen c. Celsum*, *Burton*, 187.—They rejected the idea of a plurality of Divine Persons altogether.

Beside these general assertions, the Jewish method of dealing with particular parts of the Old Testament is given. For a time, it would seem from *Justin M. Dial.* p. 277. E. they were entirely silent, in their instructions, concerning the earlier manifestations of the Second Person: then they introduced their anti-trinitarian glosses. In GEN. i. 26. iii. 22, they said that *angels* were the persons addressed. *Tert.* p. 412. In GEN. xviii. 1. *Trypho* acknowledged a manifestation of God himself: but separated this verse from all the subsequent narrative, in which he saw only three created angels. *Justin M.* 275. D. In Exod. iii. 2, *Trypho* says the Jews (or, at least, his companions) understood a created angel; in v. 4, &c., God himself. (p. 282. E.) Ps. cx, *Justin* tells *Trypho*, they interpreted as referring to king Hezekiah, (250. E. 309. D.) *Tertullian* says the same. *Adv. Marcion. L. v. p.* 309. Other instances are noticed in p. 482. N. †.—But enough of these absurd and perverse glosses!

To the statement whereto this note is appended, two objections may be brought. First; *Dr. Edward Burton* (No. 29.) has given a passage of *Justin M.* (294. c. D.) from which he concludes respecting the Jews, that "it was their belief, as it is that of Christians, that the Messiah, who was to come, was God." If this had been correct, it would have appeared that even

in Josephus,* and several previous writers.† Their erroneous interpretations of Scripture became known to the Christians, in their controversies with them; and the works ‡ by Jews, from which *Eusebius* has preserved extracts, were doubtless read with respect by many. All this tended gradually to throw a mist over the manifestations of the Sacred Three, in the Old Testament.

XIII. When the early Fathers quote the Ancient Scripture with reference to the Redeemer, in some cases their application of the passage to him at all is evidently a gross mistake; § in other cases, which

Patristick applications of I think are far more numerous, that

Scripture to the Son. application of the passage may be solidly defended, frequently by means of the scheme of interpretation

to Justin's time, they acknowledged a plurality of Divine Persons. But *Dr. Kaye*, the present Bishop of Lincoln, has so clearly shown *Dr. Burton's* mistake, and the real bearing of the passage, that I need only refer for an answer, to his work on *Justin*, (*Edit* 2.) pp. 28—33.

The *Second* objection is, that *Dr. J. P. Smith* has produced a passage by *Celsus* as quoted by *Origen*, wherein, "personating a Jew, which is his manner in the construction of his work, he declares their belief that *the Word was the Son of God*, though they rejected the claims of Jesus to that honour. *Origen*, indeed, replies that, though he had conversed with many of the most learned Jews, he had not met with any who made use of that phrase. But it is very conceivable that *Celsus* might have derived his information from some class of Jews with which *Origen*, notwithstanding his learning and industry, was unacquainted." *Scrip. Test.* I. 525. It has been shown in this Essay, that Trinitarian sentiments had, among the Jews, been for some centuries gradually dying away. But some families or companies might retain them longer than others. It appears not improbable that in the time of *Celsus*, that is, in the middle of the *second* century, there might be a small class of Jews from whom he derived the above view; and that in the time of *Origen*, a hundred years later, they may have been extinct.

In confirmation of this answer to the objection, see *Pearson* on the Creed, article ii. (*3rd. Edit.* 1669. p. 118, the close of the note,) and *Mr. Denham's* paper "on the Doctrine of the Logos" in *Dr. Kitto's* "Journal of Sacred Literature," for January, 1849. No. V. p. 130.

* pp. 270—273. 282,—3. 295. 298.

† pp. 220—223, 229, 230.

‡ pp. 228—230. 293,—4. *Aristobulus* was one of these authors. Having in p. 228. n. §, quoted *Dr. Prideaux's* expression of doubt as to whether there ever was such a man, it is incumbent to mention that many German scholars have decided that he was a real person. See *Semisich* on *Justin Martyr*, Vol. i. p. 288.

§ Such are the use of *LAM.* iv. 20. by *Justin M.* (p. 90. v.) and by *Tertullian* (*adv. Prax.* p. 415.) in the words, "Spiritus personæ ejus, Christus Dominus;" and *Origen's* interpretation of *JER.* i. 6, as the words of the Redeemer! *Burton* 240. Equally strange is the interpretation of *DEUT.* xxviii. 66. of the Redeemer, as "the Life" hanging on the cross. *Justin M. Dial.* p. —*Iren.* 310. 2. 3; *IV.* 23.—428. 2. 12; *V.* 18. *Tert. adv. Jud.* p. 136. *Novat. c. ix.* p. 62. *Athanas.* I. 386. A.

advocated in this Essay. * Such applications of texts were probably made by those fathers, from their traditional knowledge that the Apostles had used them; their particular *mode* of applying them having, however, soon been lost, and the grounds of it forgotten.

XIV. In the middle of the Second Century, we find generally established in the Church, the doctrine that there had been, before the creation of this universe, what is variously called *an emanation, a prolation, procession, emission, or generation* of the Second Divine Person from the First; whereby he who had been from all eternity the *Logos* (*Reason* or *Word*) of the First Person, became *HIS SON*. *Justin, Tatian*, and others make the date of this prolation to have been *just before* the Creation; † *Irenæus*, a far better divine, strongly censures those who pro-

* *Semisch*, the learned, diligent, and generally candid explorer of *Justin Martyr's* opinions, remarks "In a quite arbitrary manner he deduced the divinity of Christ from such passages as GEN. i. 26. iii. 22. xviii. 1. xix. 24. "changed all the Theophanies of the Old Testament into Christophanies, and "founded the propriety of this change on the idea of God, and incorrectly "translated passages of the Septuagint, which his ignorance of Hebrew prevented his detecting". *Vol. i. p. 332*. It is proved in this essay, I think, that GEN. xviii. 1. (and the proof may easily be extended to the other passages) is part of a long series of the Son's ancient manifestations, and therefore may legitimately be quoted in evidence of his divinity; however much Justin may have failed to exhibit their argumentative force.

Another instance may be taken from *Origen*. In *Burton*, 179, we find that he quoted DEUT. xxxii. 21, as the words of Christ. On this extract Dr. B. remarks, "This passage. . . expressly calls [the Son] God; and represents him as uttering words which were evidently spoken by God the Father". This appeared evident, no doubt, to Dr. B.: but if the reader will consider how the public mind of Israel in the time of Moses was filled with the splendid train of the Almighty Angel's manifestations, *known THEN as his*, (*pp. 84-87 (for 76-79)*), and that in the very song from which *Origen* quotes, some remarkable expressions show that the Divine Speaker is the *Second Person*, (*pp. 60. n. ¶. 61. 168.*) he will think, probably, that *Origen* has taken a more correct view of the passage than the modern divine.

† To what has already been said on this subject in *pp. 151-156*, I may now add the declaration of *Semisch*, first published in *Germany*, some years after those pages were printed. "The [Nicene] Athanasian orthodoxy maintains a generation of the Son from all eternity, and Justin knew no other than what took place shortly before the creation;" . . . *Vol. ii. p. 196*. The brackets which enclose the word *Nicene* are mine, not the learned author's. It has already been shown that the dogma mentioned, is not contained in the *Nicene decree*, and is inconsistent, at least in appearance, with its concluding anathema. *p. 151*. See also *Semisch*, ii. 181. 184, *note*. The following sentence confirms statements on *pp. 151-156*. "From the instant when the *Logos* came forth from God, Justin considers him as bearing the relation of a son; and since no other being has proceeded in the same immediate manner from God, Justin calls him in a pre-eminent, a unique, and exclusive sense,

fessed to know either the time or the manner of the Son's generation, declaring it inscrutable. *

XV. For some ages the catholic Christians held this *Ante-mundane* generation to be the beginning of the *Sonship* of the Second *Arians* and Person, but not of his *existence*, which was eternal. † But in time ‡ there was formed a party of whom *Arius* was the head, who affirmed that the *ante-mundane*

the Son of God, or briefly, the Only-begotten. *Semisch*, ii. 187. See too the lucid and candid statements of the Bp. of Lincoln, in his work on *Justin*, pp. 57—66, part of which is copied here p. 500. n. †.

* *Dr. John Owen* having mentioned the Fathers generally, calls *Irenæus* "one of the most ancient, the most learned, and most holy of them". *Preface* to his work on the *Person of Christ*. *Works*, 1824. Vol. XII. p. xxxiv. To this attestation I have much pleasure in adding that of *Hagenbach*, who calls him "a clear-headed, considerate, philosophical theologian". These epithets had been applied to him, it appears, by some previous authors from whom *Hagenbach* quotes them. *Compendium of the History of Doctrines*, tr. by *Buch*. *Edin.* 1846. Vol. i. p. 57. I beg leave to add to them another epithet, not less important,—*devout*; and to refer, in support of it, to p. 209. 2. 10—23. III. 6.—We need not wonder that a work written amidst such prayers, was anciently productive of immense good.—See also *Neander*, *G. C. H.* II. 235,—6.

For his censure of those who professed to know the time, see 138. 2. 18; II. 18.—*Burton*, 46. *Treffry*, 23: of those who professed to know the manner, 176. 2. 7; II. 48. *Treffry*, 24. p. 433. This latter passage is well worth copying. "If any one shall say unto us, In what manner is the Son produced from the Father? to him we reply, that that production, or generation, or pronouncing, or manifestation, or by what name soever you [otherwise] describe his ineffable generation, no man knoweth: not *Valentinus*, nor *Marcion*, nor *Saturninus*, nor *Basilides*; not angels, nor archangels, nor principalities, nor powers; but the Father alone who begets, and the Son who is begotten. Since therefore this generation is ineffable, they who strive to declare it are not of sound mind, in promising to make known what cannot possibly be explained." It suited his reverential and scriptural habits of thought, to mention the Son's birth of the Virgin, far more frequently than any generation of his Divine nature.

† The very comprehensive examination of the subject by *Dr. Waterland*, and his lucid statement of the result, in the work previously referred to, (p. 154. n. §.) especially the sentences copied on pp. 154,—5, render it quite unnecessary to add any further references to ancient writers. The recent examination of *Justin* by *Semisch* has verified the statements of the English divine in all important points, though he is, I think, nowhere mentioned in that work. Sentences from it bearing on this subject are copied in n. †, pp. 500,—1, and p. 507. n. †. An account substantially the same is given in *Dr. Knapp's Lectures*, (tr. by *Woods*,) *Sec.* XLII. 11. and the facts may be discerned, though not with equal clearness, in the *Compendium of Ecclesiastical History*, by *Dr. Gieseler*, and of the *History of Doctrines*, by *Dr. Hagenbach*; both published in *Clark's Foreign Theological Library*. See in the former *Sec.* lii. p. 164,—5. lx. p. 217. lxiii. 3. p. 237—239. lxvi. p. 256. in the latter, *Sec.* xlii. p. 110—115. xliii. p. 115,—6. lxxxvii. p. 240. The statements and citations of these eminent authors may well excuse me from attempting any further proof.

‡ "Arianism existed in the church long before the time of *Arius*: he

generation was also the beginning of his existence;* thus making him a creature. The orthodox also advanced in their views, and began to say that his *Sonship*, as well as his existence, had been from all eternity. At first this idea was cautiously and timidly intimated;† and

"was only the means of bringing to a more full development, and to a more consistent and systematic form, a doctrine which had arisen in a much earlier period." *Knapp's Christian Theology*, Sec. XI.II. ii. p. 134. col. 1.

* See p. 151; also *Hagenbach*, lxxxix. pp. 246,-7.

† See the portions of *Dr. Burton's Ante-Nicene Testimonies* referred to in p. 154. n. †; and the parts of *Gieseler* and *Hagenbach*, referred to in p. 508. n. †.

Two circumstances contributed much to promote in the Church, the growth of the idea of an Eternal Generation. One was the habit of invoking the First Divine Person as "Eternal Father;" which form might be used at first in this sense; O eternal Being, who art our Father; but came at length to have this import; O thou who hast been from eternity, Father of the Redeemer. The effect of this is seen in *Burton*, 206. *Treffry*, 61. *Novatian*, c. xxxi. pp. 238,-9. *Waterland's Defense of Queries*, p. 137.

The other circumstance was the introduction into the current language of the Church, of various comparisons from the external world, to illustrate the mutual relation of the First and Second Persons. Bishop Kaye has rendered a valuable service to the cause of truth, by showing that these illustrations were first used by enthusiasts not sanctioned by the General Church. As the matter is of some interest, I copy his words.

"We find him (*Tertullian*) uniformly asserting the orthodoxy of the Montanists upon the fundamental principles of Christianity; though with respect to the Trinity they appear to have introduced certain novel illustrations of the generation of the Son from the Father." Kaye on *Tertullian*, p. 20. The sense of two passages containing these illustrations, Bp. K. thus represents, on p. 538. "The three persons in the Trinity, stand to each other in the relation of the root, the shrub, and the fruit; of the fountain, the river, and the cut from the river: of the sun, the ray, and the terminating point of the ray. For these illustrations he professes himself indebted to the Revelations of the Paraclete."

The learned prelate appends some cautionary remarks well deserving the reader's attention; and the frank observation, "I undertake only to state, not always to explain or comprehend, *Tertullian's* notions." A translation of the passage may be seen in Mr. Radcliffe's work on the *Athanasian Creed*. 1844. p. 67.

To the above remarks of the Bishop of Lincoln, I may be permitted to add, that in the pages of *Irenæus*, (an older and wiser author than *Tertullian*,) the comparison of the sun and his rays occurs, I think, just three times. But it is remarkable, that it is never used by him to illustrate his own view of the prolation of the Logos, a subject which he declared inscrutable; (p. 508. n. *) but is quoted by him from the language of the Gnostick hereticks he was refuting, who used it to explain the emanation of the Æons which made so great a figure in their vain Theosophy, from the Primal Divinity. The places are, 147. 1. 5; II. 22.—148. 2. 4; II. 24.—149. 1. 7; II. 24. *Hagenbach*, (xlii. p. 110.) has remarked that *Irenæus* "decidedly opposed such figures and analogies."

On the last of the above comparisons, the sun and his effulgence, *Dr. Burton* remarks, after a passage from *Dionysius Alexandrinus*, (302) "This is the favourite illustration which the Fathers used for explaining the union of the Father and the Son: and though it is better not to pry too deeply into such

as it was not universally prevalent at the time of the NICENE COUNCIL, this series of observations may be interrupted here, by a momentary notice of that important assembly.

The bishops who met at Nice in Bithynia, A. D. 325, were far better qualified to state, as a matter of clear tradition, what had always been believed in the oldest Christian congregations, than either to adduce, or to estimate the Scriptural evidence of that belief, or to clear the Apostolick faith from the accretions which had fastened on it during the controversies of more than two centuries. As their decree hath already been presented to the reader, in pp. 150,—1, where was remarked the absence from it of any assertion of *eternal* generation, we may resume the series of observations.

XVI. In the beginning of the Fourth Century, the Blessed Redeemer was called *Son of God* on two separate accounts.* *First; Successive views of* Because he had been “conceived by the Holy Ghost” and “born of the virgin Mary:” *Secondly;* Because it was believed that before creation began, there was a prolation of his Divine Nature from the First Person, whereby the Eternal Logos became the Son of God. Thus the idea of an *Ante-mundane* generation had nearly, if not entirely, absorbed that Scriptural notion of the *Theocratick* Sonship, which had prevailed in the apostolick age. And the belief of this *Ante-mundane* generation, was in its turn to be absorbed by that of an *Eternal* generation; which was already growing in the Church. †

subjects,” [MOST TRUE!] “it is perhaps the closest and plainest illustration which can be found.” He adds other remarks, and quotes HEB. i. 3, on which some thoughts are given in p. 142.

Waterland, too, notices the frequency and the import of such illustrations. *Defense of Queries*, p. 155.

* See pp. 32,—3; 38,—9; 152,—3; 431—439.—Observe also the distinctness with which these two generations are mentioned by *Irenæus* and others; and in the following words of the Council of Chalcedon, A.D. 451. — “before the worlds begotten of the Father as to his divinity, and the same, in the last days, for us and for our salvation, [born] of Mary the virgin and “mother of God, as to his humanity;”——*Forbes. Instruct. Historico-Theol. L. ii. c. 12. p. 86. Knapp's Christian Theology, sec. cii. iv. p. 324.*

† That it was not yet universal, (if indeed it ever became so, which I doubt, p. 148.) appears from there being no explicit profession of it in the Nicene decree; also it is not found in the declaration of faith adopted by the Council of Chalcedon, nor in the Athanasian creed itself. p. 152. It may

XVII. The Fathers, supposing that the Septuagint Translation of the Old Testament had been made under inspiration, and attributing to it the authority of an original,* *The Septuagint qu-*
conceived that they had ample Di- *ted in support of them.*
vine testimony on which to found their belief of the *Ante-mundane*
generation of the Logos, in three of the passages copied on pp. 473,-4.
The *third* of these relates in all probability to a different topic; † the
second is a mistranslation or corruption of the text; ‡ and as to the

deserve examination whether, in the places where this Eternal Generation is mentioned by writers of the *Fourth* Century, it is not rather as a dogma to be reasoned out, propagated, and defended, than as an acknowledged principle believed by the whole Church.

* *Augustin.* de Civ. Dei, L. xv. c. 14. L. xviii. c. 43. See Appendix C to the *Appeal*, p. 169. n. †.

† Prov. viii. 22, 25. See pp. 112—115. 446. 494. n. **.

‡ Ps. cx. 3. The marginal reading here, is greatly to be preferred to that in the text of our Bibles. *Dr. Boothroyd* has given, as a literal version, this; "Thy progeny" [shall be] "as dew from the womb of the morn." The poetical versions of *Geo. Buchanan*, *Merrick*, and *Watts*, have well expressed the force of the original. The last of these gives it thus: "And converts who thy grace obey Exceed the drops of morning dew." *Bp. Mant*, in his beautiful stanza includes both the textual and the marginal reading, yet like *Brady* and *Tate*, abates the force of the latter, by saying, "Like dew-drops," not 'more than'; but in his note gives an excellent view of the sense, from *Bps. Lowth* and *Horne*.

I shall not attempt to furnish a list of all the passages of the Ante-Nicene fathers where this text is quoted; but insert the following hints.

Bp. Kaye (p. 59.) has referred to the following places in which *Justin* quotes this Psalm; pp. 82. E. 250. c. 310. A. but they do not show how he interpreted the close of v. 3. *Bp. K.* also remarks, "Commentators generally understand this verse of the generation of the Son to create the universe: "but in p. 286. E. *Justin* refers it to his birth from the Virgin."

Tertullian does the same, curiously enough interpreting the words 'before the morning star' to refer to the birth of the Redeemer by night, long before the dawn; yet in the next words intimates that there is a reference in the star to that which the three Magi saw. *MATT.* ii. 2, 3. *Adv. Marc.* i. p. 309.

Thus in the *Second* Century, the Septuagint reading of Ps. cx. 3. was interpreted of the human birth of the Saviour. The case was different in the *Third*; as the reader will see from the following statement by *Dr. Burton*, under the 236th of his Testimonies.

"*Origen* translates this verse according to the Septuagint, the last words of which are, "Out of the womb before the morning have I begotten thee," upon which he observes, "Instead of I have begotten thee before every reasonable creature: for to inquire deeper into the birth of Christ and of the morning is not within our ability: for reasoning upon the subject is vast and incomprehensible."

Yet neither *Origen*, (p. 154. *Burton*, 206. *Treffry*, 61.) nor his successors adhered to this caution. The foolhardy dogmatism of *Arius*, and the soaring mind of *Athanasius*, as well as the restless activity of *Origen*, ill brooked such limits. The second of these divines was a strenuous advocate of the doctrine of *Eternal* Generation, and has several times quoted the above clause in confirmation of it. *Athanas.* *Opp. Coloniae*, 1686. I. p. 133. c. D.

first,* it may well excite surprise that men in their senses, should ever have applied it to such a subject. Perhaps it was a current, as it was doubtless a correct tradition, that the Apostolick teachers had found some of the strongest evidence concerning the Divine Son, in Ps. xlv. Having forgotten the *Theocratick*, in their attention to the *Ante-mundane* Sonship, they had now to find this latter in that composition: and as no part suited them so well as the opening words, these were forthwith quoted on all sides, as an irrefragable proof of that mysterious prolation.† One may judge from these specimens, what respect is due to the “Consent of the Fathers.”

261. c. 270. c. 538. A. In one place, (I. 540. d.) he expressly mentions the opinion of those (for it seems, there were still some) who interpreted the clause as Tertullian did, with marked contempt; and refutes it in the next two pages. His contemporary *Eusebius* of Cæsarea, also understands it of an *Ante-mundane*, or an *Eternal* Generation. *Præp. Evangel. L. vii. c. 12. p. 322. c. d. Demons. Evan. L. iv. c. 15. p. 179. d. e. 16. p. 183. d.* So does *Augustine. De Trinitate, L. i. Opp. Paris. 1635. Tom. iii. p. 92. col. 1. d.*

Whether, in subsequent ages, the clause was oftener interpreted of an *Ante-mundane* generation, according to *Bp. K’s* remark, or of an *Eternal* one, I have not inquired. *Mr. Richard Treffry* has given very good reasons for not understanding it of either. *Ch. II. close of Sec. i. p. 72. Ch. V. Sec. iv. note (P), p. 334.*

* Ps. xlv. 1. See p. 473. *Dr. Boothroyd* well translates, “My heart teemeth with excellent matter;”—*Bp. Mant’s* stanza is very beautiful;

“Warm’d with its theme my bosom swells,
“My tongue the goodly subject tells,
“Prompt with a writer’s skill to sing
“The glories of the Anointed King.”

† *Justin M.* has quoted in his *Dialogue* (256. E.) the whole Psalm; but how he applied the first clause does not appear. *Theophilus* of Antioch, a writer about 25 or 30 years later than *Justin*, plainly alludes to the passage, as is seen by his use of the first word, in a statement of the *Ante-mundane* generation of the Logos. *Ad Autol. II. (Colon. 1686.) p. 88. B. C.* *Tertullian* repeatedly and confidently quotes it, in the same sense. *Adv. Marcion. L. ii. p. 172. Adv. Prax. pp. 408, 411.* *Origen* says that in his days, the passage was usually quoted as the language of the Divine Father, in a sense either identical with, or nearly resembling the above, and which he attempts to explain and justify; yet hesitates to adopt it as his own; for he concludes his remarks by intimating in a query, the sober interpretation, that the prophet himself is here the speaker, is describing the effect of inspiration on his own mind and frame, and means by the ‘good word,’ the Psalm itself. *Origen. Comm. Ed. Huet. 1668. Tom. II. p. 42. B—43. C.* *Novatian*, probably a few years later, confidently quoted the passage as full proof of an *Ante-mundane* (or an *Eternal*) generation. *c. xiii. p. 93. l. 11.—c. xv. p. 111. l. 3.—c. xvii. p. 128. l. 4.* His contemporary *Dionysius* of Alexandria quoted it. *Athanas. Tom. I. pp. 565. D. 566 A.*—In the fourth century *Athanasius* and *Eusebius* of Cæsarea, though not of the same party, (*Appeal, Appx. C. p. 174. n. **) relied on it. *Euseb. Demonstr. Evan. L. iv. c. 15. p. 179, c. d. 180. A. B. Athanas. Tom. I. p. 134. B*. 270. c. 427. D. 510. B. C*. 517. D*. 538. C*. 549. c. 550. A.* In each of the passages marked here by an asterisk, or in the immediate context, there is evidence that this great man understood the text of an *Eternal* generation.

XVIII. That view of the Son of God which is presented to the mind in the Nicene decree, became,* however unfit for that use, the beginning of each individual's elementary instruction concerning him; or, at least, was forced on his *The Nicene dogma* attention in the earlier stages of that *presented to beginners.* instruction. The Christian world was divided on the question whether the Son of God was a creature, or the Creator. Contemporaneous bishops and congregations, and successive emperors, took different sides. First the one faith, and then the other, had for a time the ascendancy. It was necessary that each individual, even every raw convert, should choose to which party he would adhere; while in neither of them was the Apostolick teaching preserved. On one side, there was dangerous error; on the other, distorted truth. Among those of the Nicene faith, a convert found himself thrown at first starting, on the study of *doctrines* to which the disciples of the Apostles ascended by gradual advances, in the *pædagogical* method.† Many, doubtless, attained in time to a firm belief of those truths, resting on good scriptural evidence: but many would take them on the credit of the bishops who had decreed them, substituting the word of man for the word of God.‡ On the other hand, some, repelled by that appearance of difficulty and self-contradiction, which the Trinitarian doctrine wears, when too hastily presented to the untrained mind, would fly off from the General Church, into the ranks of here-

* It is not meant, of course, to ascribe this effect solely to the *Nicene* decree. The controversies necessitated by the heresies of the 2nd and 3rd centuries, the creed adopted by the Council of Antioch, A.D. 269, or 272. (*Forbes*, L. I. c. iv. p. 10. *Burton*, 327. *Treffry*, p. 475.) and some other ancient creeds of which *Bp. Bull* has collected the traces in his *Judicium Ecclesiæ Cath.* had already produced in a great measure, the results here described, long before the Nicene council was thought of. But its decree had more effect in this way than any previous event; and has had an important influence down to the present time.

† pp. 450. 412,-3.

‡ The learned and pious *Dr. John Owen*, though a cordial maintainer of the doctrine of Eternal Sonship, and of the *Nicene* faith, saw very clearly, and frankly confessed this bad effect of their decree. His words are; "Thenceforth the faith of Christians began greatly to be resolved into the authority of men, and as much, if not more weight, to be laid on what was decreed by the fathers there assembled, than on what was clearly taught in the scriptures. Besides, being necessitated, as they thought, to explain their conceptions of the divine nature of Christ, in words either not used in the scripture, or whose signification unto that purpose was not determined therein, occasion was given unto endless contentions about them." *On the Person of Christ. Preface. Works*, 1824. Vol. XII. pp. xiii, xiv.

ticks.* Even in cases wherein a vigorous piety, and diligent attention to the Scriptures, gave superiour advantages, much of the Scriptural evidence on which the current belief had been founded in the first age, would be overlooked; † and many heart-affecting views of the Redeemer which then operated, would now be lost. ‡ The common method of viewing the Mediator then became, as it hath ever since remained, too abstract; and not sufficiently historical, scriptural, and practical.

XIX. Some of the passages of Holy Scripture which had been

* In support of this remark concerning the effect of creeds in ancient times, it may be of use to present to the reader the following extracts from the Rev. W. D. Conybeare's *Elementary Course of Theological Lectures*,... delivered in Bristol College, 1831, 1832, 1833, containing his just estimation of the effect of creeds in the present day. His words are:—

“I am persuaded, indeed, that one source of the difficulties which are sometimes experienced in the reception of this doctrine (the Divinity of Christ) is, because in the creeds and formularies of a Church, it is necessarily presented in a dry, abstract, technical, and scholastick form; whereas, in the Scriptures, we seldom find it thus directly and abstractedly enforced, but generally meet with it in a combined and *applied* form, coupled with some practical inference: thus, when our Lord himself claims an unity with the Father, it is to encourage the sheep who have entered his fold with the certainty of his almighty protection.” JOHN x. 29, 30. &c., p. 401. 2d Edit. 1836.—The next lecture concludes with the following paragraph.

“It is under this practical application, and not with any metaphysical definitions, that this great doctrine is ever revealed to us in Scripture; and... had all our publick formularies of faith contented themselves with such an exhibition, I am fully persuaded, that many who are now repelled, and have recoiled into what I must consider dangerous error, might still have been retained by us in the unity of Scriptural faith. While I sincerely profess, that I most conscientiously myself adhere to those formularies as to the most correct exposition—since these metaphysical discussions have... been forced upon the Church by the wild speculations of the ancient heresies opposed to her,—yet, I shall candidly acknowledge my earnest desire, that, in the present day, some of them were rather retained for the private subscription of those whose professional education has trained them to a knowledge of the circumstances under which they were composed, and a proper appreciation of their language, instead of being employed as the common symbols of our publick congregations, a large majority of whom must necessarily remain destitute of the information absolutely requisite for their proper apprehension.” p. 461.

See also the extract from Dr. Arnold, on p. 458, beginning on p. 457. n. †.

† Thus many of the Scripture proofs urged with great force by *Novatian*, are little noticed, or not at all, by *Augustine*, in his treatise on the Trinity.

‡ As a specimen, the reader may be referred to *Novatian's* mention of Abraham's hospitably providing for the washing of the feet of his guests, GEN. xviii. 4, and the Lord Jesus returning the kindness to the patriarch's descendants, as related in JOHN xiii. 1—12. c. xviii. p. 144,–5. A translation of the passage is given in *Appx. C* to the *Appeal*, p. 168.—See also the passage of *Irenæus* quoted in p. 497. k.

adduced by the Ante-Nicene fathers with great confidence as recording manifestations of the Divine Son, and yielding irrefragable proofs of his divinity,—passages which are shown in *Variations of* this Essay to have been clearly applicable to *the Fathers.* this purpose,—were interpreted in a different manner by succeeding writers, and the former interpretations, in some cases, expressly renounced. * Thus the three travellers who visited Abraham are viewed by *Irenæus*, and the rest of the early fathers, as the Son of God, attended by two-created angels:† *Ambrose* ‡ and

* Thus, in the second book of his treatise on the Trinity, Augustine occupies eleven columns of the large folio Paris edition of his works, (1635.) containing as much as twenty-two pages of an ordinary octavo volume, in discussing the questions (stated *cap. vii. p. 98. col. 1. c. l. 5—10.*) whether the Father, or the Son, or the Holy Spirit was manifested in the visible appearances of Deity recorded in the law and the prophets; or whether the Person revealed was sometimes one, sometimes another, of These; or lastly, whether those manifestations are to be referred to the Deity, without any regard to personal distinctions. (*cc. ix. &c. pp. 99. 1. A. 4; 2. c. 8; 100. 2. A. 15; c. 16; 101. 1. A. 17; n. 9; &c.; 103. 2. A. 5.*) After all, his decision goes not much beyond the worthy knight's in the *Spectator*, (No. 122.) "that much might be said on both sides;" or rather, is such as became a devout student of the sacred records, and an influential bishop, writing under the disadvantages produced by his ignorance of Hebrew, the costliness of manuscript books, with their want of spaces between the words and paragraphs, the absence of important helps now enjoyed by the diligent inquirer, and the clamour of erroneous opinions wherewith he was surrounded. He says (*c. xviii. p. 103. 2. A. 12.*) "A modest and cautious consideration of divine mysteries teaches especially this lesson, that we should not rashly say which Person of the Trinity it was that appeared in a body, or similitude of a body, to any of the patriarchs or prophets, unless the context and drift of the passage furnish some probable grounds for addecision. For the *essence* . . . of Deity cannot be the object of corporeal vision. Therefore it is credible that not only the Son and the Holy Spirit, but the Father also may by means of some created substance be manifested to the minds of mortals, in a corporeal appearance or similitude."

His object in all this was mainly, to prove that the Divine Son and Spirit are not in their eternal perfections inferior to the Father; and to refute some who in his time maintained this, on the ground that the Second and Third Persons had been visibly manifested, but the First never. (*c. vii. p. 98. 2. B. 2, &c.*) It would detain the reader far too long to follow this acute, but often erring divine, through the whole train of his reasonings and doubts; by which he throws a mist of uncertainty over what was held in the first three centuries as solid, irrefragable, and even fundamental truth; and what will be found, when they are fairly searched, to be the doctrine of the Holy Scriptures themselves, interpreted independently of human writings. But since "that great teacher of centuries," as Neander has with striking propriety called Augustine, (*G. C. H. Vol. ii. p. 236.*) wrote in this style concerning the ancient manifestations of the Son of God, we need not wonder that the truth was neglected throughout all the middle ages, and in the Reformation of the sixteenth century.

† See *p. 495. n. †, a.*

‡ The learned John Forbes (of Corse) in his *Instructiones Historico-Theologicae*, *L. i. c. xiv. 2*, gives the following words from the introduction to
(695)

*Augustine** make them to have been the Three Persons of the God-head!!! *Milner* indeed says of the treatise on the Trinity by *Novatian* and the last of these Fathers, "It is in per-
Austin compared. "fect unison with the expositions and sentiments of all the pious men who preceded him, and particularly "with the views of *Novatian* in his treatise on the same subject."† But this affirmation, though doubtless honest, is far too strong. Both of them indeed were firm trinitarians; to which point *Milner's* vigilant observation was directed: but they viewed the subject very differently.‡ The time has come for studious men to examine and explain such differences; that the gradual fading of Apostolick doctrines may be better understood, and their restoration more speedily effected.

XX. But although, in the theology of the *fourth* and *fifth* centuries, as compared with that of the *second* and *third*, we see in some respects deterioration and decay; in others, advance and improvement are equally visible. The apostolick doctrine of the eternal deity and personal distinctness of the Son, and the Spirit, together with the unity of God, having triumphed over all opposition; the divine perfections of the *Second* and *Third* Persons, and their full equality with

the second book of *Ambrose's* treatise on the Holy Spirit. "Sed nec Abraham ignorabat Spiritum Sanctum. Denique tres vidit, et unum adoravit: quia unus Deus, unus Dominus, et unus Spiritus." *Forbes*. (1702.) Vol. ii. p. 26.

* *Philo Judæus* had given the hint for this misinterpretation; (see pp. 302. 257, n. *.) but whether his comments influenced *Augustine*, does not appear. As he was the convert of *Ambrose*, the latter may have led him to these thoughts. They occupy the first column of p. 100. in the Paris edition of 1635, beginning on p. 99. c. 2. n. l. 8. i. e. near the close of chapter x. A large portion of the passage is copied, with some unimportant variations and omissions, by *Forbes* in sec. 3. of the chapter quoted in p. 515. n. †. One sentence may be copied here; from c. xi. p. 100. l. b. 9. "Cum verò tres viri visi sunt, nec quisquam in eis vel forma vel ætate, vel potestate major cæteris dictus est, cur non hic accipiamus visibiliter insinuatam per creaturam visibilem Trinitatis æqualitatem, atque in tribus personis unam eandemque substantiam?"

In a former passage he has treated of *angels* (in the plural) speaking in the person of God; "ut ex persona Dei loquerentur,"—c. vii. p. 98. l. c. 15.

† *Milner's* History of the Church of Christ. (1795.) Vol. ii. p. 479.—Cent. V. ch. vii.

‡ In some respects, two treatises on the same subject, by men of substantially concordant views, can scarcely be imagined more unlike. The object of *Novatian* is to confute the opponents of the truth: that of *Augustine* is to relieve the difficulties of those who already held the Nicene faith, to answer subordinate questions, and attempt a copious explanation of the mysterious

the Father in these, occupied contemplative minds more than before.

fact. Novatian quotes numerous passages of Scripture, most of them fairly applicable, containing the directest assertions he could find of the doctrine in hand, pressing home his argument in a powerful and peremptory manner: but he advances not into the region of explanations, or reconciliation of apparent discrepancies. These he generally leaves as he found them. The authority of Scripture is to bear down all opposition.

Neander classes *Novatian* with *Irenæus*; speaking of both as men of "a sober and chaste practical bent of the Christian mind".... "which inclined the soul to elevate itself to God by the heart, rather than by speculation and fancy," &c. &c. *Gen. Ch. Hist.* II. 306.

The general plan of the greater part of *Novatian's* treatise is stated in *p.* 485. *n.* †. After *c.* xxii, follow six chapters in which he sets one heresy to confute another, and answers several of the most obvious objections to the truth concerning the *Person* of the Redeemer. Of the *Atonement*, or of the future *Judgment*, there is scarcely any intimation.

In *c.* xxix, he states the doctrine, vouched by Scripture, concerning the Holy Spirit. In *c.* xxx, he reviews the heresies he had confuted, answering some more of their cavils. At length in *c.* xxxi, he states the fact of Three Persons in One Godhead; refusing however to acknowledge the Father and the Son to be equal (*p.* 242.): and concludes the volume. *p.* 250.

The treatise of Augustine on the Trinity, is nearly as much a work on the philosophy of the human mind. To attempt an abstract of it here, would not be profitable for either the reader or the writer; especially as the venerable prelate has himself reviewed the contents of all the former books near the beginning of the last, the 15th. (*c.* iii. *p.* 173. 2. *B.* 11 to 174. 1. *D.* 10.) He makes great use of the statement (*GEN.* i. 26, 27. *v.* 1.) that man was made in the likeness of God, assumes that the mind of man must present some image of the Trinity, and makes many acute remarks concerning the faculties and operations of the human soul, for the purpose of illustrating the trinity in unity of the Divine Essence. The text is quoted *Book 9. ch. 12. B.* 12. *c.* 6. *B.* 14. *c.* 4. 18. *B.* 15. *c.* 3. 6. 20. *pp.* 140. 2. *D.* 4; 152. 2. *A.* 2; *B.* 10; *D.* 10; 153. 1. *A.* 2; *c.* 9; 166. 2. *D.* 11; 172. 2. *A.* 1; 174. 1. *D.* 9; 175. 2. *A.* 9; 184. 2. *A.* 1; and the principle is stated in *Book 9. ch. 12. B.* 11. *cc.* 1. 11. *B.* 13. *c.* 11. *B.* 14. *c.* 7. *B.* 15. *cc.* 6. 23. *pp.* 141. 1. *A.* 1; 146. 1. *B.* 8; 151. 1. *D.* 18; 165. 1. *c.* 10; 168. 1. *c.* 12; 175. 1. *D.* 13; 185. 2. *A.* 12. Respecting the character of this part of the work, extending to more than a third part of the whole, I prefer to give the statement of another, concerning Augustine's views on this subject generally; but which is especially applicable to the treatise in hand. *Dr. Augustus Neander* observes, "In Augustine's speculative theory "concerning the doctrine of the Trinity, we must confess that his confusion of "metaphysicks with religion led him astray. Although a profound experience "of the Christian life ever lay at bottom, yet, notwithstanding this, he transported the doctrine of the Trinity very much away from its proper historical-practical ground to a speculative one; and the confusion of two heterogeneous "provinces met its appropriate punishment in leading him to mistake a play "of analogies for a demonstration. God the Father is the divine Being; the Son "is knowledge, as a self-manifestation of this being,—hence the Son is begotten of the Father; Will, love, as that wherein being and knowing embrace "each other, is the fellowship of both, the exhibition of the divine unity; "hence the Holy Spirit, as the fellowship, is the love in which both embrace "each other, and which proceeds from both. And since the Holy Spirit denotes "the fellowship of both, he is also that whereby we may be made partakers of "the fellowship with the Father and Son. In all nature too, as a manifestation "of God, Augustine believed that he saw a symbol of this Trinity, there being "everywhere to be observed a universal being, the particular being, and the unity

This is often seen in the works of Augustine : * it appears too in the

"and harmony of the whole." *General Church History, tr. by Torrey, Vol. iv. pp. 107, -8. Edin. 1849.*

The studious reader will find a trinity within the soul of man stated at some length in the last chapter of *Book ix. p. 141. 1. A—D*, and repeatedly mentioned afterwards; as in *Book x. c. 11. p. 145. 1. D. 11; 2. A. 11; B. 6; c. 5; Book xi. cc. 3. 9. pp. 147. 2. c. 5; 150. 2. D. 9; Book xiv. cc. 3. 6. 7. 8. 9. 10. pp. 166. 1. D. 16; 167. 2. A. 12; B. 12; 168. 1. B. 1; D. 10; 2. B. 18; 169. 1. c. 1; D. 13; 2. B. 15; Book xv. cc. 17. 20. 22. 27. pp. 181. 2. B. 8; 184. 2. A. 2; 185. 1. A. 12 to B. 18; 187. 2. B. 9.*

It may be remarked in passing, that in Dr. Thos. Brown's *Lectures on the Philosophy of the Human Mind*, the incorrectness of some of Augustine's metaphysical opinions, and the extensive influence which his talents and sanctity had procured for them, are stated near the close of *Lecture xxx. Edin. 1820. Vol. ii. pp. 118—121.*

To conclude this comparison of Novatian with Augustine:—The former wrote to confute hereticks; the latter to abate the difficulty of the doctrine, to those who already believed it; "fidelibus non infidelibus loquens." *xv. 27. p. 187. 1. c. 1.* The former relies altogether on Scripture; the latter expresses some considerable reliance on the decisions of men concerning its sense. See *ii. 9. p. 99. 1. A. 6, "in pace catholica"—ii. 13. p. 100. 2. D. 12, "sicut catholica sanitas credit:"—ii. 17. p. 102. 1. D. 17, "in catholica fide,"—iv. 6. p. 113. 1. D. 2, "ex ecclesiæ autoritate."—xv. 19. p. 183. 2. D. 11.*—The former expressly refuses to acknowledge the Son equal to the Father (*c. xxxi.*); the latter vigorously defends their equality. The former relied much on the visible manifestations of the Deity, as made by the Son; (see *Appendix C* to the *Appeal, p. 166, &c.*) the latter with great effort (*p. 515. n. **) throws this argument clean overboard. Novatian in one place, at least, (*c. xviii. p. 136.*) interprets the *blest and only Potentate, &c.* in *1 TIM. vi. 15, 16.* as *Tertullian* had done before him, (*Adv. Prax. p. 417.*) and Dr. J. Pye Smith hath done since, (*p. 439. n. §.*) to mean the Divine Father, as distinguished from the Son and Spirit; whereas Augustine holds the opinion quoted in *p. 439.* from *Scott*, that the Divine Essence itself, not any particular Person, is denoted there. See *Aug. de Trin. i. 6. p. 88. 1. c. 2 to 2. A. 6; ii. 8. p. 98. 2. A. 11; ii. 17. p. 103. 1. A. 4; D. 4.*

There is yet another point of comparison between *Novatian* and *Augustine*, which demands a moment's notice. The treatise of the former, though it contains no express mention of the *pædagogical* (*p. 450.*) method of instruction, is yet framed in remarkable correspondence with it. (*p. 485. n. †.*) But there are no traces of that method in the general arrangement of *Augustine's*, and very few in his comments on particular texts. The Apostolick order of imparting truth appears before the fifth century to have been nearly forgotten. Yet the practice of catechizing each new convert still continued; and Augustine has left us a treatise on the manner of performing this duty, of which Milner has given a pretty fair account. (*Cent. V. ch. vii. Vol. ii. pp. 470—473.*) His care to impart a comprehensive view of Scripture history, as the groundwork of Christian knowledge, is very remarkable: but the order in which doctrines were to be taught does not appear. In the close of *ch. viii.* he briefly mentions "the rules of wholesome doctrine," (*Opp. Tom. IV. p. 298. 1. D. 10.*) and in *ch. xiii.* "the unity of the Catholic faith." (*p. 300. 1. c. 17.*) In *ch. xxv.* and *ch. xxvii.* he mentions the doctrine of the Trinity as if known by the catechumen, (*pp. 306. 2. B. 13; 308. 2. B. 3.*) but how or whence he was to learn it, does not appear; unless it were from the *history* of the Church, including the age of the Apostles, and the councils of Nice and Constantinople: for he directs the narrative to be brought down to the *present time.* (*cc. iii. vi. pp. 296. 1. A. 1; 297. 2. A. 5;*) So small is the space as-

well known "Creed of *St. Athanasius*," of uncertain authorship and date, in the catholic fathers of the *fourth* and *fifth* centuries, and in the works of an illustrious layman of that period, Boethius, (or Boetius,) author of the once celebrated work, "The Consolations of Philosophy."† Among all these writers, the preeminence must doubtless be ascribed to *Augustine*; of whom *Milner* says, "For a thousand years and upwards the light of divine grace, which shone here and there in individuals, during the dreary night of superstition, was nourished by his writings, which, next to the sacred Scriptures, were the guides of men who feared God; nor have we in all history an instance of so extensive utility derived to the church from the writings of men."‡

signed to what is the very substance of the ancient creeds, in a treatise extending to 27 columns, equal to 54 pages of an octavo volume. *Tom. IV. pp. 295—308. De catechizandis rudibus.*

Both Augustine and Novatian zealously defended the truth, but with defective views, and an intermixture of error. A careful examination and comparison of their writings, may well demonstrate the folly of taking the fathers as authoritative guides; and may endear Chillingworth's great maxim, "*The Bible only is the religion of Protestants.*"

* See *p. 502. n. **. The english reader may find satisfactory evidence of this, in Mr. Radcliffe's work on the Athanasian Creed; e. g. in *p. 97. col. 2.*

† Of this illustrious Roman, who died A. D. 524, and his philosophical and theological writings, an interesting account may be seen in Gibbon's Decline and Fall of the R. E., near the close of chapter xxxix. His work on the "Consolations of Philosophy" was admired and translated by the two greatest of our English monarchs, Alfred and Elizabeth. See Turner's History of the Anglo-Saxons, *B. V. ch. ii. — Vol. ii. pp. 22—78.*—Modern History of England, *B. II. ch. 37. Vol. iv. p. 601.* The fact that in this work "he derives no considerations from the sources of Christian theology," seems to indicate the inefficacy of a notional and dialectical Christianity, to impart comfort in adversity, and to show how far the Church had lapsed from pentecostal feeling, as well as truth.

The authors of the "General Biography" have remarked, "He has the credit (if such it be) of having first applied scholastick philosophy to the service of Christian theology:" [*Art. BOETHIUS.*] but Neander has shown that before he wrote, the Aristotelian philosophy and dialecticks, had gained a considerable currency in the Church, in the controversy between it and the Monophysites. See his *General Church History*, tr. by Torrey, *Vol. iv. p. 288.* headed "John Philoponus."

Yet the reader of Boetius will remark with pleasure how large a portion of a work of ten pages, entitled a "Confession of Faith," is occupied by a historical survey of the dealings of God with his Church, from Abraham to the Apostles. The habits of thought cherished by the ancient "catechizing" (see *p. 518. n. ‡.*) were not then extinct. *Boet. Cons. Phil. et Opuscula*, Lugd. Bat. 1656. *pp. 172—182.*

‡ *Milner's Church History. Cent. V. beginning of ch. ix. Vol. II. p. 501.* See too Neander's expression, quoted by me, *p. 515, close of n. **.

Thus, however faded or confused the apostolick doctrine of the Divine Persons, had in various particulars become in the *fifth* century, *Milner's acknowledgment* partly lost, and partly supplemented, *of the modern inferiority.* there was even then, resulting from the form in which it had been delivered by inspired teachers, such a superiority to modern views as may justify, with the exception of one or two strong terms, the frank declaration of *Milner*, appended to the following quotation from *Jerome's* Commentary on EZEKIEL. The learned father says :

“ Let not the reader wonder, if he find the same person both prince and priest, and bullock, and ram, and lamb ; since, in the Scripture, on various accounts, we read him called Lord and God, and man and prophet, and rod and prince, and judge and king, righteousness, apostle, and bishop, arm, servant, begotten, first-begotten, door, way, shepherd, son, child, angel, arrow, wisdom, and many other things, the enumeration of which would fill a book.” — The modern historian adds :

‘ With such liberal amplitude did the church of God anciently conceive of Jesus Christ. It was a marvellous effect of divine Providence, that while all other truths were more or less clouded, that which relates to the person of the Son of God, on whom rests the salvation of men, should remain unsullied. From St. John’s days to Jerome we have seen the whole church unanimous in a comprehensive view of the Godhead and manhood of the divine Saviour : whoever opposed either could never obtain the free sanction of the church. Imperial violence was ever found necessary to extort the admission of such persons into the church as pastors. This essential article of Christianity seems even to have been studied with the minutest accuracy ; and few, perhaps, even of the best modern divines, have attained the precision of the ancients.’*

This important acknowledgment from an evangelical divine of no small eminence, may dispose some persons to pay the more attention to those Scriptural representations of the subject, from which the ancients derived their superiority.

It may be an interesting and useful inquiry to examine, in the extant liturgies and other writings of the dark ages, so far as man may *Current idea of Christ* ascertain it, what was the actual regard *in the middle ages.* paid to the Son of God, by thoughtful

* *Cent V. ch. x. Vol. II. pp. 522,–3.* The reader will perceive that the word “unsullied” must be reckoned by me too strong.

persons, in their express worship, devout meditations, and social intercourse.* Perhaps their idea of his divinity will appear to have been refined to an abstract and inoperative scholastick notion;† and

* It is an interesting inquiry, which, if conducted with care, may lead to valuable results, whether the mention in several places of the Apocalypse, of a remarkable ANGEL, performing in one instance (REV. viii. 3.) an office belonging exclusively to the only Mediator, is not intended to intimate the reduced and confused idea of his personal glory, as compared with what dwelt in the apostles, and is to be universal in the millennial age,—the reduced and confused idea of the Christ, which was to be common in the Church, during those gloomy centuries which are often justly called “the dark ages”. In the three remarkable instances of an Angel being thus mentioned, REV. vii. 2. viii. 3—5. x. 1—11. both Mr. Scott in his excellent commentary, and Mr. Elliott in his *Horæ Apocalypticæ*, give good reasons for understanding the Angel to be Christ himself; but neither of them has suggested any reason why he is represented here as an angel, rather than in some more august manner, or by a different emblem.

On this point I would refer to the history of the ancient church after the time of Moses. For some ages between Joshua and David, the Mosaick religion was in great jeopardy, and often seriously corrupted. See pp. 89–91 for 81–83. 175. 462. The triumph of it in the time of David is significant of the approaching Millennium. (p. 463.) In those “dark ages” of the Israelitish church, the Divine Son’s care of his chosen nation was indicated by his repeated manifestation as the *Angel of JEHOVAH*. (pp. 90 for 82. 466.) And when another dark period of its history, which immediately preceded the Incarnation, was approaching, his manifestation as ANGEL was resumed. p. 172. It appears therefore to be in harmony with the general structure of Scripture, that the Apocalyptick notices of the doctrine of the Redeemer’s person during the long apostacy of the Gentile Church, should represent him in the character of ANGEL. In the two former instances, the reduced manifestations guided the thoughts of the people: in the last, the dim popular view, produced by other causes, is simply indicated in the prophecy; whose sense is not perceived, till the approach of the more full and bright manifestation of the Lord to his people.

Some time after pp. 462—465 were printed, the writer had the pleasure of finding that a view exceedingly similar, of the time of David, as affording a solid ground of hope to the present age, has been taken by the Rev. Patrick Fairbairn of Salton, in his “Typology of Scripture,” *Edin.* 1845. pp. 252, &c. a work which, with the volume under the same title relating to the Mosaick Period, well deserves the attentive yet discriminating study of the biblical inquirer. These volumes, like those of German scholars, have been written without any sufficient impression of the importance of the Oracular Presence, as the centre and soul of the Mosaick economy, and the manifestation of one distinct Person in the Godhead.

Also the parallelism of the history of the Israelites with that of the Christian Church, is exhibited in a striking manner in two parallel columns in Faber’s “*Horæ Mosaicæ*,” Vol. ii. pp. 59, 60. These parallelisms give some support to the remarks on the Apocalyptick Angel in this note. If these be admitted, they will show that the passages contain a *Divine Protest* against the doctrine of the Middle Ages, as defective.

† In the close of his comment on JOHN xiv. 1, Calvin has the following instructive passage, which I copy from Mr. Pringle’s translation. “When Popish divines dispute, or, I should rather say, chatter, about the object of faith, they mention God only, and pay no attention to Christ. They who

his human nature and the marvellous facts of his history to have been the principal subjects of attention, whenever they thought of him at all.* Of these they were reminded by the annually recurring festivals, and the almost universal employment of images and paintings in worship.† An almost total forgetfulness of Christ is singularly manifest in some ages; ‡ and in some he was principally regarded as the terrible approaching Judge, and Mary, his mother, as the merciful intercessor.§ But this inquiry must be entirely omitted at pre-

derive their instruction from the notions of such men, must be shaken by the slightest gale of wind that blows. Proud men are ashamed of Christ's humiliation, and, therefore, they fly to God's incomprehensible Divinity."

* The influence of these marvellous facts in preserving the belief of Christianity in the rudest minds during the darkest ages, is pointed out in a very just and interesting manner in the Rev. H. H. Milman's *History of Christianity*; Appendix to chapter ii. Vol. i. pp. 129—132.

† It is a grave question, into the discussion of which I do not enter here, whether visible representations of the Lord Jesus either are now, or ever were, lawful, according to the word of God. I should be glad if I could induce all my readers to peruse with care the portion of our national literature, which first raised the doubt in my own mind; and which, as containing the reasons publicly assigned for a great change in the national religion, is an important part of our history. I mean the *2nd Homily of the 2nd Book*; entitled "An Homily against Peril of Idolatry, and superfluous decking of Churches."

‡ In an able article entitled '*Recent Developments of Puseyism*,' which appeared in the *Edinburgh Review* for October, 1844, attention was called in p. 367, to the *Chronicles of Jocelin of Brakelond*, translated by T. E. Tomlins, Esq., and published by Whittaker and Co., in their Popular Library, under the title, *Monastic and Social Life in the Twelfth Century*, &c. The reviewer justly remarks, "It is difficult to conceive, without reading the work, the totally foreign air (i. e. foreign from the N. T.) which every thing wears. In relating the transactions of one of the wealthiest and most powerful religious houses in Christendom, there is scarcely an approach, however transient or incidental, to a Christian truth, or a Christian sentiment. The very name of the blessed Founder of Christianity does not once occur. . . . 'Throughout the whole of Jocelin's Chronicle,' says the translator, in his preface, 'the name of our Saviour is never once mentioned; God and St. Edmund, and the Abbot and St. Edmund, are phrases of common occurrence: indeed nothing short of a narrative of this description could fully develop the depravation of the Christian religion by the means of saint-worship.'" *Review*, p. 367. *Preface*, p. viii.

§ From a MS. history by Myconius, Milner has copied the following view of the popular religion, in the beginning of the sixteenth century. "The passion and satisfaction of Christ, were treated as a bare history, like the *Odyssey of Homer*: Concerning faith, by which the righteousness of the Redeemer and eternal life are apprehended, there was the deepest silence: Christ was described as a severe judge, ready to condemn all who were destitute of the intercession of saints and of pontifical interest. In the room of Christ, were substituted as saviours and intercessors, the Virgin Mary, like a Pagan Diana, and other saints, who from time to time had been created by the popes. Nor were men, it seems, entitled to the benefit of their prayers 'except they deserved it of them by their works.' * * * Cent. XVI. ch. i. Vol. iv. p. 278. Calvin has given a similar statement in his commentary,

sent. For a thousand years the *professed* belief of what was called the Church, was stationary: during all that *Uniformity of the* period, the Nicene faith, as contained in *professed Creed.* the Constantinopolitan Creed, and the writings of Augustine, had a paramount influence on the minds of the studious. Nor am I acquainted with any proof that views much superiour to those of Jerome and Augustine, flourished among the Waldenses and Albigenses,* in whom, rather than among those who claimed the appellation of *Catholicks*, the continuity of the true spiritual Church of the Lord Jesus is to be found.†

In the reformation of the sixteenth century, the views of the Holy Trinity which had previously been prevalent, were left undisturbed. The chief human instrument of that auspicious revolution was an Augustinian monk; *The Lutheran Reformation.* and its principles were embraced by numbers, in that fraternity, and out of it, who were versed in the writings, and revered the authority, of the great Augustine. Accordingly it has been remarked that Luther has written almost nothing on this subject, except the naked assertion of the Unity and Trinity.‡ Yet in one remarkable sentence, he betrays a conviction that in a better state of the Church, it might attain to a far higher knowledge of the Person of Christ.§ His views

somewhere.

Bp. Bull has mentioned this false view of Mary and her Son, with just abhorrence in his sermon on LUKE i. 48, 49. p. 170.

It is a better theology, yet much faded from apostolick times, that appears in the hymn "Dies iræ, dies illa," written in the middle of the *thirteenth* century. See the *Congregational Magazine* for March, 1841, pp. 167—175; and the concluding strophes of Sir Walter Scott's "Lay of the Last Minstrel". Dr. Collyer has copied the "Hymn for the Dead" without alteration into his collection of "Hymns" for Christian worship. *Hymn DCCCLII.*

* For a view of their doctrine, see the *Appendices* to 'Blair's History of the Waldenses,' as referred to in p. 148. n. ||.

† See the candid and important acknowledgment, with which Milner has concluded the Third Volume of his History. *Cent. XIII. ch. iv. p. 553.*

‡ See p. 149. n. *.

§ The sentence may be translated thus: "For we, untrained and carnal, neither understand nor value the greatness of these things: scarcely have we tasted [as yet] the fluid diet of milk, and not at all the solid food, [in our thoughts] concerning that ineffable conjunction and communion of the Divine and human nature; which is such, that not merely was humanity assumed, but was made liable to the death and infernal punishment of men, and actually endured these; yet in that humiliation he devoured the devil, hell, and all

of the pre-incarnate manifestations of the Redeemer, coincided with those of Calvin.*

The views of that illustrious Reformer demand more attention; on account of the intellectual superiority of his writings, and their amazing influence in past ages, which will probably be continued, if not increased, in this island and North America, by the publications, now in progress, of the "Calvin Translation Society."

In that part of his Institutes where he proves the divinity of the Redeemer, there is a paragraph which might seem to imply much that is contained in this Essay, concerning the ancient manifestations of Deity.† But afterward occurs another in which he appears to ascribe

things in himself." The original is on p. 16. of the "*Loci Communes D. Martini Lutheri*, * collecti * a M. Theodosio Fabricio. 4to. Lond. 1651." The editor refers to Luther's Works, Vol. iii. on GENESIS, fol. 84, a.

* The sentence which Fabricius has copied concerning the three visiters of Abraham (GEN. xviii.) leaves Luther's opinion somewhat doubtful. p. 101. —*Luther. Vol. iii. In GENES.* 164. a. He had probably imbibed the hesitancy of Augustine, as stated above. pp. 515. n. *. 516. n. *.

From another passage, it appears that he ascribed the divine manifestations to the patriarchs, to the Second Person. p. 18.—*Luther. Vol. iii. In GENES.* xxxii. 169. b. In another place he seems to refer both these, and those to Israel in the wilderness, to the First Person, or to the Deity, impersonally. p. 5.—*Luther. Vol. i. GEN. i. fol. 3:* and from another passage it may be suspected that he mistook some of the manifestations of the Divine Son, where he is called "Angel", for the visits of a created angel. p. 97.—*Luther. Vol. ii. GEN. xxii. 197. a.*—The general coincidence of these views with those of Calvin will appear from the following pages.

† The following is the version of it by Mr. Beveridge, published by the Calvin Translation Society, which I shall usually indicate by the initials C. T. S.—*Instit. Lib. I. c. xiii. 10. C. T. S. Vol. I. p. 158.*

"But if this does not satisfy the Jews, I know not what cavils will enable them to evade the numerous passages in which Jehovah is said to have appeared in the form of an Angel (JUDGES vi. vii. xiii. 16—23. &c.) This Angel claims for himself the name of the Eternal God. Should it be alleged that this is done in respect of the office which he bears, the difficulty is by no means solved. No servant would rob God of his honour by allowing sacrifice to be offered to himself. But the Angel, [1] refusing to eat bread, orders the sacrifice due to Jehovah to be offered to him. Thus the fact itself proves that he was truly Jehovah. Accordingly, Manoah and his wife infer from the sign, that they had seen not only an angel, but God. Hence Manoah's exclamation, "We shall die; for we have seen [2] God."

[1. Mr. B. says "by refusing", which is no improvement. 2. Mr. B. has incorrectly, "the Lord".]

some, at least, of those manifestations to *created* angels;* beside a third in which he acknowledges his doubt.† And where he attributes them to the Second *Faintness and uncertainty of his* Divine Person, he mentions *views of the Divine manifestations.* tions that in this he agrees with the Christian Fathers.‡ Also he makes no further use of that sentiment in other parts of his great work. Even where he treats of the nature and design of the Mosaick law it is not mentioned.§ And though some single sentences here and there strikingly express the imperfect knowledge of the ancients;|| and others, the great principle that Christ is the revealer of the

* *Instit. Lib. I. c. xiv. 6. C.T.S. Vol. I. p. 196.* Observe too the close of the section, I. xiv. 9. C.T.S. p. 200. "their frequent appearance", &c.

† *Instit. I. xiv. 5. C.T.S. Vol. I. p. 195.* Speaking there of created angels, he says "They are more than once called Gods, because the Deity is in some measure represented to us in their service, as in a mirror. I am rather inclined, however, to agree with ancient writers, that in those passages wherein it is stated that the angel [Angel] of the Lord appeared to Abraham, Jacob, and Moses, Christ was that angel. [Angel.] Still it is true that when mention is made of all the angels, they are frequently so designated". *i. e.* as gods. He says *frequently*; but the places, in truth, are *very few*.

‡ *Instit. I. xiii. 10. C.T.S. Vol. I. p. 158.* The following words occur a few lines after the passage copied on p. 524. *n. †.* "The orthodox doctors of the Church have correctly and wisely [1] expounded, that the Word of God was the supreme angel, who then began, as it were by anticipation, to perform the office of Mediator. For though he were [was] not clothed with flesh, yet he descended as in an intermediate form, that he might have more familiar access to the faithful." [1] *prudenter.*

See also the passage copied in the last note, and the last paragraph of his comment on *EZEK. i. 26.* C.T.S. p. 102.

§ As, for instance, in II. vi. C.T.S. Vol. I. pp. 395—403.

|| *Instit. I. vi. 2. 4. xiii. 1. II. vi. 4. C.T.S. pp. 85. 88. 146. 402.* Far more remarkable expressions are to be found in his Commentaries. I translate the following, from his comment on *GEN. xxxii. 29.* "Although Jacob's desire was pious, the Lord doth not grant it, because the fit time for a full revelation of himself was not yet arrived. For the fathers in the beginning had to walk in the feeble light of the early dawn, and the Lord made himself known to them by degrees, until at length arose the Sun of righteousness, Christ, in whom the day's perfect brightness appears." See also his comments on *GEN. xxxi. 13. xxxii. 30. EXOD. vi. 2, 3. xviii. 10. &c. &c.* See also the remark on *MATT. xvii. 2. C.T.S. ii. 310.* "Thus in ancient times God appeared to the holy fathers, not as He was in Himself, but so far as they could endure the rays of His infinite brightness." The word *God* in this sentence, may be understood of the Father, and possibly was so intended; (see on *v. 5. C.T.S. 313.*) or, rather, was used to denote "the whole Deity." See on *EZEK. i. 26. C.T.S. p. 99.*

Observe too the contrast between the O.T. and N.T. in the comment on "Hear him?" *MATT. xvii. 5. C.T.S. 315.* See also on *MATT. xi. 13. C.T.S. ii. 15, 16. JOHN iv. 23. C.T.S. i. 162. v. 23. 46. C.T.S. i. 202. 224,—5. LUKE xxiv. 27. C.T.S. iii. 361.*—Many other references might be found to similar passages of his commentaries.

(*Appeal, &c., p. 705.*)

Q. 2

Father, so that the feeble mind of man must rise, in contemplation and worship, from the former to the latter; * yet he never brings these principles together, so as to show the whole series of the Son's manifestations, interrupting and abating the darkness, by the revelation of *Himself*; while they also suggested or sustained the knowledge of his Father. †

All this is easily accounted for. The arrangement of his work, framed on what is called the Apostles' Creed, ‡ led him to divide the *Circumstances which influenced his thoughts.* knowledge of God as Creator from the knowledge of redemption; § whereas in the Scripture these are taught together. || And in his belief that there is in all men some innate notion of a Deity, whence every man hath a knowledge of God prior to that which revelation gives; ¶ also in his opinion that the ancient believers all trusted in the first promise, GEN. iii. 15, and in their sacrificial rites looked

* *Instit.* I. xiii. 24, close. II. vi. 4. C.T.S. Vol. I. pp. 180,-1; 402,-3.

† That is, he does not in his *Institutes*. In his *Commentary*, however, on Exod. xiii. 21, the word "ruditati" expresses one of these principles, and a sentence that occurs after a few lines, the other. So slight is his notice of them in juxtaposition.

‡ Such is the just remark of Gaspar Olevian in his Introductory Statement. *Instit.* C.T.S. p. 34. It is also in the Latin copies, but anonymous.

§ Thus the doctrine of the Trinity, the whole revelation of which has been in connexion with man's redemption, is the subject of the 13th chapter of the First Book, which treats "of the knowledge of God the Creator." Other similar separations of things closely connected might be mentioned. I do not mean to say that the arrangement of this great work was not good (perhaps it was the very best) for the times in which he lived: it may even now be valuable for some purposes; but the truth must be studied in a more natural order, before its final triumphs can arrive.

The following passages give his own view of the propriety of his arrangement. *Instit.* I. ii. 1.—vi. 1. C.T.S. Vol. i. pp. 51. 84.

|| It was as the Deliverer of Israel, that the Son of God, the future Redeemer of mankind, was manifested to Moses and the people. After numerous miracles had proved his power over the elements of nature, he announced himself as Creator of all things. (Exod. xx. 11.) By his deliverances of Israel from time to time, (pp. 89-91 for 81-3.) he confirmed every former revelation, and assisted the ever active mind of man, to rise to higher apprehensions of the Divine Being. In the time of David and Solomon, both his deliverances of Israel and his glory as Creator were celebrated more than in any former age. Redemption and Creation were taught together.

So when the apostles instructed the gentiles, they inculcated as soon as possible, faith in the Redeemer, and their approach by him to God as their Father, (see pp. 108,-9, n. †. 376,-7.) according to Calvin's just remark, "that the first step in piety is to acknowledge that God is a Father, to defend, govern, and cherish us; until &c." *Instit.* II. vi. 4. C.T.S. p. 403.

¶ *Instit.* I. i. 1. iii. 1. 3. iv. 1. v. 1. 4. xiii. 18. C.T.S. Vol. I. pp. 47. 55. 57. 59. 65, 68. 169. This idea was long after maintained by theologians;

forward to a future sacrifice of the Messiah,* there were serious obstacles † to his entering that path of research by which the truths propounded in this Essay have been disclosed;—research that required, perhaps, more quietness and privacy than his eventful times, his active engagements, and his elevated post of influence permitted.

Advancing now from his Institutes to his Commentaries, we find the same indetermination. Of some passages he gives the Ante-Nicene and *Pentecostal* sense, but *The same uncertainty in* intimates his uncertainty in other *Calvin's Commentaries.* places, and in some his decided dissent. In GEN. xv. 17, he finds not any manifestation of a Divine Person, ‡ where however other

as may be seen in Dr. John Owen's Answer to Biddle, *Vindiciæ Evangelicæ*, Works, 1823. Vol. viii. pp. 91. 149. 157. &c. It was however doubted and discarded by his able contemporary, Dr. afterward Bp. Pearson, in his admirable "*Exposition of the Creed*;" (3rd Edit. folio, p. 18.) and received its death-blow from Locke, in his *Essay concerning Human Understanding*. Book I. Chap. iv. Sec. 8—17. Perhaps it may be said to have been slain outright by Dr. John Ellis, in his work entitled "*The Knowledge of Divine Things from Revelation, not from Reason or Nature*." 1771.

Calvin and other theologians, habitually tracing men's knowledge of God back to innate notices of his existence in every human soul, could not fully perceive how dependent the race of man had ever been on revelation; nor estimate correctly the great importance of the visible manifestations of the Deity, which were the groundwork of its earliest portions.

* The promise is alluded to, in *Instit.* II. xii. 4. C.T.S. Vol. II. p. 5; the evangelical views of pious sacrificers in *Instit.* II. vi. 2. vii. 1. 16. C.T.S. Vol. I. pp. 397,—8. 400. 406. 421. Both parts of the subject are noticed in his *Commentaries*. See the last two paragraphs of the *Argument* prefixed to GENESIS, C.T.S. pp. 65, 66. and the comments on GEN. xxviii. 13. xlviii. 15 or 16. and, in the portion of the Pentateuch which he has arranged under the Second Commandment, his remarks on the following passages. LEV. iv. 22.—35. v. 6. vi. 1, 2. I cannot here give the pages of the translation; as at the time of writing this note, the volume is not published. Indications of his opinion concerning the expectations of ancient believers, may be seen in his comments, among other places, on the following.

JOHN i. 17. C.T.S. i. 52.	EPHES. iii. 4, 5. —
— v. 23. " i. 202.	TITUS iii. 4. —
— viii. 56. " i. 360,—1.	HEB. ix. 13. —
— xii. 41. " ii. 44.	1 PET. i. 10, 11. —
1 COR. x. 2. " i. 315.	1 JOHN i. 2. —

† The way in which these views operated as obstacles, has been intimated in Appendix D. to the *Appeal* &c., pp. 175—184.

‡ Calvin says "It is a symbol of future deliverance . . . there are two things . . . the obscurity of smoke, and the shining of a lamp. Hence Abram knew that light would, at length, emerge out of darkness."—I see with pleasure that the Rev. R. S. Candlish, D.D. of Edinburgh, in his *Contributions towards the exposition of the book of Genesis*, acknowledges here "the visible emblems of the great God, corresponding to what was afterwards known as the Shekinah, or the *Glory of the Lord*." 3rd Edit. 1844. p. 381.

learned protestants of that century and the next, have distinctly acknowledged it. * In his comments on GEN. xvi. 7-9, he leaves the

Divine manifestations reader to suppose, if he will, that
in patriarchal times. the "angel" was a mere creature,†

confessing his own uncertainty, when he comes to v. 10, in words copied below.‡ Of v. 13. he rejects too superciliously the interpretation sanctioned shortly after and recently by illustrious scholars,§ and which agrees excellently with the present Essay; adopting another not requiring any notice here.

Throughout his comments on GEN. xviii, xix, he views the Chief of the guests received by Abraham as 'Christ,' || and the other two who went to Lot, as creatures; ¶ but calls them all 'angels.' ** He

* *Tremellius* and *Junius* (1574) have affixed this note to the word '*transibat*' in v. 17.—"videlicet Deus, ut moris erat iis qui promissa externis symbolis confirmabant, ut *Jirme.* xxxiv. 18, 19." The note however is altered, (and the version of the *text* also) in the editions subsequent to 1587; and *Junius* (for *Tremellius* was then dead,) abstains from asserting a Divine Presence; yet calls the transaction "a most sacred mystery", and still refers to the passage in *JEREMIAH.* *Diodati* (1648) calls the appearance, "A figure of God's majesty," &c. See also the others mentioned in p. 57. n. *, and *Mr. Ley's* comment, (which attempts to combine both views) in the *English Annotations* by members of the Westminster Assembly, quoted in the *Appeal*, p. 81. n. *.

† *Tremellius* and *Junius* in their note on v. 13. appear to waver—"Dei aut Angeli"—*Mr. Ley* (see *Appeal*, p. 81. n. *.) plainly does. *Diodati* firmly acknowledges here the Son of God. So do the authors quoted in *Poole's Synopsis*.

‡ —"That the Angel here promises to do what is peculiar to God alone, involves no absurdity; for it is sufficiently usual with God to invest his ministers whom he sends, with his own character, that the authority of their word may appear the greater. I do not, however, disapprove the opinion of most of the ancients, that Christ the Mediator was always present in all the oracles, and that this is the cause why the majesty of God is ascribed to angels." Calvin's notion in the former part of this extract, and which he repeats in his comment on GEN. xviii. 13, is sufficiently refuted by Dr. J. Pye Smith; (*Scr. Test. B. II. ch. iv. Sec. 33. Vol. I. pp. 455,-6.*) and by the late *Rev. Richard Watson*; *Institutes, Part II. Ch. xi. Vol. I. pp. 548—550*, where he quotes *Dr. Randolph.* See also *Scott's Christian Life, P. II. Vol. ii. Ch. vii. Sec. 7. pp. 241,-2.*

§ The former are referred to in *Poole's Synopsis*; the latter are *Michaelis* and *Dr. J. Pye Smith.* See *Scr. Test. Vol. I. p. 445.*

|| On GEN. xviii. 2, close, 9, 13. xix. 1.

¶ On GEN. xix. 1, 2, 3, 5. &c. C.T.S. i. 495, &c.

** On GEN. xviii. 2, 6, 9, 16. 22. The Chief is singly called *Angel* in his comments on v. 13, *beginning*, 14, *close*, 15.

On v. 9. he makes the singular remark, in the style of *Philo Judæus*, and *Augustine*,—"The reason why Moses introduces at one time, three speakers, while, at another, he ascribes speech to one only, is, that the three together represent the person of one God. [quia tres simul unius Dei personam referunt".] Yet see his remark on Abraham's bowing, in v. 2. The variations of

rejects the opinion of the ancients that in GEN. xix. 24. there is an indication of the plurality of Divine Persons;* an opinion which is well defended against Gesenius by Dr. J. Pye Smith.† In his remarks on GEN. xxi. 17. and GEN. xxii. 11, 15., the mention of the 'angel' is so very slight, that the reader naturally supposes he thought him a creature; and this is distinctly implied in a sentence copied below.‡

On the original record, in GEN. xxviii. 10—22, of Jacob's important vision at Luz, thence called Bethel, Calvin's comments give not any proof that he regarded the Divine Person manifested to the patriarch as the Uncreated ANGEL; although the Scripture itself, with express reference to that occasion, repeatedly gives him the appellation '*Angel*.'§ His remarks rather indicate that he accounted the Person who then spoke to Jacob, to be the Celestial Father; since he mentions him throughout as "God," and in one place in marked contradistinction to Christ,|| who is named only as a *future descendant* of Jacob, and as being since his incarnation, the Mediator; which is represented in the vision by the staircase (or "ladder") connecting earth and heaven.||

Thus inattentive was this able commentator, not merely to the opinions of ancient fathers, but to the words of Holy Scripture itself in other places. In his remarks on GEN. xxxi. 13, he frankly confesses his uncertainty, and seems when he wrote them never to have inquired which Divine Person spoke on that occasion.¶ Even in com-

the Fathers, seem to have caused a fluctuation and uncertainty in the Reformer.—The three visitors are again mentioned as "angels" in his comment on LUKE xxiv. 43. C.T.S. iii. 373.

* The only place where I have adduced this passage in evidence, is in the reference, p. 59. n. §§, for a different purpose.

† *Scr. Test. Vol. I. pp. 446,–7.*

‡ On GEN. xxii. 15. Calvin remarks, (C.T.S. p. 570,–1.) "The angel speaks in the person of God; in order that, as we have before said, the embassy of those who bear his name, may have the greater authority, by their being clothed with his majesty."

§ The places are referred to in p. 62.

|| Comment on GEN. xxviii. 12. See also on JOHN i. 51. C.T.S. i. 81. Also see his remarks on this manifestation, in *Instit.* I. xiv. 12. C.T.S. 202.

¶ As the passage is of considerable interest, and the vol. of the C.T.S. containing it is not yet published, I translate it here.

"13. *I am the God of Bethel.* It is no wonder that the Angel should be

menting on GEN. xlviii. 16,* though he firmly asserts and proves that '*the Angel*' mentioned in that verse was Christ,† he yet makes no allusion to the vision at Luz, although Jacob had made an emphatic mention of it to Joseph, in the commencement of the interview. See

invested with the person of God: either because God the Father manifested himself to the holy patriarchs in his Word, as in a living mirror, and this under the appearance of an angel; or because Angels speaking by command of God appropriately frame their words as if they proceeded from his own mouth. For this mode of speaking was very commonly employed by the prophets: not that they might elevate themselves into the place of God; but only that the majesty of God may shine forth in his word, of which [or of whom] they are the ministers."

"The reason of his calling himself the God of Bethel is not that he was confined to the narrow bounds of a single place, but that the memory of his own promise might be renewed in his servant. For even the saintly Jacob had not yet attained to such a height of perfection, as to have no need of the grosser elements [of instruction.] The light of divine truth was indeed visible, but very feeble, and obscured by surrounding shadows and gloom. Almost the whole world had fallen away to the worship of fictitious deities: that very region, nay, the house of his father-in-law, was filled with idolatrous superstitions. Therefore among so many obstacles, nothing was more difficult for him [Jacob] than to hold his faith in one only true God fast and firm. Wherefore &c." This is a just view of Jacob's position: and if to this, Calvin had added those ideas of the fitness of *visible* divine manifestations to fortify the mind against seduction, which were long after published by Abp. Tenison and Dr. John Scott, he would have come very near to that scheme of biblical interpretation which is advocated in this essay.

* The clause containing the title "*ANGEL*" is in the Latin copy of Calvin, part of the *fifteenth* verse. 3 Edit. Geneva, 1583.

† His mode of proof resembles that stated by Dr. Waterland, as used by the early fathers, and copied on p. 171. of the *Appeal*, Appendix C. He proceeds:—"Therefore Christ must be understood here, to whom the title '*Angel*' is not given inconsiderately; as he was the perpetual Mediator. And Paul in 1 Cor. x. 4. testifies that he was the Angel who was the Leader and Governor of the ancient people in their journey [through the wilderness.] He was not as yet sent by the Father to assume our flesh, and so come nearer to us; but since he was always the bond that connected man with God, and God did not anciently reveal himself otherwise than through him, he is properly called *Angel*. To which add, that the faith of the patriarchs was directed to his future mission. Therefore he was [called] *Angel*, because even then he shed forth his rays, that by him as Mediator the saints might draw near to God." &c. &c.

This last sentence may suit the hypothesis either of those who suppose the patriarchs were influenced chiefly by the distant prospect of the Lord's future *incarnate* mediation, or of those who think they principally regarded his actual and recent manifestations. I apprehend that Calvin meant them in the former sense; but as I do not expect the truths in this Essay to make their way without some degree of opposition. I shall not be surprised if some should expound that sentence in the latter sense, for the purpose of showing that Calvin had distinctly considered one of its leading principles, and thought it worthy of no more attention than he has given it. When such an objection shall have been made in earnest, it will be soon enough to consider if it be worth an answer.

v. 3, to which Calvin has appended, *as he often does elsewhere*, excellent practical remarks, without thinking, apparently, of any theological inquiry.*

The case is altered when he comes to discourse on HOSEA xii. 3—5, where he distinctly acknowledges that the prophet refers to that manifestation, that the same Person is called here both *Angel*, *God*, and *Jehovah*, and is no other than Christ; though in one line he mentions '*angels*' somewhat remarkably.†

This passage of HOSEA alludes equally to another event of Jacob's life, the manifestation at Peniel, recorded in GEN. xxxii. 24—30; in commenting on which, Calvin expressly cites the prophet,‡ frequently uses the term *Angel* supplied by him, and acknowledges Jacob's visitant to have been a Divine Person; of course, the Second of the Three, though he does not clearly say so, nor introduce his title *Christ*. It is used in his remarks on that section of Scripture,§ as elsewhere very generally,|| not for the Lord in any of his ancient manifestations, but for the *Incarnate Redeemer*.

Such is our review of Calvin's partial and fluctuating recognition of the Son of God, in these mysterious interviews with the Patriarchs.

In the rest of the Ancient Scripture, his recognition is still more defective; though in some places sufficiently decisive and ample. He several times remarks, on the authority *The Mosaick and subsequent manifestations.* of Paul in 1 Cor. x.,¶ that the Son of

* The "practical" character of Calvin's Commentaries is justly mentioned as one of their great excellences, in an able article on "Calvin as a Commentator," by the Rev. F. W. Gotch, M.A. inserted in Dr. Kitto's *Journal of Sacred Literature*, No. VI. April, 1849, p. 233.

† The passage is near the close of his first day's remarks on Hos. xii. 5. C.T.S. p. 421. "It occurs, indeed, so frequently in Scripture, that it must be well known to us, that when the Lord appeared by his angels, the name of Jehovah was given to them, not indeed to all the angels indiscriminately, but to the chief angel, by whom God manifested himself." Compare the close of his comment on NUM. xx. 16.

‡ Near the close of his comment on GEN. xxxii. 26. § p. 525. n. ||.

|| Passages in which *Deus* and *Christus* are remarkably distinguished, so as to show his use of the latter for the *Incarnate Mediator*, may be seen under the First Commandment, in his comment on NUM. vi. 2. DEUT. xiii. 5. a little after the middle, and on DEUT. xiii. 6; also under the Second Commandment, on EXOD. xxv. 23. LEV. xvi. 2. 20; and on Hos. xii. 3—5. C.T.S. p. 422.

¶ v. 4. is quoted on GEN. xlviii. 16. see p. 530. n. †. EXOD. iii. 2. xiv. 19. (NUM. xx. 16.) and v. 9. on EXOD. xxiii. 20,—1.

God was the Leader of Israel in the wilderness, and acknowledges that He is the Person denoted by the word *Angel* in Exod. iii. 2. xiv. 19. xxiii. 20, 21. NUM. xx. 16. * and by the title *Captain of the Lord's host*, in JOSH. v. 14, 15. † But there is no hint of that Person's appropriation of the title *EL Shaddai*, (*God Almighty*) in Exodus vi. 3., ‡ nor of the presence of *Both* the First and Second Divine Persons, in the giving of the Law at Sinai, and the establishment of the covenant. § There is no intimation that the Angel promised in Exod. xxiii. 20—23, directed the tabernacle to be made *for Himself*; || nor any that the visible radiance which consecrated it was a manifestation of that Angel; ¶ neither is the Divine Inhabitant ever called *Christ*. He is spoken of uniformly as God; even the title *Lord* (more easily applicable to the Second Person) is very seldom, perhaps never, used for that Divine Inhabitant, either in the volume on the Pentateuch,** or, I think, afterward.

* Calvin's comment on 1 SAM. i. 11. shows that he expounded the book of JUDGES: but I have not seen any copy of that work, and know not whether it was ever printed. Therefore I cannot state from it his view of JUDGES vi. 11, 12. &c. xiii. 3, 9. &c. In his *Institutes* he wavers; ascribing those manifestations in one place to the Son of God, in another to created angels. See p. 524. n. †. 525. n. ‡, †.

† pp. 87, -8 for 79, 80.

‡ p. 77 for 69. & n. ¶.—On this very remarkable title, my thoughts have been submitted to the publick at greater length, in a paper in the *Biblical Review*, for January, 1849. pp. 304—315.

§ pp. 79—83 for 71, -3. See *Witsii Œconomia Fœderum*, IV. iv. 5.

|| pp. 84, -5 for 76, -7.—It is pleasant to find this important fact clearly stated by the Rev. Richard Watson, in his *Theological Institutes*, Part II. ch. xi. p. 545, -7.

¶ p. 88 for 80. & n. ||||. Calvin's use of the titles *Deus* and *Christus* in his comment on LEV. xvi. 2. seem rather to indicate his opinion that the Radiance belonged to the *First* Person, and that the *Second* was indicated only in his type, the High Priest. What the Scripture teaches is, that the Second Person was *anciently* approached by the mediation of Aaron; the First is *now* approached by the mediation of the Second.

That on the contrary the First Person was regarded by Calvin as the Inhabitant of the *earthly* sanctuary, appears still more probable, from his comment on LUKE xxiv. 27. C.T.S. iii. 360, -1.

** This preference of *God* to *Lord* in denoting the Deity as manifested of old, is seen somewhat remarkably in his comments on GEN. xviii. 1, 13, and indeed through the greater part of that chapter, and also GEN. xxviii. 10—22. The circumstance may seem very slight and scarcely to deserve notice; but as connected with the familiar phraseology of the Creeds, it had no doubt an important effect, of which perhaps neither his readers nor himself might be conscious.—See the passage quoted in n. ||. p. 525. "Thus in ancient times" &c.

The idea of a *double presence* of Jehovah, that is, of one presence in heaven, and one in the sanctuary on earth, he seems scarcely ever to have thought of;* so that his mind was unfurnished with an idea which may be traced throughout the Old Testament,† and appears essential to the right understanding of it. Not only is God said to have appointed the ancient sacrifices and ceremonial with a distinct view to the future priesthood and offering of the Incarnate Redeemer; but the ancient worshippers, at least the pious part of them, in using those rites, are said to have anticipated, though dimly and distantly, that great event.‡ It seems that without examination he had admitted the opinion, that the ancient offerings were from the first presented to the very same Divine Person, as the sacrifice of the Incarnate Redeemer; which interposed a serious obstacle to his habitually acknowledging that future Redeemer, as the Person to whom those sacrifices were anciently presented, more expressly than to the Celestial Father.

The whole series of the Son's manifestations he appears never to have distinctly contemplated;§ and therefore he never rightly esti-

* His nearest approach to this idea, that I recollect, is in his comment on NUM. xviii. 2. The sentence may be thus translated. "Here we see, as in a figure, how necessary to us is a Mediator, who may procure us favour with God: for if the holy and elect seed of Abraham were not permitted to approach the typical sanctuary, [umbratile sacrarium,] how should we who were aliens afar off, [extranei] at this day penetrate into heaven, if access were not opened for us by Christ?" This is doubtless very solid practical truth; but there is left unnoticed, both here, and in other places where it might seem less liable to be overlooked, a part of the Israelitish theology, important equally for their instruction, and for ours. There is no notice of this double presence, in his comments on DEUT. xxvi. 12—15. Ps. cx. 4., or any similar passage that I remember. Yet in some, as in the above, he comes very near to a perception of this twofold presence. See his comments on Ps. iii. 4. xiv. 7. xviii. 6, 10. xxiv. 7. xxvii. 4. xxxiii. 13, 14. xlii. 1. xlvi. 4. lxi. 4. lxviii. 5, 15. 18. 24. 29. in Calvin's latin, numbered as in the hebrew, 6, 16 19, 25, 30. lxxiii. 17. lxxiv. 7, 8. lxxvi. 2. &c. &c. See the places referred to on p. 26.

† Dr. J. Pye Smith makes a part of the affirmation more strongly, thus: "The idea of a local heaven runs through the whole tenour of the Old and New Testament." *Ser. Test.* II. 104.

‡ See p. 527. n. *.

§ There is something like a general review of them in his comment on EZEK. i. 26, containing the clearest and most deliberate statement of his views I have met with. From one part (C.T.S. i. 97, 98.) it appears probable that opposition to Servetus, who had made some unwarrantable uses of those visible manifestations, led Calvin to avoid the topick, as dangerous. Traces of opposi-

(*Appeal*, &c., p. 713.)

R 2

estimated their importance in producing the general belief of an Almighty

The series of manifestations

Governor of mankind, who was

viewed in detached portions.

also the condescending Monarch

of his chosen nation, Israel. Particular portions of the series, he viewed detached from the rest, some as being *certainly*, others as *probably*, manifestations of the Divine Son, and usually as intimations of his future incarnation.* The consequence was, that in contemplating the state of the Church from the time of Moses to that of Jeremiah, the First Divine Person was ever thought of, not only as the Highest

Distorted view of the

in authority and dignity, in the Divine

ancient divine duad.

Economy, which always was the truth ;

but also as the Person most readily occurring to the minds of the ancient worshippers, most directly approached in the ritual service, and most immediately operating in the government of Israel, and surrounding nations;—in other words, as the “First in conception,” † and the Nearest to them ; which was never true, or true only in some less favoured intervals ‡ of that eventful millennium.

Calvin’s views of the Old Testament being thus formed without more than a very occasional and partial regard to that which is in this

Other differences

Essay propounded as the great animating

and agreements.

idea, the centre and the soul of the ancient

economy, § the reader will expect to find his interpretation of particular passages different from what is given here. As he does not recognise the Divine Son *in his oracular presence*, as the Bridegroom in Ps. xlv, so neither does he the city Jerusalem as the bride. || The

tion to Servetus appear elsewhere ; e. g. *Inst.* I. xiii. 10, 22. *Comm. GEN.* i. 3. *Exod.* xiii. 21. 1 *JOHN* i. 1. A similar circumstance appears in the writings of Clarke and Waterland. Perhaps also Calvin was influenced by the controversy with the Jews ; as appears from his comment on *MICAH* v. 2. *C.T.S.* iii. 299.

* Instances of his assigning a predictive meaning to these manifestations may be seen in his comments on *Exod.* xxiii. 21, *close.* *JOSEPH.* v. 14. *EZEK.* i. 26. *C.T.S.* i. 97. See also *Inst.* I. xi. 3. xiii. 10.

† In his sermon on *MARK* xii. 29, Dr. Waterland says of the Father, “He is First in our conception of God.” (*Eight Sermons*, [*Lady Moyer’s Lecture*,] p. 141.) It is from that passage I borrow the expression.

‡ Namely, the interval between the capture of the Ark, and its being placed in Zion (see pp. 16. 91 for 83–87*.) and that which followed the defection of Ahaz. p. 101.

§ pp. 200,–1.

|| His mode of dealing with 1 *SAM.* ii. 10. 35. and *PSALM* ii, may be seen in *Instit.* II. vi. 2. *C.T.S.* i. 398.

Divine name JAH is not stated to have any special appropriation to the Son; and in other respects there are differences between him and the writer, and in others again there are instances of agreement, which need not be specified. Yet it may be mentioned, that some passages of the Old Testament in which, by means of the Septuagint version, the Fathers found proofs of the Son's ante-mundane generation, are by him interpreted very soberly; and he alludes to their fancies with just disapprobation.*

On the New Testament, of course, between his comments and mine, there are similar discrepancies. Peter's memorable confession he explains, † not indeed without acknowledging *Peter's* that the zealous disciple had some glimpse of his *confession*. Master's divinity, but without any reference to the ancient Oracular Presence, or to the use of the word "CHRIST" as a divine title. This confession of Peter, the great connecting link between the Old Testament and the New, and pronounced by the Saviour the foundation of his Church, was by this highly intellectual and devout Reformer, very imperfectly understood; so strong in his day was the influence of ancient creeds, fathers, and systems.

The charge not to divulge what Peter had confessed, though recorded by three evangelists, and translated by Calvin in emphatical

* The allusions are brief, but to those who have read the ancient writers, sufficiently plain. Specimens may be seen in his comment on GEN. i. 1. Ps. ii. 7. cx. 3.—Of Augustine's mode of viewing the Trinity, (mentioned in the lower half of p. 517,) Calvin has expressed a just censure in his comments on GEN. i. 26. xviii. 2. C.T.S. 93. 470. See also *Instit.* I. xiii. 5. C.T.S. i. 151. —From his commentaries on the N. T., other instances of his rejection of patristick interpretations might be selected. Such are these; JOHN i. 3. v. 19, 20. vi. 27. viii. 24. 56. C.T.S. 31. 198, —9. 242. 333, 360. 2. COR. iv. 4. C.T.S. ii. 193. 197.

It must not, however, be supposed that Calvin rejected the Athanasian and scholastick dogma of the Divine Son's eternal generation. He distinctly affirms it in *Inst.* I. xiii. 8, 23. Yet one part of the doctrine he calls in *Inst.* I. xiii. 29. "an absurd fiction." C.T.S. i. 156. 187. "Eternal generation" is affirmed also in his comment on JOHN i. 1. C.T.S. i. 28. In other places he looks rather shily on that dogma. JOHN vii. 27. 29. C.T.S. i. 298. 300. HEB. i. 3. The distinction in the patristick theology, between the *ante-mundane* and the *eternal* generation, exhibited by Bull and Waterland, (*pp.* 151—156. 507—512.) I do not remember that Calvin has anywhere noticed.

† C.T.S. ii. 289. "Though [perhaps] Peter did not yet understand distinctly in what way Christ was the begotten of God, he was so fully persuaded of the dignity of Christ, that he believed him to come from God, not like other men, but by the inhabitation of the true and living Godhead in his flesh." See *pp.* 29—32; 313.

terms, is passed over with the brief remark, in the very end of his comment, that the apostles at that time "were so weak in faith, that their confession of it would have exposed them to ridicule." * That the truth which Peter had confessed would, if then divulged, have roused and irritated the whole nation, escaped Calvin's notice. †

It falls not within the plan of this Essay, to give a full and accurate statement of the views he attributed to the different classes of the inhabitants of Palestine, or to the disciples of the Redeemer, concerning his person, in the various interesting conjunctures, and the progress of events, in the Messianick period. If it be found, on examination, that his intimations of those views are scanty, and not entirely consistent with one another, ‡ it may appear probable that he had never made this the subject of a separate and comprehensive inquiry. In some places, he freely owns the great imperfection of the disciples' knowledge: § in others, he appears anxious to save their reputation; and where the evidence of their ignorance is palpable, attempts to abate its force by the most improbable suppositions. || If any be disposed to pursue the investigation further, he may find assistance in the passages of the

* C.T.S. *Harmony* ii. 300. Compare ii. 317, on *MATT.* xvii. 9.

† It is in perfect correspondence with the above omissions, that in speaking of the Lord's transfiguration, though he thrice mentions its being a manifestation of his divinity, (*MATT.* xvii. 2, 4, 9. C.T.S. ii. 310, 312, 317.) he makes no allusion to the ancient Shekinah, except, perhaps, in the very indefinite terms of his comment on *MATT.* xvii. 5. C.T.S. ii. 313; compare on *MATT.* xxviii. 2. C.T.S. iii. 342, -3. He is equally silent when treating of the Lord's confession before the high priest; and seems to understand the title *Son of God*, in the sense of *Predicted Deliverer*. See on *MATT.* xxvi. 63. C.T.S. *Harmony* iii. 256. *JOHN* xix. 7. C.T.S. ii. 216. See also on *JOHN* i. 6, 33, 34. 49. iv. 26. C.T.S. 35. 69. 79. 166. There is the same silence in his comments on *LUKE* xxiv. On v. 27. C.T.S. iii. 360, he speaks of Moses exhibiting Christ in shadows, obscurely and at a distance, without any reference to the great lawgiver's actual and daily communion with the Christ: on v. 44. he speaks remarkably of the fulness of the O.T.,—(C.T.S. iii. 374.) acknowledging in Christianity itself "nothing that was new."

‡ Perhaps the close of the comment on *MATT.* xvi. 16. C.T.S. ii. 289. is not perfectly accordant with the close of that on *LUKE* xxiv. 45. C.T.S. iii. 376.

§ See on *MATT.* xv. 15. C.T.S. ii. 259, 260. *LUKE* xxiv. 45. C.T.S. iii. 376.

|| Thus, in the narrative of the first storm, he supposes that the question, *Who is this?* (*MARK* iv. 41. *MATT.* viii. 27.) was uttered not by the apostles, but by "others who had not yet known Christ." C.T.S. i. 426.—The

Commentaries referred to below.* He will remark, too, that Calvin's constant practice, throughout his Commentaries on the Four Gospels, (as indeed elsewhere very generally,) *Calvin's usual mode of* of mentioning the Saviour only by *mentioning the Redeemer.* his title *Christ*, used as a proper name, which is not done by any of the Evangelists, materially affects the spirit of the narrative, abating the reader's impression of even the inferior meaning of that word, *The Expected Deliverer*, and totally precluding the perception of its higher sense, *The Almighty Son of God*. This is one of the slight circumstances which, like the textual variations noticed on pages 471—473, have had an unsuspected influence for ages, in preventing the perception of important truth.

paragraph on MATT. xiv. 33, the confession of the apostles after the second storm, is so curious, that I copy it entire. C.T.S. ii. 242.

"33. *They that were in the ship.* I understand these words to refer not "only to the disciples, but to the sailors and other passengers. So then those "who had not yet declared that he was their Master, instantly acknowledge "that he is the Son of God, and by this term render to him the honour of the "Messiah. Though at that time this lofty mystery was not generally known, "how *God was to be manifested in the flesh*, (1 TIM. iii. 16.) yet as they had "learned from the prophets that he who was to be the Redeemer would be "called the Son of God, those who under this designation proclaim the glory "of Christ, declare their belief that he is the Christ."

Unauthorized and violent as is the above supposition, it was adopted, though somewhat dubiously, by that vigorous and devout thinker, *Dean Jackson*, in his *Commentary on the Apostles' Creed*, Book VII. *The Knowledge of Christ Jesus*. Sect. iii. chapter 21. *Works, folio, 1673: Vol. ii. p. 662*. So strong was the desire of these good men, to free the apostles from the reproach of having ever doubted their Teacher's divinity. The extreme improbability of the supposition, (not to say its palpable falsehood,) appears from MARK vi. 30, 31, 45. LUKE ix. 10. JOHN vi. 22.

As Calvin makes what appear to be more correct estimates of the little religious knowledge possessed by other persons, (see on MATT. viii. 8, and other places mentioned in the next note,) it may be a question, whether reverence for the Apostles did not affect his judgment:

* The following is not given as a complete list of all the places bearing on the subject, but only of such of them as I had marked for future reference, in reading these invaluable and very practical commentaries.

	C.T.S.	Matt. xxi. 25.	iii. 22.
<i>Mark. i. 24.</i>	i. 246.	— xxii. 23.	48,—9.
<i>Matt. viii. 8.</i>	380,—3.	— xxii. 42.	66,—7.
<i>Luke vii. 16.</i>	386,—7.	— xxiii. 38.	110.
<i>Matt. ix. 18.</i>	410.	— xxiv. 2.	116.
— viii. 25: 27	424,—8.	— xxvi. 18.	196.
<i>Mark v. 15.</i>	434.	— xxvi. 49.	241.
<i>Luke vii. 29.</i>	ii. 19.	— xxvi. 63.	256.
<i>Matt. xii. 16.</i>	57.	— xxvi. 65.	258.
— xiv. 36.	244.	— xxvii. 22.	284.
— xv. 12.	256.	— xxvii. 54.	326,—8.
— xvi. 13, &c.	287,—8.	<i>Luke xxiii. 47.</i>	327.

Proceeding now to the Commentaries on the Acts of the Apostles, and on the Epistles, we find here and there ample and eloquent acknowledgments, that no profitable knowledge of God can be obtained, except by viewing Him as manifested in his Son.* But of the gradual manner wherein the truths concerning Jesus were introduced

Calvin's slight acquaintance into the minds of Gentile converts, called in preceding pages † with the *pædagogical* method, the *pædagogical* method, there is and the *pentecostal* system. little or no intimation; ‡ nor, except in one or two places, where it would scarcely have been possible to omit it, is there any mention of his ancient manifestations.§ In Calvin's mind, the impression of the

<i>Matt.</i> xxviii. 2.	iii. 342.	<i>John</i> ix. 6.	i. 370.
<i>Luke</i> xxiv. 45.	376.	— ix. 16.	377.
— xxiv. 47.	378.	— ix. 35.	388.
<i>John</i> i. 41.	i. 72.	— ix. 38.	389.
— i. 45.	75.	— xi. 32.	439.
— i. 49.	79.	— xviii. 38.	ii. 212.
— iv. 25.	165.	— xix. 38.	243,-5.
— iy. 53.	183,-4.	— xx. 17.	258-263.
— vi. 15.	233.	&c. &c. &c.	
— viii. 30	340.		

* As specimens I may refer to his comments on 2 Cor. iv. 6. C.T.S. ii. 200. Col. i. 15. Heb. i. 3. Many more might be found. From his commentary on JOHN, two passages have been copied already; (see pp. 383. 521. n. †.) and the following, among others, may be consulted by the studious reader. JOHN vi. 46. viii. 19. xiv. 1. 6. 9. 13. C.T.S. i. 259. 329. ii. 80,-1. 84,-5. 87. 90. See too on MATT. xi. 27. C.T.S. ii. 42.

† pp. 450. 459. 483-8.

‡ Peter's "order of teaching" is mentioned in his comment on Acts x. 37. C.T.S. i. 443, where the remarks agree on the whole with what is advanced in this Essay; and he often expresses the importance of believing the Saviour's human nature; (e. g. on JOHN i. 14. xiv. 1.) but how far he was from tracing the gradual initiation of converts, may be seen from his remarks on 1 THESS. iii. 10. See also the close of the '*Argument*' prefixed to the Gospel by John, (C.T.S. i. 22.) and his comment on JOHN xviii. 38. C.T.S. ii. 212. Yet he often notices the progress of believers; e. g. on LUKE vii. 29. C.T.S. ii. 19; and 2 PET. i. 19.

§ In commenting on Acts vii. 30, 38, and 1 Cor. x. 9, he distinctly acknowledges, that the ancient manifestations of the Deity to the Israelites were made by Christ. C.T.S. i. 276. 287.—i. 325, 6. To both these passages he elsewhere refers, as key-texts; to Acts vii. in his comment on JOHN v. 46. C.T.S. i. 225; and to 1 Cor. x. in several places of the Pentateuch, (referred to in p. 531. n. ¶.) and on MATT. xxiii. 37. Acts vii. 30. C.T.S. iii. 108,-9.—i. 276.

In his comment on Acts vii. 30, he goes beyond the admission of the fact, and gives the reason, in the following words: "Therefore let us first of all set down this for a surety, that there was never since the beginning any communication between God and men, save only by Christ; for we have nothing to do with God, unless the Mediator be present to purchase his favour for us."—

pre-incarnate visits and mediatorial administration of the Divine Son, was faint and evanescent; * very far short of that fulness of conviction, and depth of reverential love, which guided and sustained the energies of Paul. — The less important points of agreement or difference need not be noticed here; as his writings are now in many hands, and it will be easy for studious persons to ascertain, on any passage

“qui illum nobis conciliet.” But this was *overdoing* his work. The Father did speak to men on some occasions: (see pp. 79–83, for 71–75. *Watson's Theol. Instit.* P. II. c. xi. p. 552.) but if on those occasions the presence of the Mediator is to be acknowledged in the same manner as it is in Acts vii. 30, the manifestation at the bush, and all the other Christophanies, will lose their peculiarity, and the language in each case be regarded simply as divine, without any reference to the distinction of persons. See Calvin on EZEK. i. 26. C.T.S. i. 99. This would be to involve the ancient revelation of the Divine Persons in mist and uncertainty, after the manner of Augustine. p. 515. n. *.

In another point of view, the above allegation of a reason was *underdoing* his work. He suggests *one* reason; but this, even if it be valid, is far from being the only one. The reason assigned, indeed, is such as would naturally occur to a mind exercised in the controversies of that age concerning justification; but it is not, perhaps, that which is the most easily proved from Scripture, or is most conspicuous there; and certainly it is not that which most engaged the attention of the earliest ecclesiastical writers. See p. 494. n. †. The expressions too of Calvin himself in other places, have acknowledged that the visible manifestations of the Deity were suited to the slender capacities of men in the infancy of the world. See p. 525. n. ||, and Scott's *Christian Life*, Part II. Vol. ii. Ch. vii. Sec. 12. p. 566, &c.

The sublime scene in ISA. vi. he acknowledges, both in his comment on v. 1. and on JOHN xii. 41. C.T.S. ii. 44, to have been a manifestation of Christ: but the fact is mentioned with great brevity, and in the former place he expressly guards the reader against understanding his admission too strictly.

In interpreting the word '*glory*' in Rom. ix. 4. (see pp. 426,–7.) he mentions among other particulars the Lord's dwelling in the midst of Israel; but is silent concerning the visible Radiance over the Ark. Other instances of his inattention to ancient Divine manifestations, are given in the next note.

* Occasionally he seems to have caught a glimpse of the whole series of manifestations; as when thus commenting on the Redeemer's pathetick exclamation, in MATT. xxiii. 37. '*O Jerusalem,*' &c. C.T.S. iii. 108. "This discourse belongs properly to his eternal Godhead; for he does not now speak of what he began to do since he was *manifested in the flesh*, (1 TIM. iii. 16,) but of the care which he exercised about the salvation of his people [*or rather* about the welfare of that people, "*de salute populi illius*"] from the beginning." &c. &c. Yet it may be questioned whether this remark was not borrowed unconsciously from Irenæus; (see p. 497. n. k.) of whose work he had been a careful student. See *Instit.* I. xiii. 27. 29. II. vi. 4. C.T.S. i. 183,–4. 403. How slight was his habitual regard to the manifestation of the Son of God, as present with Israel during the ancient economy, appears from his omitting to mention it where the subject invited, or even required him to do so. See among other places, his comments on JOHN i. 10. 18. 51. ii. 16. v. 46. vi. 46. C.T.S. i. 38, 54, 81; 92, 93; 224,–5; 259. MATT. xvii. 2. LUKE xxiv. 27. ACTS ix. 3. C.T.S. ii. 310. iii. 360,–1. i. 368,–9. ROM. ix. 4. 2 COR. iv. 4. C.T.S. 247. ii. 196,–7. HEB. ix. 19. 2 PET. i. 17. 1 JOHN i. 2.

introduced in this Essay, what were the views of the great Genevan reformer; who, like Augustine, has been a "teacher of centuries." *

However partial, and hesitating, and self-contradictory was Calvin's recognition of pentecostal truths, his theology was, on these topics, a highly important improvement on that of Augustine; as being less metaphysical, † less venturously speculative, more scriptural and consistent, and much nearer to the views of the earliest ecclesiastical writers, especially Irenæus.‡ He left the subject in a state in which it could not very long remain. On the continent of Europe, the tendency of almost all writers appears to have been to give up, more and more, the truth of the Redeemer's pre-incarnate manifestations. In this Island, and perhaps in what are now the United States of North America, the majority of divines have discovered the same tendency: but happily there has been a large minority, among whom that truth has been cherished and advanced. May the Almighty Spirit speedily grant to it a more rapid progress, a wider diffusion, a more commanding and universal influence!

It would be a task far more laborious than profitable, to examine here the host of printed books, Romanist and Protestant, produced on the Continent, or in this favoured island. After long anticipating such a review, the writer is obliged to content himself with some brief hints, and the examination of two or three works published in the present century. Other opportunities may occur of examining particular authors, and stating the degree wherein each approximated to the "Pentecostal" system of truth.

Respecting the continental divines, the reader may be referred to the statements of Dr. Knapp, in his *Lectures on Christian Theology*, Section xxxiv. whence it appears that the opinion that the doctrine of

* Observe what is said of both the value, and the frequent use in that age, of Calvin's Commentaries, in the indefatigable Matthew Poole's "*Præfatio ad Lectorem*," prefixed to his "*Synopsis Criticorum*;" Vol. i. (1669) lower part of p. III.

† See Neander's censure of Augustine, in p. 517. n., and Calvin's, in the places referred to in p. 535. n. *.

‡ I have already taken occasion to remark that of this very ancient writer, Calvin had been a careful student. See p. 539. n. *.

the Trinity "was to a greater or less degree known to the Israelites at the time when the New Testament was written," "was universal in the protestant Church during the sixteenth century, and at the beginning of the seventeenth." Dr. K. proceeds to show how this opinion was opposed, and gradually decayed; * but was not, when he wrote, (nor is it now †) extinct. But how very far that old protestant opinion fell short of the Pentecostal system, as exhibited in the present Essay, is seen from what has been stated concerning Calvin; ‡ and how greatly the remnant of that opinion held by Dr. K. and others, falls short of it, is seen from the third and following paragraphs of his section here quoted. If the writings of the great German divines of the present day be searched, it will be found that none of them has pointed out the evidence exhibited in this Essay, of the ancient and gradual impartation of the knowledge of the Trinity to the successive generations of the Israelite Church; and that apparently none has suspected its existence. § That the Christian

* In the edition mentioned p. 320. n. †. the statements are on p. 118.

† See the extract from Michaelis in *Scr. Test.* I. 448,-9, and the title on the foot of p. 449. '*Christus Deus in V. T. Libris Hist.* Konigsb. 1829, by Mr. Steinwender.' See also the translation of Dr. F. W. Krummacher's attractive work '*Elijah the Tishbite*' published by the Religious Tract Society, in 1836. pp. 8. 27. 285 &c. 298. 300. The passages are in *Sections* 1. 3. 29. 31. All the above, indeed, refer to the *Second Divine Person*, rather than to the Trinity; but the doctrines are closely related.—Whether the manifestations of the Divine Angel have any conspicuous place in the system of the new "Groningen theologians," I have not had opportunity to inquire: which is of the less importance, as their scheme appears from the account of it in '*Evangelical Christendom*,' May, 1848. pp. 151—154, to be of a very heretical and dangerous character. It will be no matter of surprise if, when efforts are in making to lead men back to the primitive form of truth, its great enemy who so insidiously opposed it of old, should seek to revive some of the ancient heresies.

‡ pp. 524—535.

§ The references for confirming this statement must, of course, be few; and it will be convenient both to the writer and his readers, to make them chiefly to the translations published by Messrs. T. & T. Clark, Edinburgh, in their "Foreign Theological Library."

To begin with *Hengstenberg's* "Commentary on the Psalms." By examining his remarks on Ps. ii. xlv. cx, it will be seen that he is a strenuous advocate of their Messianick interpretation, which many had opposed. (*Vol.* II. p. 124. line 27. III. 328. 2-10. These Psalms are predictions of a future Incarnate Messiah. *Vol.* I. p. 19, &c. II. 120. line 22, &c. III. 315. line 14, &c. But the relation of these and some other Psalms to the Logos, already manifested and recognised as dwelling in the midst of Israel, was an idea for the most part far beyond the range of his thoughts. Yet he sometimes comes very near to this idea; as on Ps. xxiv. I. 413. 414. line 1, '*entrant*;' 424. 1-9: on Ps. xlv. II. 125. l. 22. 32: on Ps. L. 2. II. 175. 15: on Ps. lxxviii. II. 344. l. 31. p. 361. l. 15: on Ps. lxxviii. II. 474. l. 34. 476. l. 9. In other places, his distance from it is as remarkable; e. g. on Ps. lxxvi. II. 436. 20. Ps. cx. III. 329, 12.

(*Appeal*, &c., p. 721.)

Fathers held such views as are ascribed to them in the preceding

Yet while interpreting these three Messianick Psalms simply of the *future* Incarnate Redeemer, he occasionally admits such references in them to wars and events of David's time, as agree much better with the scheme of interpretation adopted in this Essay. See *Vol. I. p. 20. l. 2. p. 28. l. 28. II. 125. 32. III. 336. 37.* See also *I. 424. 1—9.* and the Appendix, *Vol. III. p. lxxx, l. 36 to p. lxxx, l. 15.*

Some discrepancies deserve a moment's attention, lest their importance should be overrated. When Dr. H. assumes that the Israelites in the reign of David took out the Ark of the Lord with them in their wars, and argues that *Ps. lxxviii.* was written on occasion of its return from such an absence, after a signal victory; and when he appears to assume the "non-genuineness of Chronicles" (*Vol. III. p. 271. l. 7.*) and argues that the "Psalm-piece" in *1 CHRON. xvi. 7—36* was not used in the time of David, (*l. 23.*) he contradicts opinions which have been very generally held by careful scholars, and which I have adopted in preceding pages. (*pp. 24. 87*. 423—5.*) To these instances may be added his reference of *Ps. cii.* to the time and pen of David!! *Vol. III. p. 214. Appx. p. lxxvii. l. 29.* His reasons for his opinions on these points appear to me, on a hasty examination, very unsatisfactory. At present I adhere to the older views: but if those of Dr. H. should be adopted, they will scarcely at all affect the reasonings founded on those Psalms in the present work. It would still remain an admitted truth, that in David's time a Divine Presence was acknowledged as accompanying the Ark, and was called "יהוה," &c., &c.

One sentence from Dr. H.'s *Appendix* deserves to be copied here. "The two passages, *Ps. xxxiv. 7. xxxv. 5, 6,* show, that the Psalmists were also acquainted with the doctrine, which pervades the whole of the Old Testament, and which represents the angel of the Lord as his mediator in all his transactions with the world, and especially with his kingdom and people — a truth which is disclosed in its full import in the prologue to the gospel of John." *p. lvii. l. 25.* On turning however to the author's exposition of those Psalms, it will be seen how very faint and vacillating was his belief of this great truth. *Vol. I. p. 537. II. 3. l. 40.* See also *Appx. p. lvi. l. 31.*

It may be added, that Dr. H. appears to retain the mediæval dogma of eternal generation; (see on *Ps. ii. 7. l. 32.*) and perhaps the creeds may have injuriously affected his biblical researches. I have not seen his *Christology*; but from extracts, and from his "Dissertations on the Genuineness of the Pentateuch," as well as from his work on the *Ps.*, have no doubt that his views of the Divine names and manifestations differ materially from those advocated in this Essay. The doctrine of the Trinity he mentions as peculiar to the New Testament; in exact and almost verbal agreement with the remarks quoted from Dr. Harris, *p. 6.* See *Appendix* to the Commentary on the Psalms; *Vol. III. p. lv. l. 27* &c. also *Hagenbach's Hist. of Doct. Vol. I. p. 106.*

The next works to be examined are *OLSHAUSEN's 'Biblical Commentary on the Gospels,'* and the '*Romans.*' In many pages of these admirable writings, are sentences that show a striking agreement with particular portions of the present Essay; though he gives no hint of his having adopted the higher meaning of the word *Christ*, or of any glimpse of the *pedagogical* method of training gentile converts. To those instances of agreement, references may be given in some subsequent note: in the present it may be sufficient to refer without remark, to some passages where there is either a denial of the Israelites' knowledge of the Trinity; or of the Son's pre-incarnate manifestations, or a significant absence of these topics, where it would have been natural to mention them, if his views had approached to those advocated here. The denial is seen in his comments on *MATT. xi. 11. JOHN i. 1. Vol. II. p. 59. III. 330, 331,—2:* and the absence may be observed in his remarks on *MATT. iii. 2. 17. LUKE v. 9.*

pages, is fully and frankly acknowledged: but it is pretended that this

MATT. viii. 27, 29, 34. Vol. I. pp. 162—167. 180,—1. 299. 304. 319. 325. MATT. xiv. 22, &c. xvi. 17. xvii. Vol. II. pp. 189. 192. 217. 230. MATT. xxii. 32. 41—46. JOHN i. 34. 50. iii. 29. 30. v. 18. 20. vi. 69. Vol. III. pp. 195. 205. 365,—6. 369. 404. 432. 470. It may be observed also in his volume on ROMANS, *ch. i. 4. ix. 4, 5. xiv. 10. pp. 65, 323—326. 411.*

There are indeed, here and there, some slight or dubious allusions to the pre-incarnate manifestations: but how very far these fall short of the *pentecostal* views, may be seen in his comments on LUKE i. 35. MATT. viii. 1—4. 9. Vol. I. pp. 104. 271. 281. MATT. xvii. 5. LUKE x. 22. Vol. II. pp. 235. 300,—1.

Olshausen also appears to have retained the dogma of eternal generation; and perhaps his researches were somewhat warped by it. Compare on LUKE i. 35. MATT. iii. 17. I. 104, 106, 181. JOHN i. 1. v. 22. III. 329. 435. and ROM. i. 4. ix. 5. pp. 64. 325. Yet he once expresses disregard of "all idle refinements concerning the peculiar relation in the Divine Being between Father and Son." On JOHN i. 1. III. 332. See too on MATT. xvi. 16. II. 217.—"any theory"—

In the '*Historico-Critical Introduction to the Pentateuch*,' by Dr. H. A. Ch. Hävernick, of Königsberg, an attentive reader will not only observe a total absence of the *Christological* views of the early fathers, or of the more extensive system called in the present Essay '*pentecostal*,' but will find many passages indicating the cause of that absence. One principal object of that able treatise is to answer the arguments and objections of those learned and laborious, but fool-hardy critics, who had attempted to prove that the Pentateuch, instead of being so ancient as is generally believed, was a fabrication of the time of Jeremiah!!! p. 266. l. 1—6. 413. 437. l. 13—20. A mind perpetually recurring to the perverse reasonings of irreverent skepticks, although the vanity of them may be ably exposed, is yet too much occupied and retarded, to advance to the discernment of the "hidden wisdom" of that divine work; which requires a state of feeling expressed in such passages as the following: LUKE xvi. 17. Ps. cxix. 89, 152, 160, 18, 19, &c. In this respect the English student may have advantages far superiour to those possessed in the past age by the Germans.

Of the *dual* manifestation of the Deity in the Pentateuch, the author gives not the slightest intimation. There is no mention of Jehovah's *heavenly* dwelling-place, although there is an emphatical notice of the prayer prescribed in DEUT. xxvi. 15. (see pp. 15. 88 for 80.) in an early part of the work, p. 44. There is only one brief and dubious mention of the '*Angel of the Lord*,' p. 373; and this might seem to accord with *pentecostal* views, if these had not been so entirely absent from his remarks on Exod. vi. 2, 3. (see pp. 77 for 69 & n. ¶. 532. n. †.) and on the divine name *El Shaddai*. p. 61. The cloudy pillar which guided Israel through the desert, is mentioned in three different places; in two, without any reference to a divine presence at all; (pp. 38. l. 2, 3; 313. l. 18.) and in the other, with some dubious traces of this, but without the slightest hint of personal distinctions. p. 255. The *Shekinah*, or "Glory of the Lord," is mentioned thrice; pp. 33. l. 28; 286. l. 32; 388. l. 21.) but briefly, and without any personal reference. Twice there is a slight mention of other divine manifestations: (pp. 31. l. 19; 158. l. 5.) but oftener, where the subject seemed to invite this, it is omitted. pp. 31. l. 30; 60. l. 18; 194. l. 7.

In many pages of this able work, are statements of the nature and results of the Israelitish Theocracy, and of the importance of the Tabernacle, and the sacred Ark, as the centre of the worship and government; and there are many brief references to these subjects. Most of these references are in perfect, some of them in striking, accordance with the present Essay; but of the manifestation of the Son of God in the ancient sanctuary, there is not the most distant intimation. The *pentecostal* view of that subject would

is accounted for, by their having adopted the views of *Philo*;* and the system ascribed to *Philo*, (but which it will be very difficult

greatly have improved the author's knowledge of the Theocracy, as well as of the progress of the ancient church; on which subject there are some valuable hints.

The *biblical* works in Clark's Foreign Theological Library, having now been examined, the remainder, which are historical, may be despatched with a brief notice. In the General History of the Christian Religion and Church, by the able and now lamented *Neander*, there are several passages faintly indicating either his own view, or that of persons whose history he was writing, or sometimes both, concerning the ancient divine manifestations. Such are *Vol. I. p. 57. l. 13. Vol. II. pp. 61. l. 27; 62. l. 11; 63. l. 26; 65. l. 19; 83. l. 30. to 85. l. 12; 98. l. 13; 99. 4; 100. 6; 174. 1; 290. 4; 295. 23 to 296. 8; 307. 7—33; 323. 1—15; 324. 36; 325. 17. Vol. III. pp. 66. 14; 135. 28; 327. 12. Vol. IV. p. 559. l. 28 to 560. l. 8.* The passages in *I. 57*, and *III. 327*, seem to indicate *Neander's* own view.

In *Gieseler's* Compendium of Ecclesiastical History, there is not, I think, any explicit mention of the Theophanies of the O. T.; but passages indicating his views of them, or of the early patristick belief concerning them, may be seen in *Vol. I. pp. 115. 162—166. 237. 255—6.*

In *Hagenbach's* Compendium of the History of Doctrines, *Vol. I.* there is a mention of the Theophanies in *p. 107, n. 3*, and of the Divine Angel, in *p. 131. n. 3*; but they only confirm the statement to which this note is appended. Other passages more distantly connected with the subject may be seen in *pp. 64,—5. 66. 106. 109.*

If, in addition to these volumes of Clark's Foreign Theological Library, the search should be extended to those previously issued by the same publisher, in a smaller form, under the title of the Biblical Cabinet, containing works by *Neander*, *Tholuck*, and others, additional confirmations might be found. But for the present, the examination of these, and of other continental works, is deferred. If there be any in which the views and reasonings of this Essay have been anticipated, it will render a service to the cause of truth, and a pleasure to the present writer, if any reader of this note will point them out, either to himself, or to the publick. The title of one small work quoted by *Dr. J. P. Smith*, as stated on *p. 541. n. †.*, and also by *Olshausen* on the Gospels, *Vol. i. p. 104.* in this form, “(comp. *Steinwender's* diss. *Christus Deus in V. T. Regiom. 1829*, wherein the passages from the historical books are collected)” seems to promise some considerable coincidence: but as my inquiries after this work have not yet enabled me to procure it, I can only mention it, to excite the attention of others, who may be more successful.

* See *Gieseler's* Eccles. Hist. *Vol. I. pp. 45,—6* and *Hagenbach's* Hist. of Doctrines, *Vol. I. p. 106.*

Semisch in his work on Justin Martyr, (mentioned *p. 480. n. **) has accounted for the currency of the idea of the Logos thus. After quoting *Wisd. x. l. 15* and commenting on it, he proceeds;—“After this fixation of the idea of the divine intervening cause, one thing only is wanting, in order to give it essential completeness, which it was possible to obtain on the Old Testament ground; namely, that instead of a general though highly spiritualized ethereal nature, a personal being should be presented. In the book of Wisdom this is not done. The divine intermediate being of that work sometimes, indeed, approximates to the idea of a person, but then again vanishes under the representation of a spiritual all-pervading substance. *Philo*, (or generally speaking, that mode of philosophising of which he stands forth as the chief representative and champion,) was the first who gave to the divine organ of revelation the

for a thorough and impartial student to find in his writings,*) is supposed to have been the result of Jewish speculations through successive ages,† concerning their expected Messiah who, according to some, was "a mere ideal being, the offspring of fond patriotism and lingering hope, shaped at last into personality by the enthusiasm of the latter prophets."‡ Such appears to be the method generally, if not universally, adopted in Germany to account for that ascription of trinitarian views to the ancient Israelite Church, which was made by the Ante-Nicene catholic fathers without exception; and which has its foundation firm and deep in the Hebrew Scriptures; so deep, indeed, that some of the most learned and most useful students of them, whose labours will always be remembered with gratitude, appear never to have thought of searching for it.

In our own island, the more striking and evident manifestations of the Divine Son, recorded in the Old Testament, have been acknowledged as His, by divines of great eminence; while by others of equal eminence, they have been either *English divines in the former* overlooked, doubted, or flatly *half of the seventeenth century.* denied. By Dr. Andrew Willet in 1605,-8, several of these were re-

distinct character of a hypostasis. His Logology is the immediate prelude of the idea of the Christian Logos." *Vol. ii. p. 169.* The prevalence of this idea among the Christian writers, Semisch states as follows. "In the Apologists . . . the question of the Divinity of Jesus is treated with an undeniably doctrinal spirit and interest, and in all of them the Old Testament doctrine of the Logos, as interpreted by Philo, as undeniably forms the scientific frame-work of the Christian Dogma. . . . They poured the contents of the Scriptures into a Philonian vessel; they viewed the Biblical passages through a Philonian medium. The matter of their idea of the Logos is essentially scriptural; but its construction betrays a Philonian ground-plan. Thus it is with Justin". *Vol. ii. p. 180.* See also *pp. 199. 204. 207.*

In Neander's General Church History, views *partially* agreeing with the above may be traced in *Vol. I. pp. 73,-4. 77,-8. 88.* Yet see *Vol. II. p. 326. l. 17, &c.*

* See *pp. 252,-3. 300-309.*

† Instead of the idea of the Logos becoming brighter among the Jews from age to age, the strong probability has been shown in this Essay (*pp. 174,-5. 201. 213. 217,-8. 298.*) that it was daily becoming fainter: and this accords with the progress of thought in the Christian Church; (*pp. 504. 513-516.*) for the tracing of which we have far more abundant materials, than for ascertaining the 'Logology' of the Jews, from the captivity to the incarnation.

‡ These words are Dr. Smith's, quoted from his *Scripture Testimony, 3rd. Edit. Vol. iii. p. 115.* Some of the German writers have distinguished, I apprehend, between the idea of the *Logos*, which they supposed to have been formed during the century or two before the incarnation, and the idea of *David's*

cognised under the acknowledged guidance of Calvin, and the ancient fathers.* Similar acknowledgments are also frequently, but more briefly, made by Willet's contemporary, the learned Henry Ainsworth,† who quoted the Jewish Rabbis in support of them. But in

heir, the expected Messiah, which, as Dr. S. remarks, they ascribed to the age of the latter prophets. Error is various and versatile; and I am not disposed at present to trace their wanderings more accurately.

* Dr. Andrew Willet is stated in the "General Biographical Dictionary," edited by Alexander Chalmers, to have been born in 1562, and to have died in 1621. His father was sub-almoner to king Edward VI.

Of the two folio volumes containing the proof of the statement above given, the title of the former is,—*Hexapla in Genesis: that is, a Sixfold Commentarie upon Genesis, wherein &c. &c. &c. By Andrew Willet, Minister of the Gospel of Jesus Christ. Printed by John Legat, Printer to the University of Cambridge. 1605.* The title of the latter is, *Hexapla in Exodum: &c. &c. &c. By Andrew Willet, Professor of Divinity. London, Printed by Felix Kyngston. 1608.*

From these it appears that the learned and judicious author acknowledged the Second Divine Person, wherever Calvin has: whose name he has often appended as an authority, with occasionally a few words more; as on GEN. xlviii. 16 he says, "I rather think with Calvin and Junius that the Angel was Christ, than &c." On Exod. iii. 2. he has these words; "No other appeared now to Moses than he which was the captain and guide of the Israelites in the desert, which was Christ himself, as St. Paul expoundeth, 1 Cor. x. 4." p. 33. "We therefore agree that he that is called *Michael*, DAN. x. is the same that appeared to Moses, and *Joshuah*; but he was not a ministering spirit or created angel, but the Creator, Christ himself, who is "blessed and Prince only, the King of kings and Lord of lords." 1 TIM. vi. 15. [Dr. W. gives this passage according to the *Geneva* version; our present P. V. not being then published. On its meaning see p. 439. n. §.]

Usually where Calvin failed to recognise the Divine Son, Willet failed also; but not always. GEN. xv. 17 he has left without any comment. The Angel in GEN. xvi. 7—14 and xxii. 15 he accounts a creature. On xvii. 1. he has "The angel of God was sent to Agar, but the Lord himself appeareth to Abram:" and on xxii. 15. "This angel was not Christ: for he addeth—*By myself have I sworn, SAITH THE LORD*'—he speaketh then in the person of the LORD, as being not that LORD himself: but Christ being God would have spoken in his own person." [Compare p. 60. n. §. and Willet on Exod. xix. 19. p. 303.] On GEN. xix. 24 he agrees with the fathers, not with Calvin: in GEN. xxviii. 10—22 he fails like Calvin to see a manifestation of the Son, except in the "ladder" as a type; but discovers it when he comes to GEN. xxxi. 13. which Calvin failed to do. [See p. 529. n. ¶.] In short, Willet, though he often acknowledges himself a follower of Calvin, exercises everywhere an independent judgment. His influence in our own country must have been great; and he is mentioned with honour by the once celebrated Dr. John Hoonbeck, professor of divinity at Leyden, in the preface to his *Institutiones Theologicæ*, printed there in 1658. p. xxiii.

† His annotations on the Psalms appeared in 1612, and upon the Five Books of Moses in 1621. His acknowledgment of the manifested Son of God in the latter, may be seen in his annotations on GEN. xvi. 7. xviii. 2. xxii. 16. xxxi. 11. xxxii. 24. xlviii. 16. Exod. iii. 2. xiii. 21. xiv. 19. xxiii. 20. NUM. xx. 16. There is no recognition of him in GEN. xv. 17. xix. 24. xxi. 17. On the reasons of the manifestations, and their effects on the minds

the writings of Perkins,* who flourished a little before Willet, and of

of the beholders, their contemporaries and successors, he is entirely silent. In Ps. ii. cx, there is no recognition of the Oracular Presence: and he had perhaps never contemplated as a whole, the sublime series of the Divine Son's pre-incarnate manifestations.

Though one of a proscribed sect, and during the greater part of his life a refugee in Holland from the persecutions of his native country, his works were read and quoted by some eminent episcopalians, as bishop Hall, and dean Jackson; and must have had considerable influence.

* William Perkins, a highly popular preacher and able divine, minister of St. Andrew's, Cambridge, was born in 1558, and died in 1602. The celebrated Arminius, in the title of one of his controversial treatises, has called Perkins "apprimé doctus Theologus;" and his works are mentioned by Baxter, (*Practical Works*, Vol. I. p. 718. col. 1. *Quest.* 174.) as among the best English writings on divinity, and worthy of a place in the very "poorest library" for a "poor student." They are contained in three folio volumes, each comprising from 700 to 1,000 pages, with double columns; and are on a great variety of doctrinal and practical subjects. They were printed at Cambridge, Vol. I. bearing the date 1608.—II. 1617.—III. 1631. In this last, the notation of the pages proceeds from 1 to 264, and then begins again with 1, proceeding to 700. Almost all the following references to Vol. III. belong to this *second* series of pages: when the *former* is referred to, it is indicated by an asterisk, thus, III*.

In all this neglected but valuable mass of English theological lore, presenting perhaps the best exhibition extant of the popular divinity in the reign of Queen Elizabeth, every page of which I have examined sufficiently to ascertain the fact, there is not one clear explicit acknowledgment that the Son of God was the person who appeared to the patriarchs, to Moses and his contemporaries, and to *Isaiah*, on the memorable occasions noticed in preceding sections. Several times, indeed, the *occasions* are mentioned, but very briefly; and the divine speaker is called either simply *God*, or an *Angel*, or *Angels*, or once, '*the Lord in the likeness of an Angel*': Vol. III. p. 173. col. 2. b. JUDGES vi. Instances of the first may be seen in GEN. xv, as quoted I. 504. 1. d. II. 32. 1. c. III. 523. 1. d.—GEN. xviii. I. 581. 2. b.—GEN. xxi. 12. I. 516. 2. b.—GEN. xxii. 2. I. 513. 2. a. 706. 1. d.—GEN. xxxii. 24. II. 280. 1. b.—EXOD. iii. 2. III. 449. 2. a.—EX. xiv. III. 158. 2. a. 523. 1. d.—EX. xxxiii. 20, 23. I. 130. 1. d. III. 150. 2. d. *Lord* is used in quoting GEN. xv. 13. II. 32. 1. b.—GEN. xviii. 19. I. 504. 2. b.—EXOD. xix. xx. III. 242. 1. b.—EX. xxxiv. 6. II. 61. 2. a. An *Angel* or *Angels* are mentioned in the following places. GEN. xviii. II. 151. 1. b. 2. b.—GEN. xxii. 12. I. 706. 1. d.—EXOD. xix. xx. HEB. ii. 2. II. 245. 2. a.

It is true, indeed, there are three brief passages which may seem to affirm the great principle of the present Essay. These are the following. *First*; he states an objection of Romanists to the Protestant rejection of images, and the answer, thus. "Though we may not set up what images we will unto God, yet may we represent him in such forms and shapes, in which he hath used to manifest himself unto men; as in the form of a man, or in the form of a dove, &c. I answer first of all, that the forms in which the Son and Holy Ghost, have appeared were not their images, but only sensible signs and pledges of their presence: and signs not for ever, but only for the present time, when they appeared: and therefore neither signs nor images of God's presence now. Hence &c." I. 660. 2. d. In the *second* passage he is commenting on GALAT. i. 12, as follows. "Christ is the great Prophet and Doctor of the Church. MATT. xvii. 6. xxiii. 8. HEB. xiii. 20. His office is in three things. The first is to manifest and reveal the will of the Father, touching the redemption of mankind. JOHN i. 18. viii. 26. This he hath done from the beginning of the world, (the Father never speaking and appearing im-

Bp. Hall and Dr. Hammond, who were later, there is scarcely any

mediately, but in the baptism and transfiguration of Christ;) and this he doeth to *Paul* in this place. The second" &c. &c. II. 172. 2. c. The *third* passage is part of a comment on *MATT. v. 22.* where he represents the Lord's meaning as follows. "Whatsoever you have heard the scribes or pharisees teach you from themselves, or from their fathers, it is nothing; let them not deceive you: for I that am the Lawgiver and Doctor of my Church, and therefore best know the meaning of my own Law, I say otherwise unto you:" III*. 43. 2 d.

It might be somewhat plausibly argued from these three extracts, that when he used the word *God* in the first set of passages referred to above, it was with a full recollection of the *Second Person*, as the immediate Agent and Speaker. Whether this was the case or not, is very doubtful, and now of very little consequence. If this should be granted, it must also be acknowledged that his mode of speaking was very ill adapted to preserve the truth concerning the Second Person, in the minds already in possession of it, and was such as could not fail to obstruct its entrance into others. He once quotes 1 *COR. x. 9.* as a proof of the divinity of Christ; (I. 175. 1. c.) but he there says nothing of the manifestations, and his argument is complete without any reference to them. In the only places where he has mentioned the Cloud that guided the Israelites (III. 200. 2. B-D 201. 1. A, B,) he connects it with the "cloud of witnesses" in *HEB. xii. 1.* and his comments show that he had scarcely any apprehension of its true character, as indicating the presence of the Deity. Personal distinctions of course were not thought of.

There are no fewer than seventeen places (I. 440. 1. B. 739. 2. d. II. 62. 2. A. 67. 2. A. 131. 1. d. III. 441. 1. AB. 442. 1. B-D. 443. 1. A-D-2. A, B. 448. 1. c, d. 449. 1. c. 454. 2. A. 455. 2. c. 456. 1. AB. 459. 2. A. 460. 2. B. D. 461. 1. A, c.) where Perkins mentions, or alludes to, the sublime vision recorded in *ISA. vi.* Yet in none of them has he given the slightest intimation that this was a manifestation of the Divine *Son*, or ever quoted *JOHN xii. 41.* One passage (III. 459. 2. A.) shows that he had adopted *Augustine's* way of viewing the subject. *p. 515. n. ** His words are, "We may safely collect and conclude out of these words, (I, and Us) that there are more persons in the Trinity than one: for first, God the Father, or the whole Deity saith, "*Whom shall I send?*" and then changing the number, he saith, "*Who*" &c.

If any person should think this able and pious author's opinion on these points worthy of further investigation, he will compare the unreasonable effort of Perkins to interpret the word *God* in the beginning of the Apostles' Creed as belonging equally to the Father, mentioned just after,—to the Son, in the next clause,—and to the Holy Ghost, near the end, (I. 132. 2. B, c.) with his better views, expressed from Scripture, in other places, (II. 271. 1. A. III. 208. 2. d.) and with Bp. Pearson's Exposition of the Creed, (1669) *p. 32.* The views held by Perkins of the Trinity, were too scholastick to be entirely scriptural; (I. 132. 2. c—135. 1. A. II. 61. 2. d. 84. 2. d. 246. 2. c. 271. 1. A—D.) and his mention of it as one of those first principles that are called by the apostle *milk*, (II. 665. 2. d.) shows how entirely he was unacquainted with the *pædagogical* method used by inspired teachers. *p. 450.* Yet he occasionally expressed a very judicious and pious care not to venture with the schoolmen beyond the statements of Scripture; (III. 309. 1. bc.) and in one place recommends the study of divinity in that *historical* order, the pursuit of which by the celebrated *President Edwards*, will be mentioned in a following page. I copy the whole paragraph, from his comments on *GAL. iii. 17.* "In *Paul's* example, we see what it is to search the Scriptures; not only to "consider the scope of whole books, and the parts thereof, but to ponder and "weigh every sentence, and every part of every sentence, and every circumstance of time, place, person. This is the right form of the study of divinity, "to be used of the sons of the prophets." II. 244. 1. c. Such is the plan I have endeavoured to pursue in the present Essay.

"trace of such views." But in the works of a contemporary of theirs,

* Joseph Hall, born 1574, became in 1627 Bishop of Exeter, in 1641, of Norwich, and died in 1656. His "Contemplations upon the History of the Old Testament, in Twenty-one Books," founded on select portions of the Divine story, and filled with devout and practical reflections, might very naturally have contained many notices of the successive manifestations of the Son of God, if he had had any clear and settled view of the subject: but he seems to have avoided, or to have treated with cautious brevity, those parts of the narrative.

His references to the Divine Angel, as seen on occasions mentioned in GENESIS, are very transient and ambiguous. The following are the texts alluded to, and the expressions he uses. GEN. xviii. 10, "the Angel"—xxii. 11. "the Angel of God"—"The voice of God"—xxxii. 24—32. "that strong Wrestler against whom Jacob prevailed"—"he lost a joint by the Angel"—"if Jacob had not wrestled with God, he had been foiled with evils"—"that Angel with whom he strove"—"the Angel of the Covenant"—These are the whole of what is to be found concerning that glorious Personage, in the first three Books of this good prelate's Contemplations. In B. ix, under '*The Revenge of Succoth and Penue!*' 11th paragraph, we have—"Jacob wrestled with God, and prevailed;"—and in a quite distinct treatise, '*The Remedy of Profaneness*,' he quotes GEN. xxxii. 30, remarking, Jacob's "face saw that face which God had for the present assumed,"—B. i. Sec. 3.

In treating of the Call of Moses, and the Departure from Egypt, he speaks throughout of God, never of the Angel or Representative of Jehovah. The Cloud is mentioned in two paragraphs near the end of B. iv. "He that led the wise Men by a Star, leads Israel by a Cloud:—&c. &c. &c. Exod. xiv. 19. "God stood behind them in the Cloud;"—In the section of B. v. entitled '*The Law*,' he has the following remarks. "Those Israelites which saw God every day in the pillar of fire, and the cloud, must not come near him in the mount. — — — — —"

"I see the difference of God's carriage to men in the Law and in the Gospel: There the very hill where he appeared may not be touched of the purest Israelite; here the hem of his garment is touched by the woman that had the flux of blood; yea, his very face was touched with the lips of Judas." &c. &c. &c. In his comment on MATT. xxviii. 2, he speaks of the Law as given, not by God's "own immediate hand," but "by the ministration of Angels." *Residue of the Contemplations upon*—N. T.

Jehovah's threat in Exod. xxxiii. 2, 3, of substituting an angel instead of his own presence, is mentioned in the seventh paragraph of B. vi; but the promise of the Divine Angel in Exod. xxxiii. 20—23, and all the contents of the following chapters, except what relates to the golden calf, are passed over without any remark.

In B. vi. near the close of the section headed '*The Searchers of Canaan*,' he alludes to NUM. xiv. 10. thus: "They saw before the Pillar of his ordinary Presence; now they see him unusually terrible,"—

In B. viii. the section '*Jordan divided*' contains a paragraph beginning thus: "He that hitherto had gone before them in the Cloud, doth now go before them in the Ark; the same Guide, in two divers signs of his Presence." &c. &c. Another paragraph begins thus: "The waters know their Maker: that Jordan that flowed with full streams when Christ went into it to be baptized, now gives way when the same God must pass through it in state: then there was use of his water, now of his sand."—In the next section, '*the Siege of Jericho*,' we find, "Had the Captain of the Lord's host drawn his sword for Jericho, the gates might have been opened;"—which is the only allusion I have observed in the Contemplations, to the manifestation recorded in JOHN. v. 13—15.

Dr. Thomas Jackson, who became in the year 1638, the Dean of

In B. ix, section '*Gideon's Calling*,' and fifth paragraph, we find, "This "which appeared unto Gideon, was the Angel of the Covenant, the Lord of "Angels." And afterward: "This Angel was homely and familiar, taking "upon him for the time, a resemblance of that flesh whereof he would after- "wards take the substance;"——

When he comes to treat of Manoah's sacrifice, (in B. x. '*Samson conceived*,') after confessing the Angel to be the same that had appeared to Gideon, he hesitates to acknowledge him Divine.

"Either this was the Son himself, which said it was his meat and drink "to do his Father's will, or else one of his spiritual attendance of the same "diet." And afterward: "If it were the Angel of the Covenant, he had as "yet no name but *Jehovah*: if a created Angel, he had no commission to tell "his name;"——

The pious bishop seems to have begun his Contemplations with the design of taking as little notice as possible of this mysterious personage: but the subject forced itself on his attention as he proceeded. Yet even at last he remained in suspense, which seems to have continued to the close of life. For in his treatise on the '*Invisible World*,' written at an advanced age, under the impression that he was near his departure, he ascribes (B. i. Sec. 4.) the terrific appearances and the voices at Sinai to created angels; and to one of them the interviews with Hagar, Abraham, and Samson's parents. In the first paragraph of Sec. 6. and of Sec. 8. he attributes to a created angel the wrestling with *Jacob*, the reproof of *Moses* in Exod. iv. (10—17), the conducting of *Israel's* host, and the fighting for *Joshua*; also the opposing of *Balaam*, as he had done before in the Contemplations, B. vii. He has grouped these along with other visits to mankind, rightly ascribed to created intelligences, and attributed them all to ANGELS in the plural. Thus, in a manner, he unsays what he had heretofore said of the divinity of that mysterious Messenger. So vacillating were his views of a subject whereof those of the early fathers were so firm.

Of the relation of the Mosaick Ark to the Divine Angel or Son, Bp. Hall appears not to have had one glimpse. (B. xii. '*The Ark and Dagon*.' '*The Ark's Revenge and Return*.' B. xv. '*Uzzah, and the Ark removed*.') That it was the sign of a special Divine Presence, he often expresses very strongly.

In the "Contemplations upon the History of the New Testament," there is no reference to the ancient manifestations of the Deity, except in two places. In the tenth paragraph from the close of his last piece on the Transfiguration, he has these words on MATT. xvii. 5. "This was a *bright* cloud: there is "difference betwixt the cloud in *Tabor*, and that in *Sinai*: this was clear, that "darksome; there is darkness in the Law, there is light in the grace of the "Gospel: God would not speak to them concerning Christ, out of "darkness; neither yet would he manifest himself to them, in an absolute "brightness: all his appearances have this mixture. What need I other "instance than in these two saints? *Moses* spake oft to God, mouth to mouth; "yet not so immediately, but that there was ever somewhat drawn, as a "curtain, betwixt God and him: either fire in *Horeb*, or smoke in *Sinai*; so "as his face was not more veiled from the people, than God's from him: *Elias* "shall be spoken to by God, but in the rock, and under a mantle: In vain "shall we hope for any revelation from God, but in a cloud." The other place is in '*The Ascension*,' where remarking on ACTS i. 9. he says, "Of old, here "below, the Glory of the Lord appeared in the cloud; now afar off in the sky. "the cloud intercepted this heavenly glory;"——In the former of these passages, God as manifested in distinction from Christ, is mentioned as the Person of old present visibly with Israel; in the latter, the recognition of the Second

Peterborough,* there are many passages highly accordant with them, where the sentiments appear to have been derived directly from the Bible itself, rather than from fathers or reformers. The diligence of Scriptural research, the vigorous and com-

Dean Jackson.

prehensive thought, the independence of patristick or of scholastick authority, and the devout spirit apparent in his writings,† will deeply

Person in those ancient appearances, though it may be supposed, is not very certain.

The good prelate indicates, of course, no suspicion of the theocratical meaning of the word *Christ*; and the Redeemer's Sonship he views more in a scholastick than a historical light. Yet two instances of his agreeing with opinions I have advanced, may deserve mention; they are in '*Christ's Procession to the Temple*.' A paragraph suggested by MATT. xxi. 10. begins thus, "What means this strangeness? Was not Jerusalem the spouse of Christ?" Compare pp. 92*, & n. †. 428,-9. In the eighth paragraph from the close, we have; "The great Owner of the Temple comes to vindicate the reputation and "rights of his own house;"—Compare pp. 96. n. †. 97,-8. 321. also 311,-2.

He omits several of the occasions on which the disciples' thoughts concerning their Lord's Person came into view. His mention of the first storm occupies only two lines, in '*Christ among the Gergesens*;' the second storm has a whole section, '*The Walk upon the Waters*;' but it concludes without any mention of the Lord's entering the ship, or receiving the homage of the apostles.

Peter's memorable confession is not once mentioned: and in ten large folio pages on the Transfiguration, containing as much as *forty octavo* pages, there is no allusion to the ancient Shekinah, or Oracular Presence, except what is copied in p. 550. The usual absence of this, and of the Patriarchal manifestations, from his thoughts, is yet more strikingly shown in there being no mention of them in Sec. 6. of his '*Great Mystery of Godliness*.' See pp. 408,-9.

I have thus given all, or nearly all, that Bp. Hall has written on the subject, in words at length; both because the editions of his works are so various, that references to the pages of one would have been of little use; and chiefly, because his state of mind on this question, is just that which I imagine to have been more common than any other, among thoughtful and pious persons; partly through the influence of his writings; but more from the general character of theological thinking in our country. We come now to

Henry Hammond, D.D. born 1605, died 1660. It may be enough to refer the reader to his Annotations on the New Testament, in support of my statement. See on such passages as MATT. xvii. 16. xvii. 1—13. 24—27. ACTS vii. 30, 38, 53. His "Annotations on the Book of Psalms," I have not had an opportunity of examining. In his "Practical Catechism" there is nothing on the subject in hand, nor any indication of 'pentecostal' views: unless it be worth mentioning that he explains the word *Father* in the Creed, as denoting God's relation to his people. 5th Edit. 1649. p. 280. (B. v. Sec. 1. last answer but one.) If the reader will turn back to pp. 85. (for 77.) 108,-9. 314,-5. 503,-4. he will notice the agreement in this particular. Dr. H., in his Practical Catechism, says nothing of *eternal* filiation.

* Born 1579, died 1640. The references to pages in his works, are to the folio edition in three volumes, printed in 1672,-3. They are chiefly to the '*Seventh Book of Commentaries upon the Apostles' Creed*,' entitled '*The Knowledge of Christ Jesus*.' It occupies in Vol. II. from p. 563 to p. 758. See Dr. E. Williams's '*Christian Preacher*' (1800.) p. 455, for the character of Jackson's writings.

† See the first two paragraphs of Book VII. Section iii. chap. 25. Vol. II.

interest a careful reader; and if he incline to the views which I here call *pentecostal*, he will find many things to encourage his adoption of them.* But, like Calvin, Dr. Jackson appears to have been hindered by the arrangement of the topicks in his great work, "Commentaries on the Apostles' Creed," from habitually taking that luminous view of the course of divine dispensations, on which he often casts a wishful glance, and which is more attainable in this age, than in that period of human systems and eager controversy. He attributed far too much evangelical knowledge to the pious Israelites,† and was too intent on maintaining the argumentative defence of Christianity against the objections of modern Jews,‡ to arrive at the best views of the great subject. Many portions of his writings may justly be accounted of very inferior value;§ but of all the host of English divines who flour-

pp. 676,-7, and c. xxx. 1, 2. p. 711. His disregard of the scholastick divinity of his own time, appears in *B. VIII. Sec. i. c. v. 4. p. 781*, and elsewhere frequently.

* One remarkable passage, as it is brief, I copy. "There is no question "amongst us Christians, but that he who called unto *Moses* (*LEVIT. i. 1.*) from "the mercy-seat, as we gather from *NUMB. vii.* [89.] was the Son of God, the "eternal Word, who since hath taken our nature upon him, and calleth unto us "with a voice and mouth truly human, though the voice and mouth of God." *B. VII. Sec. ii. c. xiii. 5. Vol. II. p. 604.* It may be true enough that when Jackson wrote, this topick had never been the theme of a publick discussion or controversy: but from the time of Augustine, (see p. 515. n. *) and indeed before, it had been questioned by many. Jackson's happy freedom from doubt was perhaps uncommon: and attributable partly to his avoidance of a scholastick method of contemplating the Blessed Trinity. See p. 551, n. †. Longer passages of a similar kind may be seen in *B. VII. Sec. iii. c. xx. 3. p. 657. c. xxii. 2. p. 668,-9. c. xxiii. 2. p. 671. c. xxiv. 2. p. 675. c. xxvi. 7, 8. p. 686,-7. B. VIII. Sec. ii. c. xv. 4. p. 836.* Some passages which show that Jackson had not arrived at thoroughly 'pentecostal' views, are referred to in n. §. Again, the reader of his works is often gratified by the bright beaming of some truth not yet familiar to most, in striking accordance with that theory: as when he remarks from *HEB. ix. 13, 14.* (*Vol. II. 826,-7. III. 848.*) the efficacy of the ancient sacrifices to remove *ceremonial* defilement; and when he intimates that the Divine Person manifested as the "Ancient of days" may be the Son, and compares *DAN. vii. 9.* with *REV. i. 13-15*, as Dr. J. P. Smith did long after. (See pp. 538,-9.) *Jackson, III. 411, 409, 311.*

† *Book VII. Sec. ii. c. ix. 5. p. 590. Sec. iii. c. xx. 2, 3. p. 657. c. xxi. 1, 2, 6. pp. 661. 663. 667. chap. xxiv. 3. p. 676. c. xxvi. 8. p. 687. c. xxix. 1. p. 706.*

‡ *Book VII. Sec. iii. c. xx. 2. p. 656. c. xxiii. 1, 5. pp. 669. 673. c. xxv. 1. p. 677.-&c., &c.*

§ To specify any considerable number of these would be beyond my present purpose: but an instance or two of disagreement with pentecostal views may be named. His adoption of Calvin's notion concerning *MATT. xiv. 33.* has been mentioned in n. ||. beginning on p. 716. His interpretation of *Ps. ii.* regarded David, not the Oracular Presence, as the King reigning in Zion.

ished in the former half of the seventeenth century, so far as I have examined their writings, dean Jackson approached the nearest to those views which I long to see triumphantly prevalent.

Passing to the latter half of that eventful century, we find scarce any trace of the Divine Son's being recognised in the manifestations of Deity to the Patriarchs, or in the theocratical government of Israel, in Dr. John Owen's Reply to Mr. Biddle, *Progress of Dr.*
(the father of English Socinianism) pub- *J. Owen's mind.*
lished in 1655, when the author was thirty-nine years old.* In his treatise on the "Person of Christ," didactick rather than controversial,

(B. VII. Sec. iii. c. xxv. 7. p. 680.) B. IX. Sec. v. c. xxxi. 6. p. 1053. Here his words concerning Ps. ii. 7. are, This "is an oracle truly meant of David according to the literal sense, and yet fulfilled of Christ the Son of God by "his resurrection from the dead." In one passage he comes very near to the O. T. notion of two corresponding sanctuaries, earthly and heavenly; but without reaching it. B. IX. Sec. iii. c. xx. 11. p. 1005.

* The title is, '*Vindiciæ Evangelicæ: or the Mystery of the Gospel Vindicated, and Socinianism examined,*' &c. &c. It occupies the whole of Vol. VIII, and half of Vol. IX, in the first edition of his collected works, edited by the Rev. Thomas Russell, M.A. in 1823; to which the references in this and the following notes will be made. Orme, in his '*Memoirs of Owen,*' (London, 1820.) remarks of this treatise, "The first complete examination of Socinianism, "published in England, remains to this day, unanswered, and I may add, will "remain unanswerable," p. 218.

The author's belief of innate notions of the Deity, has been mentioned already in n. ¶. beginning on p. 526; the scholastick cast of his views of the Trinity appears in many places; yet he has stated very strongly the injury which the schoolmen had done to that doctrine. Vol. VIII. pp. lxiv. 140. He has commented in one page (p. 378.) on JOHN xii. 41, and in another (p. 375.) on 1 COR. x. 9, in which he was compelled to advert to ancient manifestations of the Divine Son: but elsewhere he observes on that topick a total silence. The objects themselves are indeed sometimes mentioned; but they are treated as manifestations '*of God,*' without ever saying or hinting that they were made by the Second Person. Yet there are many places where this topick might have been very naturally introduced: as, for instance, in '*Chap. iii. Of the shape and bodily visible figure of God;*' where he remarks that "The Scripture "speaking of God, condescends to the nature and capacities of men, and speaks "for the most part to the imagination, further than which, few among the "sons of men were ever able to raise their cogitations." p. 154. Or the topick might have been easily introduced in some one or all of the places where he has noticed the phrase '*form of God,*' in PHIL. ii. 6; (pp. 276. 382—384. 387. 389.) or where he speaks in another work of the title Logos, or Word. Vol. IX. pp. 311,—2. also Vol. VIII. p. 309. In one place his words imply that divine revelations in O. T. times all came from Christ; (VIII. 462.) yet in another that he was known only as the promised Mediator. (IX. 230.)

Of the degree of evangelical knowledge anciently possessed, the following sentence may show his impressions in the year 1655. "Before Christ's "coming into the world, the saints of the Old Testament did pray, and were "appointed of God to pray in the name of Jesus Christ, inasmuch as in all their "addresses unto God they leaned on him (as promised to them,) through whom

published twenty-four years after,* there are large portions advocating views in many points coincident with those advanced in the present Essay; from which parts long quotations might have been made

"they were to receive the blessing, and to be blessed; believing that they should "be accepted on his account." IX. 230. Accordingly God, as distinguished from Christ, is mentioned as the Person to whom the ancient sacrifices were offered (IX. 1.); and throughout, Owen is too liable to the censure pronounced by Bp. Hampden on the Schoolmen, "The whole of Revelation was treated as one contemporaneous production." *Bampton Lectures*, 1832. p. 88: *Owen*, VIII. 149. 155. &c. &c.

If the urgent circumstances under which the "Confutation of Biddle," was prepared, and its controversial character, should be supposed to have prevented his stating the belief respecting the Divine Son's pre-incarnate manifestations which he then held, it may be replied, that the views on this subject found in his great work on the HEBREWS, and in his treatise on the "Person of Christ," are entirely absent from his work, "Of Communion with God—each Person distinctly," Vol. X. pp. 1—337, published in 1657, only two years after his *Vindiciæ Evangelicæ*, and showing the devotional and practical uses of the truths there defended. I copy one sentence. In *Part II, Digression ii*, between *cc. iii and iv*, Vol. IX. p. 99, after treating of the Divine Providence, and quoting Ps. civ. ROM. ix. 22. he proceeds; "But now here all the world is at a stand; "by all this they have but an obscure glimpse of God, and see not so much as "his back parts. Moses saw not that until he was put into the rock, (Exod. "xxxiii. 22. 1 Cor. x. 4.) and that rock was Christ." Without commenting on the assumption that the "rock" mentioned in Exod. xvii. 6 and c. xxxiii. 21, 22 are the same, we see, that as Christ is represented here by the rock, God as contradistinguished to him must be the First Divine Person. This is too much in the style of *Philo*; (see p. 308.) and Owen's view had improved before he published in 1668, Vol. I. of his great work on the HEBREWS. See *Dr. Williams's Abridgment of it*; Vol. I. p. 148. *Exercitationes, Part II. Ex. ii. Sec. 7.*

* Three important extracts from Dr. Owen have already been presented to the reader. One is on p. 406, from Vol. I. of his Exposition of the HEBREWS, published in 1668. Like many that might be made from that elaborate work, it shows the improvement of his views since the publication of *Vindiciæ Evangelicæ*, in 1655, attributable chiefly to the study of the sacred text itself, aided somewhat by the writings of Jewish Rabbis, (*Exercitationes, Part II. Ex. ii. sec. 19. P. III. Ex. i. sec. 19. Williams*, I. 150: 283.) and Christian Fathers. See on HEB. i. 2. *Williams*, Vol. II. p. 15. &c. &c.

The other two extracts, pp. 312. n. †. 513. n. †. are from the work to be considered in the next note. They show, especially the former, both the progress and the fetters of his mind. He gave great prominence, in his thoughts, to the arrangement of the Lord's mediatorial acts under the three offices of Prophet, Priest, and King, as in the Westminster Assembly's Catechism; and his own *Vind. Evan.* He here attempts to class the ancient 'personal appearances' under his office as Prophet, which leads the mind off from the idea of His being the present Object of adoration, and confines it to an anticipation of his coming in the flesh; as he says in HEB. *Exercit. Part II. Ex. ii. sec. 2. Williams* i. 143.—"after the promise given [GEN. iii. 15.] he appeared in an "human shape, to instruct the church in the mystery of his future incarnation, "and under the name of angel, to shadow out his office as sent unto it, and "employed in it by the Father." He was nearer to pentecostal views when, like his junior contemporary, Dr. John Scott, he classed these appearances under the Lord's Kingly office; as he does in *Part III. Ex. iii. sec. 6, 19. Williams* I. 313. 328.

here.* But the frequent occurrence of the terms and the notions of

The truth appears to be, that there is something of *all three* of these offices in those manifestations; for the *Priestly* cannot well be excluded. See *pp.* 22. 66. 101. *n.* §§. It is probably better not to attempt to treat of them under these artificial divisions of systems and catechisms; but to assign them to that office to which the Scripture hath given the title *Logos*, the *Word* or *Revealer* of God.

How earnestly the mind of Owen was striving after that more clear and powerful view of the whole series of the Son's manifestations, which was enjoyed after the memorable Pentecost, is seen in the paragraph of which only the first words are given on *p.* 312, *n.* †, and the last sentence on *p.* 8. The intermediate lines are these.

"He discharged this office [of prophet] four ways.

"(1st.) By personal appearances in the likeness of human nature, in the "shape of a man, as an indication of his future incarnation; and under those "appearances instructing the church. So he appeared unto Abraham, to "Jacob, to Moses, to Joshua, as I have proved elsewhere. And those peculiar appearances of the person of the Son for the instruction of believers, "are a full demonstration that the care and work of it were committed unto "him in a peculiar manner. And I am not without thoughts, although I see "some difficulty in it, that the whole Old Testament," &c. &c. See *p.* 8. *Owen*, *Vol.* XII. *p.* 114.

* Its title is "*Christologia*: or, a Declaration of the Glorious Mystery of the Person of Christ, God and Man. &c. &c. 1679." It occupies *pp.* 1—339. of *Vol.* XII. in Russell's edition.

The last note, and one on *p.* 312, contain some important extracts, on the point now in hand.

In addition, the following passages might have been copied, if time and room were of no consequence. In *ch.* viii. *pp.* 127,—8. 130. *ch.* xi. "2dly." *p.* 173. *ch.* xix. *p.* 309. The manifestation in *Exod.* iii. 3. is mentioned without any distinct ascription of it to either of the Divine Persons; (*ch.* xvi. *p.* 226.) so is that promised in *Exod.* xxxiii. 19—22. *ch.* v. *p.* 86. That in *Isa.* vi. 1. is thus mentioned; "The Son of God it was, who was so represented, and that as "he was to fill the temple of his human nature with divine glory,"—*ch.* iii. *p.* 64. See also his *Meditations*, *ch.* iii. viii. *pp.* 402. 445. Owen seems now to have thought it was a predictive vision of the future Incarnate Redeemer that Isaiah saw, rather than Israel's present Sovereign. He had given a better view of it in *Vindiciæ Evangelicæ*, *Vol.* VIII. *c.* xii. *p.* 378. See also *HEB. Exercit. P.* II. *Ex.* ii. *Sec.* 8. *P.* III. *Ex.* iii. *Sec.* 6. *Williams* I. 150. 313. The sublime vision in *EZEK.* i. he mentions as denoting God's providence, without naming the Son as the Person revealed. *Vol.* XII. *c.* iii. *p.* 64.

Owen's mind was evidently advancing, and had not reached any settled and well digested belief, concerning the ancient divine manifestations, when he published this most valuable treatise. And those are far from being the least delightful or edifying portions of the work, wherein he acknowledges the conscious imperfection of his views: e. g. in *Vol.* XII. *ch.* x. *p.* 157. "As "there are depths in the Scripture of the Old Testament concerning him which "we cannot fathom; and things innumerable spoken of him or in his person "which we conceive not; so the principal design of the whole is the declaration of him and his grace." See also *ch.* xx. *p.* 324, and the sentences already copied from *ch.* vii. *p.* 114. in *n.* * beginning on *p.* 554, and *p.* 8.

In several places he gives just and striking representations of the inferiority of the ancient Church to the Christian, in its knowledge of the Redeemer's mediation; as in *ch.* viii. throughout, (*pp.* 127—131.) especially the first five paragraphs, and *ch.* xx. *pp.* 327—329. But I do not remember that he has traced any where, as *Edwards* and others have since done, the gradual advances

the old scholastick logick and philosophy,* (whose injurious effects on theology have lately been exposed by Bp. Hampden,) the absence from Dr. Owen's writings of any comprehensive historical survey of

Obstructions the course of divine manifestations,† his unacquaintance with the higher meaning of the word *Christ*,‡ and with several other things advocated in this Essay,§ also the occasional occurrence of sentences apparently, perhaps really, contradictory to the pentecostal scheme of doctrine,|| have prevented these valuable stores of theological learning, from propagating the true

of the O. T. church in knowledge and devotion. In some passages he shows his deep sense of the imperfect views of many in his own time: *ch. iii. p. 63. c. xix. pp. 302—304.* The vast importance of right views of the Redeemer's Person, and the vital connexion of this doctrine with every other part of religion, are shown in so many places that particular references need not be given.

* See Orme's just remarks on his "too rigidly systematick" work on Communion. *Memoirs of Owen, p. 255.* Cecil also well observes of Owen, "He attempts to make out things with more accuracy, and clearness, and "system, than the Bible will warrant." *Pratt's Remains, p. 217.*

† There is some approach to such a survey, in the *Exercitations* prefixed to the *Heb. Part II. Ex. ii.* But it was not designed to be complete. Neither the call of Abram, nor the restoration of the Ark to publick honour in David's time, is mentioned in it.

‡ His treatise is founded on Peter's memorable confession, *MATT. xvi. 16.* which he interprets in the second page of it, to have been an acknowledgment of the Lord's person, as "the eternal Son of the living God," and "of his office, that he was the Christ, he whom God had anointed to be the Saviour "of the Church, in the discharge of his kingly, priestly, and prophetic office." *Vol. XII. p. 42.* So in his *Vind. Evan.* he states the proposition thus, "Jesus Christ is the Son of God;" not thus, Jesus is the Christ, the Son of God. *Vol. VIII. p. 255.* His mind may have been fettered by the corrupt readings in the texts copied on *p. 471.* I think I have observed evidence of this; but cannot now refer to the places.

§ I do not remember to have observed in Owen's writings any more than in Calvin's (*p. 533.*) any recognition of the Twofold Presence of Jehovah, in heaven, and in the earthly sanctuary. Nor is there any mention of the great use of the visible Divine appearances, in aiding worship, and counteracting idolatry, soon after displayed by Tenison and Scott. More particulars of this kind might be mentioned; but I leave them.

|| Though he says in a paragraph to be copied entire in a following note, that Christ "was the divine person who dwelt in, and dwelt with the church, "under the Old Testament from first to last," (*Vol. XII. p. 445.*) and seems to imply this in the passages of his *Christologia*, referred to in *p. 555, n. **, yet in all places where he speaks of the Ark and Inner Sanctuary, he ascribes the Oracular Presence simply to "God;" who, in several of them, is contradistinguished to Christ, who is named in the context as the future incarnate Mediator. See *Vind. Evan. c. xx. Vol. IX. p. 1: Christol. cc. viii. xx. Vol. XII. pp. 128. 316. 321. 324: Meditations, &c. cc. ii. viii. pp. 380. 443.* He seems either not to have arrived, while on earth, at a settled view of the subject, or to have partially concealed it.

One paragraph, which I copy here entire, is very remarkable. He has been

Scriptural view of the Redeemer's person to the extent which the excellence of some of the best paragraphs would lead the reader to suppose.

His treatise on the "Person of Christ" has doubtless promoted a leaning to pentecostal views in many minds : * and it will not be for-

commenting on JOHN v. 23. and in answer to an objection to his interpretation, writes as follows. *Christologia*, c. ix. p. 134.

"(1.) He doth not in this command intend the honour and worship of Christ absolutely as God, but distinctly as the Son, which peculiar worship was not known under the Old Testament, but was now declared necessary in the committing all power, authority, and judgment unto him. This is the honour whereof we speak."—The words "not known under the O.T." are contrary both to the views advocated in this Essay, (pp. 198, 202, 534.) and to his own, expressed or implied elsewhere.

In all the three publications to which I have referred as indicating the stages of his mental progress, he interprets the celebrated paragraph, PROV. viii. 22—31, as Mr. Watson and Mr. R. Treffry have subsequently done. pp. 106, 112.—114. 160. *Owen*, Vol. VIII. p. 260. *Christologia*, cc. iv. xii. Vol. XII. pp. 71—76. 181. *Meditations, &c.*, c. v. p. 427. The idea of the *Theocratic Sonship* (p. 614.) of the LOGOS does not once occur in Owen's writings; nor, I believe, that of his *Ante-mundane filiation* (p. 507.) unless it be in the words "temporal existence," Vol. X. p. 475. This idea has been, since Owen's time acknowledged as the belief of the early fathers, by Bull, Waterland, Kaye and Semisch. See pp. 151—156. 500. n. †. 507. n. †. The only ground of the title *Son of God* ever intimated by Owen, is His eternal generation, which is very frequently mentioned. Vol. VIII. pp. 113†, 246†, 251. 254†, 255, 256, 257†, 265†, 269†, 291. 413. 515. Vol. XII. pp. xxvii. 42. 61. 92,—3. 459. In this list of pages the obelisks [†] denote those in which the Saviour's miraculous conception is expressly excluded from being a ground of the title. Between Dr. O's arguments and those of Mr. Watson, there is a very observable similarity as to their structure, and sometimes an almost verbal agreement, though Owen is not one of the divines whom Mr. W. has quoted on this subject. To what I have written on it in pp. 102—164, (printed twelve years ago,) I may add here the following remarks by Mr. Orme, the admiring biographer of Owen. "When he speaks of the "Eternal Generation of the Divine person "of the Son being a necessary internal act of the Divine nature, in the Person "of the Father," he uses language which I conceive to be both unscriptural "and unintelligible. This is travelling out of the record, the only effect of "which, in all such cases, is darkening counsel by words without knowledge. "The language of the ancient creeds, and the discussions of the schoolmen "have, I believe, done more to stumble men at the doctrine of the Trinity than "all other things put together. pp. 411, 412. These remarks coincide with Mr. Conybeare's in p. 514. n. *, and my own own in p. 513.

The way in which the belief of the scholastick doctrine of Eternal Sonship may obstruct, though it will not necessarily prevent, the reception of pentecostal views, has been pointed out in pp. 533—535.

References might easily have been given, to other passages of Owen's voluminous works, in some of which his words confirm, in others contradict, something advanced in this Essay; including several in which he differs not more from the present writer, than from other parts of his own publications. But these are willingly left.

* The influence of Owen has been extensively felt beyond his own sect. The late Rev. Rd. Cecil said of him "*Owen stands at the head of his class of*

gotten that it was to a query inserted in that invaluable work, that the present writer was indebted for the new direction of his inquiries

Valuable effects which led to the results stated in the preceding sections.* In his preface to that treatise, Dr. O. has inserted many passages from the fathers, (like those pp. 658,—9, 668—673.) as if to conciliate the candid attention of his readers to views which the systematick theology of that polemical age had too much excluded from all men's minds.† Those views published at the mature age of sixty-three, retained their influence and ascendancy in his soul to the last‡; as appears from his

"divines. His scholars will be more profound and enlarged, and better furnished, than those of most other writers." *Pratt's Remains of Cecil*, (Ed. 4. 1813.) p. 203: see also pp. 204. 217.

* p. 188. The sentences that precede this query are copied p. 555. n. l. 13.

† In the whole of the treatise itself I know not that there is a single reference to any of the Christian fathers. But while composing it, he appears to have collected various passages from their writings, which he inserted in the long preface, (pp. iii—xl.) somewhat hastily composed, (pp. vii. xxix.) but containing a number of valuable extracts, coinciding with the doctrine of each chapter of the work; and proving how clearly he saw that superiority of the ancients to the moderns, which has since been acknowledged by Milner. See p. 520. He notices, too, the difference between *Irenæus* and the other fathers in one particular, (p. xxxvi.) but makes no mention of any of those differences between the earlier and the subsequent writers which are treated of in pp. 498—520. Owen's high estimation of *Irenæus* is exhibited in words copied in n. *. on p. 508. And the topick on which he has well observed that *Irenæus* so frequently treats, the 'recapitulation' of all things in Christ, is displayed by Owen in a very elevated and spiritual manner, but without any direct mention of his favourite divine of the second century, in ch. xi. (*Vol. XII. pp. 467—475.*) of his 'Meditations and Discourses on the Glory of Christ,' especially the last four pages. Its close is beautifully humble and devout.

‡ Owen seems to have had to his dying day an increasing sense of the importance of the true doctrine of the Redeemer's person, of the deficiency of evangelical views in the ancient Israelitish Church, and of the very great imperfection in the regard of his contemporaries, even the devouter part of them, to that glorious subject. His notices of the Israelites' deficiency may be seen in *Vol. XII. pp. 381,—2. 443,—4. 446. 490,—1.* His acknowledgments of that of himself and his contemporaries are in pp. 371, 372.—"the more retired walks of faith, love, and holy meditation"—374,—5*. 388,—9. 393. 404. 410. 423*. 429*. 441. 444. 447. (488,—9.) 491. 493,—4. 496. 502,—3,—4. 511,—12. On the pages to which I have affixed an asterisk [*], are passages of peculiar weight and beauty, which I would gladly have copied here, if the notes on this great author had not run out to an inconvenient length. Two sentences of a somewhat different character, I will not omit. One may be a sanction of the general drift of the present Essay; the other confirms the statements of the practical importance of pentecostal truths made in pp. 203. 552—461.

"There are such revelations of the person and glory of Christ treasured up "in the Scripture, from the beginning unto the end of it, as may exercise the "faith and contemplation of believers in this world; and shall never during "this life be fully discovered or understood; and in divine meditations of these "revelations, doth much of the life of faith consist." p. 402.

"Meditations and Discourses on the Glory of Christ," sent to the press Aug. 24, 1684, the very day on which he died. From this highly valued work an extract is given below.*

Among the contemporaries of Owen was Thomas Tenison, afterward Archbishop of Canterbury; in whose treatise "Of Idolatry," † published in 1678, are some passages wherein *Abp. Tenison.* the facts that the ancient visible manifestations of the Deity were made by the Son of God, and that one important design of them was

"Did we live more in the contemplation of this glory of Christ, and of the wisdom of God in this recapitulation of all things in him, there is not any thing of our duty which it would not mind us of, nor any thing of privilege which it would not give us a sense of, as might easily be demonstrated." pp. 473,-4.

* So much of it as was published in 1684, occupies pp. 341—526 of Vol. XII. and Part ii, which was printed in 1691, occupies pp. 527—584. Its value is very justly and elegantly expressed by the Rev. James Hervey, in a note near the beginning of the eighth Letter in his '*Theron and Aspasio*'.

In this work we may mark the last stage of Dr. O.'s progress. The spiritual element in his character, which had been struggling through life with the scholasticism of his education, here expatiates and triumphs in the glories of an opening eternity.

In the paragraph above promised, he says of "the Glory of Christ," (p. 445.)

"3. It was so represented and made known under the Old Testament in his personal appearances on various occasions unto several eminent persons, leaders of the church in their generations. This he did as a 'præludium' to his incarnation. He was as yet God only; but appeared in the assumed shape of a man, to signify what he would be. He did not create a human nature, and unite it unto himself for such a season; only by his divine power he acted the shape of a man composed of what ethereal substance he pleased, immediately to be dissolved. So he appeared to Abraham, to Jacob, to Moses, to Joshua, and others, as I have at large elsewhere proved and confirmed. And hereon also, because he was the divine person who dwelt in, and dwelt with the church, under the Old Testament from first to last, in so doing he constantly assumes unto himself human affections, to intimate that a season would come when he would immediately act in that nature. And, indeed, after the fall there is nothing spoken of God in the Old Testament, nothing of his institutions, nothing of the way and manner of dealing with the church, but what hath respect unto the future incarnation of Christ. And it had been absurd to bring in God under perpetual anthropopathies, as grieving, repenting, being angry, well pleased, and the like, were it not but that the divine person intended, was to take on him the nature wherein such affections do dwell."

Such were the last views of the learned and devout John Owen.

† Its singularly copious title, transcribed from the copy in the Library of York Minster, is as follows. "Of Idolatry: a Discourse in which is endeavoured a Declaration of its distinction from Superstition; its Notion, Cause, Commencement, and Progress; its Practice charged on Gentiles, Jews, Mahometans, Gnosticks, Manichees, Arians, Socinians, Romanists; as also of the Means which God hath vouchsafed towards the Cure of it by the Shechinah of his Son. By Tho. Tenison. B.D. Chaplain in ordinary to His

to counteract the idolatrous tendencies of the ancient Israelites and heathens, are distinctly acknowledged, and several quotations from the fathers adduced in proof.*

While Tenison was at work on that comprehensive, but now half forgotten treatise, George Bull, afterward bishop of St. David's, was composing in latin his ever celebrated *Defence of the Nicene Faith*, Bp. Bull. published in 1685 †; in which he gives abundant proof that the early fathers all believed that the Divine Person manifested to the Patriarchs and afterward to Moses and the host of Israel, was the same that was long after incarnate as Jesus of Nazareth. His object in that work did not lead him to state the evidence of this truth from Scripture, nor often to profess his own belief of it.‡ Accordingly

Majesty, and late Fellow of Corpus-Christi College in Cambridge. London: Printed &c. &c. 1678." The author was born in 1630, became incumbent of St. Martin's in the Fields, (where he founded a library,) in 1680; in 1691 Bp. of Lincoln, in 1694 Abp. of Canterbury, crowned George I. and died in 1715. His love of peace among Protestants, will deserve mentioning in a subsequent page.

* The part of Tenison's work more particularly relating to the subject of this Essay, is pp. 316—351. See also pp. 369. 377. The following two sentences show that Tenison had attended to the differences between the early and the later fathers.

—————"and by this reason *St. Austin* might have answered the "Arians, without asserting as he does, that in the O. T. the whole Trinity "appeared." p. 318.—See in this section, pp. 515. n. *, 516. n. *.

"*Hilary of Poitiers* contendeth that the person to whom Abraham did "particularly address himself, calling him his Lord, was the Son of God, "attended upon only with but two visible angels. And this interpretation "seemeth more probable than that of *S. Cyril of Alexandria*, who because "three appeared, and Abraham spake as unto One, concludeth thence an "apparition of the Trinity in Unity." p. 328.—Compare pp. 302, -3. 515, &c.

† George Bull, born 1634, became Bp. of St. David's in 1705, died 1710. Extracts from his *Defence of the Nicene Faith*, have been given in pp. 151, -2. 481, n. *. and references made in pp. 494, n. *. 499, n. ||. 500, n. †.

‡ Near the beginning of that immortal work, he has given a whole chapter, of seven pages, in which, for the purpose of proving the ancient belief of the Redeemer's existence before his incarnation, he makes great use of the early patristick opinions, and of certain expressions of Holy Scripture concerning the ancient manifestations. *Sec. I. c. i.* His own belief is acknowledged; but he professedly relies much more than appears to me safe, on the unanimous consent of the early fathers; (§. 9. "Religio mihi est" &c. §. 12. "ex traditione Apostolica edidicerant.") and contents himself with noticing some particular expressions of the Scripture which favoured their views. §. 15 In a subsequent part of the work, (*Sect. IV. c. iii. §. 15.*) after noticing that Augustine had contradicted both himself and Hilary, and adding a train of remarks which betray Bull's own embarrassment, he makes a frank confession of it thus: "Præterea quando merus Angelus, quando autem Deus in Angelo apparuerit, sæpe difficilem esse conjecturam, ultro fatemur." A little before the middle of the paragraph he mentions as the opinion of the fathers on the

he commonly avoids this, both in that and another latin treatise, "*The Opinion of the Catholic Church, for the first three centuries, on the necessity of believing that our Lord Jesus Christ is truly God.*"* In his english discourses, however, his personal belief is rather more distinctly expressed, yet not to the full measure of what is advocated in this Essay; and without any intimation of its high importance.† His object was to defend a *creed*; not to show how greatly all human creeds are inferiour to the Divine Scripture.

reason of the ancient visible appearances of the Deity, that they were indications of the future Incarnation. The same view of them occurs also in §. 4. 6. of that chapter. I do not remember that he has ever intimated their use as preventives of idolatry; an important view, which appears to have been first suggested by Tenison.

* In this briefer work, published 1694, translated 1825, (to which references were made in pp. 152, -3, 513. n. *.) the principal passage concerning the ancient divine manifestations is in his comments on a part of Justin's Dialogue, extending nearly to the close of §. 11, in c. vii; in Mr. Rankin's translation, pp. 268, -9. The other places where he states the belief of Justin or Tertullian concerning them are c. iv. §. 9 for 8. App. c. vii. §. 5, and close of 6. Rankin, pp. 157, 281, 287. Dr. Bull's own belief appears in c. v. middle of §. 8. (Rankin, p. 188.) and the imperfection of his views in a passage near the head of the same column. Ed. Grabe, 1721. Rankin, p. 186.

In c. v. §. 6, Rankin, pp. 176, -7, his comments on JOHN x. 35, 36, coincide in a great measure with those given above, in pp. 512—514. Mr. R.'s version, by using the word "Logos," and leaving "articulum" untranslated, would lead the reader to suppose the agreement greater than it is.

In the Memoir prefixed by Mr. Rankin to his translation of the "Judicium," there is a sentence, where he explains the occasion of that work, which may be some confirmation of remarks in Sections XIV, XV, XVII, (pp. 555. 571. 573. 620, -1. 630. 639. 663—668.) concerning the *paedagogical* method of teaching Christianity. I presume that Mr. R. had sufficient ground for his statement, though he has not referred to any private papers, or any work of Dr. Bull's in support of it. It is this. "Dr. Bull having minutely examined" the query of Episcopius, "noted down his observations for his own private use. He found that the primitive Catholicks did not refuse communion with those whose views of the divine generation of Jesus Christ were obscure, providing they acknowledged him to be the Son of God, by his miraculous conception of the Holy Ghost, by virtue of his mediatorial office, by his resurrection from the dead, and by his exaltation to the right hand of God." Rankin, p. 25.

† These english Sermons and Discourses were published by Robert Nelson, Esq., uniformly with Bp. Bull's Life, in 1713. The passages referred to are in Vol. ii. of the Discourses, marked as Vol. iii, where the Life is Vol. i. The principal passage is a paragraph of his sermon on HEB. xi. 26, which I copy entire, because it modifies a statement of Bp. Blomfield, who quotes as "new" an interpretation given by Bull more than a century before. See p. 353. n. §. Though new to many in the present age, it was published so long ago. Here follows the paragraph.

"For the Reproach of the *Israelites* seems to me to be call'd the *Reproach of Christ*, not only for the Similitude between it, and that which Christ afterward suffered, or because it was a Type thereof, as all the *Socinians*, and divers otherwise Orthodox Divines, herein agreeing with them, have imagin'd;

Three authors more of the seventeenth century demand our notice:—The first is Dr. John Scott, author of “*The Christian Life*”, published in 1681,–5,–6, which Mr. Addison has commended as “one of the finest and most rational schemes of divinity, that is written in our tongue, or in any other.”* In this formerly very popular, and now not forgotten work, beside several paragraphs elsewhere, there are two

Dr. John Scott. whole sections,† containing together 75 pages, which comprehend an important portion of what is collected from the Old Testament in the present Essay. Some points which I have mentioned very briefly are argued at length, and with great force;‡ other points again, and events of high moment, are passed over in silence, or comprehended in some very brief general expressions. § To state such differences more exactly would be of little use; for it is to be hoped that the reader will peruse those parts, of Dr. Scott’s writings for himself; and will gain thereby a valuable expansion and confirmation of the scheme of interpretation presented in the present work.

“but also and chiefly because that People was the People of Christ, and so their Reproach his. The People of Christ, I say they were, whom Christ took into his singular Favour and Tuition; appearing to their Ancestors the holy Patriarchs; shewing himself to *Moses* in the *Bush*, and proclaiming himself the *God of his Fathers, Abraham, Isaac, and Jacob*, and declaring that he had surely seen the Affliction of his People, *Exod. iii. ver. 6, 7.* And afterwards leading the *Israelites* thorough the Wilderness, as *St. Paul* himself not obscurely teaches us, *1 Cor. x. ver. 9.* And as all the *Catholick Doctors* and Fathers of the Primitive Christian Church have with one consent deliver’d to us. But this by the way, I proceed.” *pp.* 581, 582.

Another briefer passage is in the Sermon on 2 *TIM. iv. 13. p.* 403. — Again, in *pp.* 504–507. 519. 577. are passages which show how slight was the hold which his mind had of this class of truths.

* In the *Spectator*, No. 447.

† These are *Sections vii. and xii.* of the *Christian Life, Part II. Vol. ii. Chap. vii.* or in the 2nd edition, 1687. *Vol. iii.* of the whole work, *pp.* 227–275. 563–590. See also *pp.* 106,–7.

‡ In *p.* 85, the most transient mention possible is made of the Divine Angel’s manifestations to Balaam; and they are referred to again in *n. †.* beginning on *p.* 407. That it was He, and not any mere creature, who appeared to that prophet is argued at length by Scott, *pp.* 243,–4.

That He who by his presence consecrated the Mosaick Tabernacle was the Divine Angel is briefly argued above, on *p.* 84, and at greater length by Scott, *pp.* 243–246.

I have quoted Scott on another point in *p.* 57. *n. *.*

§ Thus the idolatry of Abram and his relatives is not mentioned where the covenants with him are related, *pp.* 230–233. though glanced at afterward in the top of *p.* 237. The importance of his Call, as the commencement of our present revelation (see *pp.* 205, 209.) seems, notwithstanding his mention of Abraham in *p.* 274, never to have been rightly apprehended by Dr. Scott. It

That author, however, left the subject very imperfectly treated. In surveying the successive movements of Divine providence in the ancient church, he assigns no part to the First Divine Person, nor gives any intimation of the people's knowledge *Imperfection* of his existence. Christ indeed is repeatedly *of his views.* said to have done all things as MEDIATOR between God and men; but for anything that appears, the people knew nothing of Him who commissioned the Almighty Angel, whose manifested glory, and authoritative language might lead them to regard Him as the only Divine Person. Scott makes no mention of the Invisible Celestial Ruler, in his notices of the Divine visits to the Patriarchs, nor of his acknowledged presence along with the Uncreated Angel, in the terriffick manifestation at Sinai.* The heavenly sanctuary, the scene of his glorious revelation above, corresponding to the earthly sanctuary where his Son was revealed and adored, is never mentioned; nor the interruption of the Oracular Presence in the time of Samuel and Saul, nor its renewal in the times of David and Solomon.† The name JAH is not noticed in any way;‡ nor the introduction of the title "Son of God," by means of Ps. ii. 7.,§ nor of his matrimonial relation to the Church, in Ps. xlv.|| The higher meaning of the word "*Christ*,"

was more correctly estimated by his great contemporary, Bossuet, to whose Universal History, perused in youth, the writer confesses his obligations.

Other instances of omission will be mentioned in the next paragraph and notes.

* The visits to the Patriarchs are mentioned by Scott in pp. 230—233. 239—242. 248. 566. 5. the manifestation at Sinai, in pp. 106. 205. 245. 249. 258. 571, and the two following. A foreign contemporary divine, whose work, however, appeared several years after Dr. Scott's, has shown that *it was an old opinion of the Jews*, that Two Divine Persons joined in the promulgation of the Decalogue. *Witsii de Œconom. Fœderum, Lib. IV. cap. iv. 5. Ed. 4. 1712. p. 611.*

† The place where he might have mentioned these events is p. 245. where they are entirely passed over. It will perhaps be found that he has not ever mentioned either Samuel, Saul, or Solomon; nor even David, except transiently, as in p. 256.

‡ It may be of use to refer here to a senior contemporary of Scott, Bp. Pearson, who in his justly admired Exposition of the Creed, has given some remarks on the names JAH and JESUS, and on MATT. i. 22,—3, coincident in a great measure with those on pp. 188—191. 3rd Edit. (1669.) pp. 70—72.

§ The title *Son* he uniformly connects with the doctrine of eternal generation. In *Chap. vii. Sec. i.* in the beginning of the part marked IV, he states that dogma in strong terms, pp. 23,—4 and again in p. 33. It is briefly referred to in pp. 205, 208, 473, 569, and probably elsewhere.

|| The matrimonial relation of "God" to the people, is treated in p. 282; ~~where~~ there is no mention of Jerusalem, or of Ps. xlv.

and the gradual initiation of the Apostles and of their gentile converts are subjects never named by Dr. Scott; in short, a very large portion of what is stated in the present work is by him altogether unnoticed. There are some thoughts peculiarly excellent on the usefulness of the Lord's plan of manifesting himself anciently by appearances and modes of intercourse greatly resembling the human;* but of the gradual and unintermitted expansion of divine revelation from Abraham to Daniel there is no hint. The author's mode of treating a principal part of the subject, is stated by himself in the following extract.

"The New Covenant therefore being thus *particularly* confined to the "People of *Israel*, whilst it continued so, Christ who was *always* the "*Mediator* of it must be *particularly* the *Mediatorial* Head and King, that "under the most High God and Father *ruled* and *governed* that Church "and People. But because upon the truth of *this* Assertion this *whole* "Argument depends, I shall endeavour, as briefly as I can, to *evince* and "*prove* it in these following Propositions:

"First, That there was a certain extraordinary Angel who frequently "*appeared* and *spoke* to the Jewish Patriarchs, who is sometimes called "*Jehovah*, and sometimes the *Angel of Jehovah*, who ordinarily assumed "to himself *divine* Appellations, and to whom those holy men ordinarily "rendered *divine* Honours, and Vows, and Sacrifices.

"Secondly, This extraordinary Angel was a *divine* person, and no "*created* Being.

"Thirdly, That he was that divine Person that *descended* upon Mount "*Sinai*, and from thence removed into the *Tabernacle*, and thence into the "*Temple*.

"Fourthly, That this divine Person was not *God the Father*.

"Fifthly, That he was *God the Son*."†

All this the learned and pious author hath unanswerably proved: but inasmuch as it is evident from the scriptures, and indeed from other parts of his own writings,‡ that the Father was the original source of Divine revelation, and was so considered by the Jewish

* Scott, pp. 28, -9. 204. 566—568. 571—581. &c.

† Scott, pp. 238, -9. It is worth while to remark that the phraseology of the concluding line, though very common now, is *not Scriptural*; and I think it is not sanctioned by the *early* fathers.

‡ It is sometimes not easy to decide whether by the word *God* Scott intends the Father or the Son. In these pages the former is mentioned distinctly. pp. 104—107. 233, -5. 568.

people, *before* as well as after the Incarnation, a thoughtful reader might easily feel bewildered by the apparent difficulty of the subject: and, finding in Dr. Scott's statements no popularly acknowledged part assigned to the First Person, might *The First Divine* doubt whether the author, by attributing *Person slighted.* the whole to the Second, had not attempted to prove too much, and so had constructed no valid proof at all.

It is also worthy of notice that Dr. Scott, like many others, has mingled theoretical proofs of the ancient mediatorial administration, with those which are simply scriptural and *historical*. Not content with tracing what God hath actually done, by collecting facts, he finds a part of his evidence by speculating on what it was proper or necessary for God to do. An indication of this appears in the commencement of the above extract, and elsewhere.* It was perhaps partly on this theoretical ground, that he excluded the First Person from his survey of Divine proceedings toward Israel.

Two other circumstances have withheld Dr. Scott's views from obtaining general currency among evangelical Christians. One is, his want of clearness on the point of justification,† which occasioned in many circles a jealousy of his writings. *Mediation placed* The other is the place assigned to his *in the back-ground.* survey of the whole system of mediation in the arrangement of his extended work. After devoting more than eight hundred pages to the truths and duties of the "Religion of Nature,"‡ he proceeds to treat of the "doctrines which concern the Mediator, and the duties which result from those doctrines."§ Thus the truths concerning the Lord Jesus, "the light of the world," instead of appearing, as the apostles taught, and as Dr. Scott acknowledges them to be, primary and fundamental,|| are pushed on to the latter part of the course, where they come in with too much of the appearance of a supplement, or an

* pp. 7. 233. 566. † pp. 466—473.

‡ This phrase occurs in the first sentence of *Chap. vii.* (*Part II. Vol. ii.*) where he makes the transition. He more frequently says '*natural religion*', as in *Part II. Vol. i. ch. ii. pp. 73—78.* It should also be noticed that among the 800 pages contained in *Part I.* and *Vol. i.* of *Part II.*, there are some that treat of the Mediator; as *Part I. chap. iv. Sect. i. div. 3. Ed. 1694. pp. 201—208.*

§ Beginning of *Chap. vii.*

|| *Part I. ch. iv. sec. i. div. 3. pp. 201, 208. Part II. ch. vii. sec. viii. div. B. pp. 303—306.*

(*Appeal, &c., p. 745.*)

Y 2

excrement; the perfections of the Deity, and the communion of devout souls with Him, having already been treated of, in the former part of the work.*

This account of Dr. John Scott's *Christian Life* has been made the more particular, because of all authors since the invention of printing, with one remarkable and recent exception, hereafter to be mentioned, his views seem to come nearest to what are propounded in the present Essay. This partial resemblance may shelter the writer in some degree from the charge of novelty; whereas the differences being still so considerable, and the times also different, no unfavourable augury can be drawn from the fate of Dr. Scott's writings, as to the slow progress or the rejection of the truth in the current century.

The next author to be noticed is Dr. Peter Allix, who in 1689 published an octavo volume entitled, "The Judgment of the Jewish Church against the Unitarians," which was often quoted in the next

Dr. Peter Allix. century, in proof of the trinitarian sentiments of the ancient Israelites. It consists chiefly of extracts from Jewish writers, and arguments founded on the phraseology of the Targums; with a sprinkling of such arguments from Scripture itself, as had been noticed by Dr. Scott, and others. The work deserves the attention of such as have time and opportunity for research: but, as Dr. J. Pye Smith has observed, is "not remarkable for accurate statement or judicious reasoning."†

The last of the three authors to be mentioned here is the illustrious poet, John Milton, whose theological work, though only recently discovered and published, belongs of course to *Milton's treatise of theology.* the seventeenth century; and deserves attention, not for any direct support it can give to scriptural doctrines, but rather for the *errours*, which show how necessary is a pentecostal view of the truth, especially to a vigorous and imaginative mind.

Great was the disappointment when the "Treatise on Christian Doctrine, compiled from the Holy Scriptures alone; by John Milton:

* Part I. ch. iii. sec. ii. pp. 84-135.

† *Ser. Test.* Vol. I. pp. 523. 588. Observe too Dr. Watts's opinion of Allix's treatise, *Works, Leeds*, Vol. V. p. 260.

"Translated by Charles R. Sumner, M.A. 1825." (who shortly after became Bishop of Winchester,) revealed the fact, which the *Nicene* Trinitarian sentiments in his *Paradise Lost*, had kept from being even suspected, that the author was a decided Arian.* The many errors of that treatise, and the contempt for received doctrines repeatedly expressed in it, are truly lamentable: but even his errors are instructive. He had adopted the false view common then, and which, in a great measure, is so still, that the Old Testament saints did not attribute any plurality of persons to the Deity; and he who scorned to receive the decisions of ancient Christian churches and councils concerning the sense of the New Testament, stoops to adduce the unitarianism of the modern *Jews*, as if that could be conclusive evidence that their doctrine was the genuine sense of the Hebrew Scriptures.† On this assumption he argues in the way I have represented at p. 200; frankly confessing that if it could be shown that the ancient Israelites had believed in two Divine Persons, possessing an equal right to the name JEHOVAH, the Christian Trinitarian doctrine would receive a very important confirmation.‡ He also acknowledges the great difficulty he felt in the inquiry concerning the essential dignity of the Divine Angel and the patriarchs' knowledge of that mysterious personage;§ yet in other places attempts to show that created angels sometimes represented

* Milton held the *ante-mundane* generation of the Son to have been the beginning of his existence. *Sumner's Tr.* p. 87.

† *Bp. Sumner's Tr.* pp. 89, 90.

‡ After quoting GEN. xix. 24. 1 SAM. iii. 21. JER. xxxiv. 12. &c. &c. he adds "If the Jews had understood the passages quoted above, and others of the same kind, as implying that there were two persons, both of whom were Jehovah, and both of whom had an equal right to the appellation, there can be no doubt that, seeing the doctrine so frequently enforced by the prophets, they would have adopted the same belief which now prevails among us, or would at least have laboured under considerable scruples on the subject: whereas, I suppose, *no one in his senses will venture to affirm that the Jewish church ever so understood the passages in question, or believed that there were two persons, each of whom was Jehovah, and had an equal right to assume the title.*" pp. 123, 4. The italicks are mine. As Milton's knowledge of the reigning theology will not be doubted; his declaration is of weight, as showing the current opinion of that age.

§ The confession is at the end of the following extract.

"The subterfuges by which the Papists defend the worship of saints and angels are truly frivolous. They allege GEN. xlviii. 15, 16. Jacob here was not praying, but conferring his benediction on the sons of Joseph; no one therefore will contend that the words are to be taken as an invocation, but simply as an expression of hope that God, and the redeeming angel as his

the Supreme Deity, and were then permitted to assume the name *Jehovah!**

Respecting God himself he argues that men ought to be content with that *human-like* representation of him given so often in the Scriptures, without attempting to preserve a metaphysical exactness:

His view of the anthropopathy of the Scriptures. of thought on a subject so incomprehensible. He takes no notice of, and probably had not observed, the gradual relinquishment of this mode of representing the Deity in the successive eras of inspired communications; and he greatly erred in supposing that it was always the Supreme Father who was so represented: whereas in all, or almost all cases, it was the Son. Of the following remarks, if we apply them to the *Second* Divine Person, substituting *the Lord* where Milton has written *God*, there may be more than one valuable use. They are transcribed with no other alteration than the insertion of an obelisk [†], to remind the reader of the substitution here proposed.

“Granting that both in the literal and figurative descriptions of † God, he is exhibited not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he, in condescending to accommodate himself to our capacities has shown that he desires we should conceive.” * * *
* * p. 16.

“There is no need then that theologians should have recourse here to what they call anthropopathy”— * * * * *
———“if † God habitually assign to himself the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness when viewed in reference to ourselves, be considered as most complete and excellent

“minister, should bless the lads. Some indeed contend that the angel here “spoken of was not a created being; but whether this be true, or whether it “entered into the mind of Jacob or not, involves another and a far more “difficult controversy.” pp. 590,-1.

* He says “The name of Jehovah is conceded even to the angels,——— “when they represent the divine presence and person, and utter the very “words of Jehovah. GEN. xv. 7.” &c., &c., p. 121. ——— After quoting GEN. xxviii. 12, 13, 1 KINGS xxii. 19. ISA. vi. 1, 2, he adds “I repeat, it was “not God himself that he saw, but perhaps one of the angels clothed in some “modification of divine glory, or the Son of God himself, the image of the “glory of his Father, as John understands the vision. JOHN xii. 41.” p. 110. See also pp. 127. 163.

whenever it is imputed to † God. * * * * * Let us be convinced that those have acquired the truest apprehension of the nature of † God, who submit their understandings to his word; inasmuch as he has accommodated his word to their understandings, and has shown what he wishes their notion of the Deity should be." pp. 17—19.

"To speak summarily, † God either is, or is not, such as he represents himself to be. If he be really such, why should we think otherwise of him? If he be not such, on what authority do we say what † God has not said? If at least it be his will that we should thus think of him, why does our imagination wander into some other conception? Why should we hesitate to conceive of † God according to what he has not hesitated to declare explicitly concerning himself? For such knowledge of the Deity as was necessary for the salvation of man, he has himself of his goodness been pleased to reveal abundantly. DEUT. xxix. 29. *The secret things belong unto Jehovah, but those things which are revealed belong unto us that we may do them.*"

"In arguing thus, we do not say that † God is in fashion like unto man in all his parts and members, but that, as far as we are concerned to know him, he is of that form which he attributes to himself in the sacred writings. If therefore we persist in entertaining a different conception of the Deity than that which it is to be presumed he desires should be cherished, inasmuch as he has himself disclosed it to us, we frustrate the purposes of † God, instead of rendering him submissive obedience. As if, forsooth, we wished to show that it was not we who had thought too meanly of † God, but † God who had thought too meanly of us."—*Milton's Christian Doctrine*, p. 19.

Such were the views of this imaginative theologian.* Yet as he fully acknowledges, in the same chapter, the Divine *spirituality*,† *immensity* and *infinity*,‡ *omnipresence*,§ and *incomprehensibleness*,|| giving from the Scriptures appropriate proofs of each, I apprehend his meaning in the above extracts is—not that men should *confine* their thoughts to this human-like representation of the Deity, but only, that in reading the ancient Scripture, they should freely admit it, where the inspired words suggest it; and that in their meditations and worship it should prevail so far as it may be a help to impression and

* There is some resemblance between these views of Milton, and those of his contemporary, Mr. Biddle, as stated and answered by Dr. Owen, in *ch. iii. of his Vindiciæ Evangelicæ*. See p. 553. n. *.

† p. 21.

‡ p. 22.

§ p. 23.

|| p. 29.

devotion.* It is a poet pleading for a poetical mode of representing the Great Supreme, and protesting against the dry unimaginative divines who would ever be explaining, and often explaining away, the figures in the Scripture representations of God, rather than reverently contemplating them, in order to receive their full impression on the heart.

Whether this mode of reconciling the above remarks with the truth be admitted, or, on the contrary, they be taken in their worst sense, and sternly censured,† they may be applied, in either case, to

The anthropomorphism of the ancient Israelites proved. another use, in connexion with the present Treatise: they may confirm the view it gives of the ancient theology of Israel. If Milton with all his grandeur of intellect, and elaborate erudition, in an age of elevated theological speculation, habitually cherished and pleaded for a human-like view of the Almighty, we may be sure that the contemporaries of Moses and of Samuel, who never heard the sublime announcements of the later prophets, nor saw the clear daylight of the Gospel, and whose minds were never improved by any literary or scientific training, would seldom rise above the figurative view of the Divine being and perfections, which the words and scenes of the earlier portion of the Old Testament presented to them. In other words, the ancient generations of Israel were, as I have ventured to call them on p. 6, *anthropomorphites*. ‡ The camp in the wilderness was the infant-school of the world; and they had an infant's mode of contemplating God.

* Some important remarks on the value of the anthropopathick expressions of the Scriptures concerning God and his perfections, and their adaptation to popular instruction and impression, are contained in *Dr. Knapp's Lectures on Christian Theology*, Art. III. sec. xviii. Div. II. n.; in the edition mentioned in p. 314. n. †, p. 86. col. 1. See also pp. 92, 96, &c; and the last four pages of *Mr. Derham's* excellent paper on the '*Philosophy of Anthropomorphism*', in No. I. of *Dr. Kitto's Journal of Sacred Literature*, (Jan. 1848.) pp. 18—21.

† The pious zeal with which Owen censured Biddle (*Vol. viii. p. 148. ix. 240.*) is exemplary. Yet a valuable part of the truth was not with either of the controvertists, but lay between them. What Owen says of the Israelites in *Vol. viii. 100.* appears scarcely consistent with his own remark at the foot of p. 154. Knapp's admissions in his *Christian Theology*, Art. II. Sec. xix. div. II. 1. p. 89. Sec. xxiii. div. II. 2. b. p. 96. seem to me much more reasonable; and I willingly refer to them as some confirmation of thoughts advanced in p. 6.

‡ See the conclusion of the last note.

To conclude; Milton arranged his thoughts concerning the Deity, not historically, but systematically. While proudly asserting his freedom from human authority, he was greatly influenced by the creeds, and systems, and speculations of the day. Where his conclusions were directly opposite to those of others, he had yet taken from them the heads of *Milton's thoughts impeded by* inquiry, and the order in *their systematick arrangement.* which to examine them; without ever applying himself, so far as appears, to trace the *history* of Divine knowledge in the Church of God, by combining the scattered statements of Holy Scripture. Like too many other theologians he assembles texts from all parts of the Bible, without regard to the date or context of each,* as if the whole Scripture were a single proclamation from heaven to one generation or company of men; taking no account of the peculiarity of times, and institutions; a method which can never lead to sound theological knowledge.* Yet there are often very striking and edifying expressions of reverence for the Divine Volume:† and where his opinions are the most erroneous, his mind had evidently been repelled by the unscriptural form into which the truth had been shaped by the controversies and decrees of men. Of the effects ascribed to them in *pp.* 513,-14, Milton is perhaps the most illustrious example.

Here, then, concludes our review of English theological writers in the XVIITH century; leaving many renowned divines entirely unnoticed; ‡ and in the few that are mentioned, regarding simply the

* Some excellent paragraphs on this subject are in the former part of a paper '*On the application and misapplication of Scripture*', by the Rev. Baden Powell, contained in No. IV. of Dr. Kitto's Journal of Sacred Literature, *pp.* 253-257. See also the passages to be copied in a subsequent page from Bp. Hampden's Bampton Lectures, *pp.* 88-90.

† Thus he says in *p.* 81. "If indeed those with whom I have to contend were able to produce direct attestation from heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamour, but so much as a murmur against it." And again in *p.* 89. "Let us discard reason in sacred matters, and follow the doctrines of Holy Scripture exclusively." What follows is not worth transcribing; except for its heterodox taint, that he rejects what he calls "that commonly received drama of the personalities in the Godhead;" and having mentioned the unitarianism of the Jews, he adds, "Let us have recourse to the sacred writings in order to know who this one true and supreme God is."

‡ Among those of that century, there was one divine so celebrated for his knowledge of the Old Testament, and of Jewish rabbinical lore, that the reader

degree wherein each promoted the recovery of the pentecostal system

may naturally ask why is he not noticed here? and the writer's time may perhaps be well spent in stating how far he approached to 'pentecostal' views, and at what a distance he remained from them to the end of life.

Doctor John Lightfoot, Rector of *Great*, or as he wrote it *Much Mundon*, in Hertfordshire, and Master of Catherine-hall, Cambridge, died in 1675, aged 73 years. The following quotations and references are from his works as published in two large folio volumes in 1684, and a small 8vo volume of "Genuine Remains" in 1700. Not having access at present to any of the later copies of these learned writings, I must quote from this original edition, which was so imperfectly edited, that the *numbers of the pages* are in some parts of both volumes in great confusion. In cases where the same number occurs twice, I shall append an italic *a* or *b* to the figure standing at the head of the page I quote; and as the pages are large, indicate what part of each contains the passage referred to, by the letters *A, B, C, D, E, F*, giving two inches measured from the line at the top, to each letter.

There are in these two bulky folios some 12 or 14 passages which acknowledge that the Divine Person who appeared to the patriarchs and others was the Son. But no proofs, or results are mentioned; and the passages are so brief, that almost all the words he has used on this topic may be copied here.

The Person whose manifestation is recorded in GEN. xv. 17, 18 is thus mentioned in Vol. I, p. 12a, E, "God maketh a covenant with him by sacrifice, passing in the appearance of fire" &c. But on Exod. iii. 2. he remarks, (I. 25a, E.) "Moses feeding his sheep, and studying upon God, hath a vision of Christ in a bush, appearing in fire, as he had done when he made the promise, GEN. xv. 17, 18. Again in I. 701. B, the Person denoted in GEN. xv. 17, 18, is simply called "God," as he is also in *Remains*, p. 22.

The Person manifested to Hagar in GEN. xvi. 7—14, is called in I. 12a, F, "the God of vision;" in I. 695. B, "the Angel of the Covenant." Lightfoot's remark here is worthy of attention, it "was strange to her to have visions out of Abram's house."

GEN. xviii, xix, will be noticed hereafter.

On GEN. xxviii. 11—22 he calls the ladder "a type of Christ incarnate," I. 16a, E. with which agrees his remark II. 533a. E F. The Person manifested there he calls simply "God," never Christ or the Angel.

On GEN. xxxii. 24—30, he says, "*The Angel of the Covenant. Christ* meets him by the way, wrestles with him," &c. This is affirmed also in II. 1066. c, and in *Rem. pp.* 132,—3. with some additional remarks.

On Exod. iii. 2. the sentence from I. 25a. E. has been copied under GEN. xv.; and one from I. 45a. A. will be given under JUD. ii. 1. In I. 701. B. the manifestation is ascribed to "Christ;" in *Rem. p.* 29, simply to "God."

On Exod. xix, xx, he says, "The Ten Commandments are given by "Christ, with such terror, that the people are not able to abide it, but desire "Moses to be a Mediator: he drawing near to God in the thick darkness," &c. &c. I. 28a. A. "Christ was the giver of the Law, as well as of the "Gospel,"—I. 520. c.—"the great Angel Christ at the giving of the Law, was "the speaker, and all the created Angels his silent Attendants. And this "observation might be useful in some points of Divinity, that Christ gave the "Law as well as he gave the Gospel." II. 1229; D. Very true: but Dr. L's. works contain no proof that he applied it to any use; nor is its use and importance half known by the Christian world at present.

The Person who was the Guide of Israel in the wilderness, and the Object of their direct worship, Lightfoot usually mentions simply as "God;" e. g. on Exod. xix. I. 27a. F. Ex. xl. 35. I. 29a. A. NUM. vii. 89. I. 719. F. 720. A. *Rem. p.* 41. This is his current style throughout the histories of that period;

of truth, not his general merits as a theologian. (See *n. **, p. 756.) The same restricted plan will be pursued in what follows.

and in the context of such passages, (as in most of those just quoted;) *Christ* is mentioned as the *future* incarnate Redeemer, which leads the reader to apply the term "God" distinctly to the First Person. He not unfrequently speaks of the miraculous Cloud, as if it were a conscious Agent, without mentioning any Divine Person: as on *Exod. xiii. 21. I. 27a. B. Num. xii. 10. I. 34a. D. Num. ix. 16. Num. ix. 15—23. I. 35a. E.* See especially *II. 398. B.*

On *Deut. xxxiv. 6.* see *I. 39a. D. and Rem. p. 52.* "*Moses* dieth, and is buried by *Christ*; who was to bury his ceremonies."

On *Josh. v. 13—15.* his brief statement is, "*Christ* appeareth weaponed, "and is Lord General in the wars of *Canaan.*" *I. 40a. E.* Yet neither this manifestation, nor his presiding in *Joshua's* wars, is elsewhere mentioned, except in the comment on *Judges ii. 1—5*, where we read, "*Christ* himself cometh up from *Judah's* camp at *Gilgal* to the people assembled at some solemnity at *Shiloh* or *Bethel*, and telleth them plainly that he will no more conquer for them; he had offered himself to *Joshua* to lead the field in all their wars, and so he had done, *Josh. v. 14.*" — — — "And then the Captain of the Lord's host, the angel of the Covenant, that had brought them from *Egypt* thitherto, departs from them,"—&c.

Of *Gideon*, in *Judges vi. 11—24*, *Lightfoot* says only "—he seeth an Angel and a miracle,"—*I. 49a. c.* and of *Samson's* parents in *Jud. xiii.* "the Angel telleth of his conception,"—*I. 52a. A.* Nor is there any manifestation of the Divine Son noticed by *Lightfoot* in the interval between *Jud. ii.* and *Isa. vi.* on which last he says, *I. 100a. A.* "*Esay* seeth the glory of *Christ* in the Temple, *John xii. 41.*—and—*Seraphim*—do proclaim the Trinity to be "*Holy, Holy, Holy,*"—See also *II. 593. c, D.*

On *Zech. i. 8*, *Lightfoot* says, *I. 143a. A.* "*Zechary* seeth *Christ* riding on a horse." On *Rev. x. 8*, "A little book in the hand of *Christ*," *I. 345. B.* On *Rev. xii. 7—13*, "The Devil therefore is cast out of the Church by the power of *Michael*, the Lord *Christ*,"—*I. 347. D.* On *Rev. xx. 1, 2.* The great Angel *Michael*, the Lord *Christ*, — — — chains him by the power of the Gospel,"—*I. 353. c.* See also *II. 1056. F.*

Some of the sentences above quoted may seem to imply all or most of what is advanced in the present Essay, concerning the ancient manifestations of the Son of God: and on some minds they may operate as confirmations. But then, these are ALL the passages that allude to the subject, in the compass of two large folio volumes, each containing more than thirteen hundred pages; almost all of them are suggested by passages of Scripture where either a form like the human was employed in the manifestation, or the word '*Angel*' appears in the record. The Presence over the Ark is nowhere ascribed to the Son or Angel of *Jehovah*; and of course the names *Jah* and *Christ* are never given to it.

His mode of treating *Gen. xviii. xix.* was reserved to this place, on account of its comparative singularity among the moderns, though sanctioned anciently by the respectable names of *Ambrose* and *Augustine*, (see pp. 515,—6) whom, however, *Lightfoot* does not quote for it. His words are, *I. 13a. B, c.*—"the three persons in the Trinity dine with *Abraham*, and foretell the birth of *Isaac* again. The Son and the Holy Ghost go down to *Sodom*, but the first Person in the Trinity stayeth with *Abraham*,"—The same statement is made more fully in *I. 695a. c.* and briefly in *Rem. p. 22!!*

Three passages have been copied above where he mentions *Christ* as the Giver of the Law at *Sinai*: but he elsewhere ascribes this specially to the Father; and never intimates the reconciling principle, that BOTH the First Person and the Second joined, and were known at the time to join, in that solemn transaction. As a specimen of his language, the following may be

(*Appeal, &c.*, p. 753.)

W 2

During the eighteenth century,—that period of religious deadness at its commencement, (see n. †, p. 756) of auspicious revival along

given, from I. 1014. d. "Isaiah in his vision heard the Seraphins cry one to another *Holy, Holy, Holy Lord God of tsebhaoth*. So the two Testaments, "like these two seraphins, cry one to another, the Old cries to the New, and "the New echoes to the Old. The Old cries *Holy is the Lord that hath promised*, the New answers, *Holy is the Lord that hath performed*. The "Old says, *Holy is the Father that gave the Law*, the New saith, *Holy is the Son that preached the Gospel*; and both say, *Holy is the Holy Ghost that penned both Law and Gospel to make men holy.*" Other passages of similar import may be seen in I. 672. c, E. 673. c. 674. c. 675. A, B, E. II. 186. E. F. 275. c.

The Divine residence or manifestation in the *Heavenly Temple*, he has nowhere mentioned, except in half a line, in I. 994. c. II. 114. F. 1198. B. Though he has quoted *part of Deut. xxvi.* (I. 984. E.) he nowhere alludes to v. 15, which taught the Israelites to acknowledge their Deity's heavenly dwelling-place.

Neither has he taken much more notice of the Divine manifestation in the holiest part of the *earthly Temple*; learned as he was in what the Jews have written concerning its courts, and gates, and ceremonies. He calls the Ark, (I. 1087. c.) "the very life of the Temple" and (I. 1086. E.) "the strength and "presence of the Lord, Ps. cv. 4. and the glory of Israel, 1 SAM. iv. 22. the most "pregnant and proper resemblance of our Saviour, in whom God dwelleth "among men;" but the Divine Presence denoted by the visible Radiance is mentioned only in the most scanty and cursory manner, in I. 713. E. (719. F, 725. A.) 898. F. 1065. F. 1082. D. 2052. c. 2055. E. 2056. D. 2059. D. II. 1076. A. 530. c, D. 1076. A. 1197. D. *Rem. p. 142.* The omission of all mention of it in the following passages is very remarkable; but may be accounted for, by its absence from the Second Temple. I. 962b. F. 1086. E. 1087. c. 2053. c. II. 520. F.

He has twice expressly asserted "*Messiah and the Son of God*, are convertible terms." (II. 385. D. 548. D. See also II. 351b. c. *Rem. p. 183.*) And he has elsewhere used them as such; but without tracing the history of either, or indicating any reference to the ancient manifestations. In this opinion he was far from singular.

As in all that he has written on the Old Testament, Lightfoot has entirely omitted some of the events on which rest important parts of the evidence of the pentecostal system, so in the N. T. neither the storm related in *MATT. viii. 23—27.* nor the disciples' amazement at its sudden close; nor their inquiry concerning a superiour nature in their Deliverer, nor the declaration of the devils in v. 29, is mentioned any where by Dr. L; though these and the parallel passages came under his review in I. 30b, and the following page, numbered 231. In p. 35b, we have in the title of *Section xlvii*, "*Christ walketh on the sea*;" but that is all that is any where said about it. His cursory mode of mentioning Peter's confession in the only place where he has mentioned it, may be seen in I. 307a. (the page between 236 and 238) F. The Redeemer's question on Ps. cx. 1, his confession before the Sanhedrim, and the evidence afforded by his resurrection, are mentioned *slightly*, in I. 255. E. 263. F. 503. F. The importance of these and other passages scarcely noticed by Lightfoot, for showing the progress of thought in the Apostles and others, has been noticed in former sections of the present work.

Lightfoot was a giant in rabbinical literature, rather than in sound scriptural interpretation. It is not wonderful that a divine daily poring upon the pages of these stout anti-Trinitarians, should have very scanty views of the pentecostal system. Yet his admissions quoted above, may favour its reception in some

with animated controversy and heretical defection in its course, and of missionary effort at its close,—the progress of the truth concerning the

minds: and the degree in which his writings have promoted a *chronological* mode of studying the Holy Scriptures, has been a very important help towards its recovery.

As Lightfoot was an *episcopalian*, it may be of use to state what views were taken by a *nonconformist* contemporary divine, not inferior to *Dr. L.* in his knowledge of the Old Testament; whose work is the last of the XVIIth century to be examined here.

In the folio volume of moderate size, entitled—"The History of the Old Testament Methodiz'd, according to the *Order and Series of Time* wherein the *several things* therein mentioned were transacted. &c. &c. By Samuel Cradock, B.D. London, 1683."—the learned and diligent author in some particulars goes beyond Lightfoot in recognising manifestations of the Divine Son; as in GEN. xviii. and xxii. in others is behind him; as on Isa. vi. ZECH. i.: but on the whole, the traces of the pentecostal system have the same degree of faintness in Cradock as in Lightfoot.

In the following references, the part of the page is denoted by the letters A, B, C, D, E, as in quoting Lightfoot; two inches being allowed to each letter. And the scripture containing the words or the event referred to in each case is prefixed to the quotation.

The distinct acknowledgments of the Divine Son, mentioned by several titles, are as follows. GEN. xvi. 7—14. p. 25. E. c. xviii. p. 27. c. xxxii. 11. p. 34. A, B. xxxi. 11—13. 51. A. xxxii. 24—30. 54. B, D. xlviii. 16. 77. D. EXOD. iii. 2. 90. D. xxiii. 20. 129. c. NUM. xx. 16. 197. B. xxii. 22. 202. B. DEUT. xxxiv. 6. 261. D. JOSH. v. 13—15. 267. B. JUDGES ii. 1—5. 293. E. vi. 11—24. 314. D, E. xiii. 3—5. 329. D. v. 19—23. 330. c.

A list might now be given of more than twice as many places in which the manifestation of the Divine Son may be conclusively proved, but in which Cradock makes no mention of him; ascribing all to "God" or "the Lord," without any hint of personal distinction. There are some, too, in which Cradock, after the manner of Lightfoot, mentions "the Cloud" as doing this, or that, without naming any Divine Person. The Ark he frequently mentions as the symbol or pledge of the Divine presence; but never the *Shekinah*. Of course the title *Christ* and the name *Jah*, are not given to the Oracular Presence. Nor is there any mention of the *heavenly* Presence, except in one line, p. 482. c. on 1 KINGS, viii. 30.

In three passages Cradock has stated the reason of the visible manifestations. GEN. iii. 8. p. 6, E. JOSH. v. 13—15. 267. B. JUDGES vi. 11—24. 314. E. The second of these is as follows.—"*Christ, the eternal Son of God, who appeared here and sundry other times in the shape of a man, as a foregoing Presence and pre-signification of his future Incarnation, and this appeareth by*" &c. &c.

Many other divines of this half-century have left valuable works (several of them quoted in this Essay) which I have sometimes hoped to examine, in order to state the result here. But the labour of thoroughly searching them, and the care requisite for a correct statement of the degree in which each approached to pentecostal views, would occupy so much time, and be so wearisome, that for the present the design is abandoned. My decided impression is, that no writers have advanced nearer to the oldest form of Christian truth, than those already mentioned: and some of great celebrity have scarcely glanced at it.

Yet I cannot omit to insert an abstract of one paragraph from a work by Dr. Thomas Goodwin, (who died in 1679) entitled, "a Discourse of Christ the Mediator." Printed at London, 1692, folio. It is not far from the beginning of Book VI. chap. iv. p. 392, and relates to the worship of the ancient Israelites.

Redeemer's ancient manifestations was very slow: being impeded, ^{on} the one hand, by the fanciful and erroneous views connected with that
Obstructions in the truth by some learned trinitarians who
eighteenth century. held it; and, on the other, by the dangerous errors of some who either gave a conspicuous place in their theology to the visible appearances of the Logos, while they doubted or

"Their case stood thus: They knew indeed that God's dwelling-place was heaven;—but yet withal they were first called upon to do homage to God, as sitting on his throne on earth; *as sitting* between the cherubims on the mercy-seat,———So as they took God up as dwelling in both places; but first looked to his dwelling-house, or himself, as dwelling on earth; and from thence their faith was to climb up to him as dwelling in that other, the most holy house in heaven, whereof this on earth was the type;"—&c. &c. This passage will be to some readers a useful confirmation of what is said of the twofold presence of the Deity, in this essay. See pp. 15. 26. 59. n. §§. 84. 88.—9. 90*. 200. 213,—14. 225. 254. 260. 274—276. 310. 316—323. 417,—420. 487. 504. 533. 556, n. §. 567.

* The impression of a scholar of no mean talents and attainments concerning the theological writers of the XVIIth century appears in the following statement by the Rev. James Peirce of Exeter, published in 1727. His anti-Trinitarian bias will increase, rather than diminish the weight of his opinion. His words are, "It has been the common opinion of the ancient Christians, as well as 'tis of the generality of the modern writers upon the Scriptures, that in many, or at least in some of the appearances of the angels recorded in the Old Testament, the Logos, the Son himself was one of the number."—"But it may be question'd whether that opinion has any solid foundation."——— "But I would not be thought positive in rejecting that opinion, concerning which I have offer'd my suspicions." *Note on* HEB. i. 2.—The confession of doubt and perplexity made by the devout *Isaac Ambrose*, has been given in p. 570. n. †.

† Very memorable is the statement of Dr. (afterward Bp.) Butler, in the short Preface or "Advertisement" prefixed to his "Analogy," published in 1736. His appointment in that year to be Clerk of the Closet to Queen Caroline, consort of George II, and his former position, gave him excellent opportunities of observation: and his testimony is as follows. "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point, among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as if were by way of reprisals, for its having so long interrupted the pleasures of the world." How much more hopeful is the aspect of the Christian cause at present!

I add another remarkable testimony to the character of that age, written in 1739, by Dr. Lancelot Blackburne, Abp. of York, to Dr. Isaac Watts, and appended to the *Memoirs* of the latter, published in 1806. p. 105.

"May the good God of heaven and earth support and assist us all in our just endeavours to repel, with vigour, the virulent and impious assaults on the whole fabrick of our common faith; and to detect, with temper, the fallacious and unmanly arts employed by the modern adversaries of our holy religion, with a degree of boldness and inveteracy not to be equalled by those of any age that I have read of, since the days of Julian the Apostate."

denied his absolute divinity;* or otherwise, along with that doctrine, denied also the *Logology* admitted by the former. Many sober trinitarians, therefore avoided the subject as much as possible; adhering with devout tenacity to the evidence of the Divine personalities and the Incarnation found in the New Testament, but abstaining from any vigorous examination of the Old.†

The Revd. Robert Fleming, celebrated since 1848 for the striking coincidence of his prophetic anticipations, with the date of the fall of the French monarchy in that year, published in 1705 a treatise entitled;—“Christology. A Discourse con- *R. Fleming's*
cerning Christ: considered I. in Himself; II. “*Christology.*”
in His government; III. in relation to His subjects, and their duty to him. In six Books. Being a new Essay towards a further Revival and Re-Introduction of Primitive Scriptural Divinity.”‡ In this work he proved that it was “Christ himself, who led the people out of “Egypt, gave the Law from Mount Sinai; and afterwards dwelt “among them, as their King, General, and Judge.”§ He even anticipates the interpretation of DANIEL vii. 9—14, copied by me on p. 468, from Dr. Smith; and that of HEB. xi. 26, 27. copied

* In addition to those mentioned in the following pages, it appears from a reference in Robinson's “Plea,” that Dr. Clayton, Bp. of Clogher, must be reckoned among these.

† So far as the proof of this remark is found in the *silence* of authors, it will not be expected that I should give references in support of it. Explicit confessions of this caution may not have been often made; but something like one appears in the following sentence by *Dr. Edw. Nares*. “I am not over-desirous, “any more than *Dr. Blayney*, of going to the Old Testament for the doctrine “of the Trinity; and in terms as strong as those he uses, have I heretofore “declared, that I rest my own faith, primarily and principally, if not solely, on “the evidence of the New Testament. (See the concluding note to my *VIIITH* “*Bampton Lecture*, 1805.) But I am confident”—&c. &c. *Remarks on the Version of the N. T. edited by the Unitarians*. 1814. p. 53. A sentence from *Dr. Blayney*, to the same effect is given by Dr. N. on p. 54.

‡ Such is the title, as copied from Vol. I. preserved in the Library of York Minster. An Abridgment of this scarce and valuable work was published in 1795, by the Rev. Alexander Cleeve, A.B., Vicar of Wooler, Northumberland, in an 8vo volume printed in Edinburgh; pp. xlviii. 527. It is from this abridgment I am obliged to quote; and I use it the more willingly, as from a comparison of several parts with the volume above mentioned, the abridgment appears to have been made in a very fair and judicious manner, in most places preserving the exact words of the original.

§ Cleeve's Abr. p. 457.

from Bertholdt and Bp. Blomfield * in *p.* 353. *n.* §. He quotes Tenison,† who was his personal friend;‡ and has some just thoughts in the strain of that author and Dr. Scott, on the wise adaptation of visible manifestations of the Deity, to the weakness and the wants of mankind.§

But in addition to nearly all the defects remarked in Dr. Scott's work,|| the value of Fleming's is further impaired by his zealous

His notion of the advocacy of what he introduces to his
pre-existence of the readers as a Jewish dogma, *the pre-existence*
Lord's human soul. of the Redeemer's soul.¶ He believed that

some difficulties were removed by supposing that this soul, in a state of high glory which was afterward laid aside, was the "original or first created *Shekinah*, the *Grand Organ* of the *Son of God*,"** as to his "external operations: by a relation to, and union with whom, even "the *Second Person* of the *Trinity* himself comes under the name of "the *Logos* or *Shekinah*," &c. &c.†† He thought that in this soul the *Logos* manifested himself to the patriarchs, and reigned in Israel.‡‡

* The important paragraph, DAN. vii. 9—14, is noticed in Cleeve's *Abr.* *pp.* 171,—2; 421,—2; but more distinctly in *pp.* 460,—1. where Fleming says, "Strip'd of its figure, the whole amounts to this, 'That Christ, as *Man*, having "for a time divested himself of the outward appearance of the *Shekinah*, did, "upon his finishing his work on earth, ascend with the clouds of heaven; and "there was invested with the *Shekinah* solemnly.'" &c. &c. Fleming, however, does not appear to have noticed the important consideration as to the *time* denoted in this prophetick paragraph, to which I have invited attention in *p.* 469.——HEB. xi. 26, 27 is quoted in Cleeve's *Abr.* *pp.* 98. 143,—4. The extract from Bp. Bull, in *p.* 561. *n.* †. will be remembered by the reader.

† Cleeve's *Abr.* *pp.* 154. 172.

‡ See the Revd. T. Morgan's memoir of Fleming in the "General Biography."

§ Cleeve's *A.* *pp.* 154,—5. 180—183.

|| These defects are mentioned in *p.* 563. and the single instance of one noticed in Scott not re-appearing in Fleming, as abridged by Cleeve, is this; there are hints of the 'gradual expansion of divine revelation,' in *pp.* 70—72.

¶ This idea first comes indistinctly into view in Cleeve's *A.* *p.* 323, more openly in *p.* 332. and in *p.* 335 the course of thought is thus complacently reviewed: "Having now proved the *Pre-existence* of the *Soul* of the *Messiah*,"---! The authority of Jewish writers is quoted for it in *p.* 329.

** Fleming's belief of the scholastick dogma of eternal generation appears in an early part of his treatise, Cleeve's *A.* *p.* 47. Yet for the "Schoolmen" he does not express much respect in *p.* 334.

†† Cleeve's *A.* *p.* 335.

‡‡ Among the pages which might be quoted in proof, are Cleeve's *A.* *pp.* 48, 49. 394. 438.

This notion was adopted from Fleming,* by the amiable, candid, and devout, but not always judicious, Dr. Isaac Watts, and zealously advocated by him in several works published between 1720 and 1750.† It was also recommended, but less strenuously, under the sanction of Fleming and Watts, by Dr. Philip Doddridge, *Watts and* in his lectures on divinity to his students. ‡ *Doddridge.* During the last seventy years or more, very little has been heard of this idea, which makes more serious difficulties than those it was invented to remove, § and never gained any extensive currency. It was clearly a hindrance to the reception of Fleming's pentecostal views. A humble believer in the *true humanity* as well as the divinity of his Lord, would naturally think that if attention to his pre-incarnate

* Fleming is quoted by Watts in the *Leeds* edition of his Works, Vol. V. pp. 104. 143. 147. 148. 150. 154. 158. 212. In a note at the foot of p. 158, Dr. W. has given a warm eulogy of Fleming, for "light and sacred knowledge." But though the expressions in Cleeve's A. p. 336. lead one to suppose that Fleming regarded the doctrine in question as a discovery entirely his own, and of high importance, Dr. Watts in Vol. V. pp. 434.-5, has given a list, drawn up about 1720, (*notes* pp. 182. 434.) of *thirteen* recent works, including Fleming's, which contained it; the first of them being by Dr. Henry More, who died in 1687. Which of these thirteen works, or whether any of them, first suggested the idea to Dr. Watts, does not appear.

† These are contained in Vol. V. of the *Leeds* edition of his Works, pp. 1-446; but as I have already mentioned, p. 149. n. *, they are now very little read. The first of them, entitled "The Christian Doctrine of the Trinity," was published in 1722; the last, "The Glory of Christ as God—Man displayed, by a Survey of the Visible Appearances of Christ as God, before his Incarnation," in 1746. (See note p. 182.) He died Nov. 25. 1748, aged 74. The notion of the pre-existence of the Redeemer's human soul is proposed somewhat dubiously in the earliest of these treatises, (*Prop.* xviii.—*Works*, Vol. V. p. 58.) and it occupies a large space in the subsequent ones. See especially pp. 94, 95. 159. 162. 174.-5, -8 183. 214. 216. 235, 276,-7. 281. 288,-9. 330. 335. 343—345. 349. 384—388. 390. 393. 395.

‡ Fleming's Christology is among the works quoted in a foot-note in *Lecture* 157. (*Works*, *Leeds*, 1804, Vol. V. p. 170.) but whether it was inserted there by Doddridge or his editor is not certain. Probably it was by himself: for he has repeatedly mentioned the work in the notes to his Family Expositor; sometimes, as on JOHN v. 17 for the purpose of expressing his agreement; at other times, to object to some notion of Fleming's. See the notes on LUKE ii. 11. iv. 14. vi. 15. ix. 28. 33. JOHN viii. 56. Yet even these may show the respect in which the book was then held.

The doctrine in question is advocated in Doddridge's *Lecture* 155. *sec.* 7, 8, and *Lect.* 156. Watts is quoted in *sec.* 4. of the latter, and in the foot-notes to both lectures.

§ The opinion that this doctrine would abate, if not remove, some perplexing difficulties, is strongly expressed in Cleeve's Abr. pp. 336—339. and in Watts's Works, Vol. V. pp. 382. 403—424. The more serious difficulties which it creates are stated by President Jonathan Edwards, in his *Miscellaneous Observations: Works*, *Leeds*, 1811. Vol. viii. pp. 323—326.

manifestations easily led to the adoption of this dogma, it was dangerous ground, from which it was best for himself to keep as far as possible, and avoid all consideration of the subject. Both Watts and Doddridge ascribed the ancient visible manifestations of the Deity to the Son.*

This was done also by a divine of very different character, more dry and subtle in argumentation, and dangerously heretical in his opinions, though somewhat cautious in avowing them. This was the *Dr. Samuel Clarke's* celebrated *Dr. Samuel Clarke*, Rector *high arianism.* of St. James's, Westminster. His doctrine is stated to have been, "that the Son of God was from eternity, but not Jehovah"; which notion Milner says "was revived" by him, and "explained in his "Scripture Doctrine of the Trinity," published in 1712, and "very solidly confuted by Dr. Waterland in his reply.†

Both these controversial champions conspicuously exhibit the fact as undoubted and indubitable, that the Ante-Nicene fathers all "believed that the Person who appeared to the patriarchs, who presided over the Jewish Church, gave them the Law, and all along "headed and conducted that people, was the Second Person of the

* Watts's Works, Vol. V. pp. 21, 29, 382,-3. 288,-9. &c. &c. A pretty full list of the Scriptures recording them is given in pp. 310—329 with comments on most of them.—Doddridge, *Lecture 157. Works, Vol. V. pp. 169—172.* Both Watts and Doddridge, however, followed not Fleming, but the general crowd of interpreters, (p. 648.) in their view of DAN. vii. 9—14. *Watts, Vol. V. p. 243. Doddridge, Vol. ii. p. 434.*

† Milner's Church-History, Cent. IV. c. iii. Vol. II. p. 64. Whether the phrase copied from Milner was found in those exact words in the first edition of Clarke's "Scripture-Doctrine of the Trinity," I have not had an opportunity to examine. In a partial examination of the second edition I have not observed it: it appears to state more briefly and clearly than any words that could be copied from the work itself, what is the real sense and drift of it; which would need several different parts to be carefully weighed and compared, in order to make out the full proof. Milner, it is probable, had done this.

It may still be a question how far the word 'revived' in his statement is strictly appropriate; for probably Whiston preceded Clarke in the avowal of this opinion. See the notices of both, in Bogue and Bennett's History of Dissenters. (1810.) Vol. iii. p. 216.

As Milner introduces the mention of Clarke, in speaking of Eusebius of Cæsarea, I may refer my reader to an elaborate defence of the orthodoxy of that great man, by the Revd. Samuel Lee, D.D. prefixed to a translation of his Theophania, published in 1843. Yet that long lost and late recovered work shows how far the platonized theology of Eusebius had degenerated from the

ever blessed Trinity."* But of Dr. Clarke and his companions it was said by Dr. W., "Some amongst us, mistaking this matter, have been pleased to speak of those appearances, or transactions of the Son of God, as being little more than what any angel or archangel might have been capable of sustaining. They call it *personating* God, acting *in his name*, and speaking his words. And thus they understand that our Lord was before, his incarnation, *in the form of God*, being God's *Legate, Vicegerent, or Representative.*"† Waterland proceeds to show that those ancient writers ascribed to the Person appearing, full divinity; but abstains from expressing any conviction of his own that they were right in saying those *Dr. Waterland's* appearances were made by the Son; and in *hesitation*. a passage copied below he seems to avow his own complete uncertainty on that question.‡ The way in which his Arian contemporaries treated those divine manifestations, tended apparently to cherish that uncertainty.

Another partial maintainer in the last century, and also a corrupter of the truth concerning the Lord's pre-incarnate manifestations, was

Scriptural Christology of Irenæus; and confirms remarks made in the Appeal, pp. 172, 174. and in the present Essay, pp. 575—577, &c.

* Clarke's "Scripture Doctrine of the Trinity," (1719) No. 597. JOHN xii. 41. pp. 93—97. No. 616. ACTS vii. 30—32. pp. 105—109. &c. &c. Waterland's "Defence of Queries," Qu. ii. pp. 37—39. Qu. xviii. p. 272. Both these passages are copied in Appendix C. to the Appeal, pp. 170, -1.

† Dr. Waterland's "Eight Sermons preached—upon the encouragement given by the Lady Moyer," 1720. Ser. v. pp. 157, 158. That Dr. Clarke was included (though not named) by Dr. W. in his phrase "Some amongst us," appears from the similarity of Dr. C.'s expressions in his "Scripture Doctrine," No. 359. p. 45. No. 597. pp. 94, 96. No. 616. pp. 105, -6. &c. &c.

‡ The passage is in one of the "Eight Sermons," quoted in the last note; Sermon vi. "Christ's Divinity proved from his Titles." For this purpose he quotes TIT. ii. 13, and after more than a page of comment, proceeds in pp. 215, -6 as follows. "Against this Construction of the Text, it is objected that 'the Title of *great God* is, in the Old and New Testament, the Character of 'the Father: which, if true, does not prove that it may not, in this place, be 'the Character of the Son too. But the Fact is very uncertain and may as easily be denied as asserted. As to the Texts of the *Old Testament*; since there is nothing to distinguish whether they are meant of God the 'Father, or Son, or Both, or of the whole Trinity, no certain Argument can be drawn from Them. The *God of Israel* is the *great God* There spoken of; and it is begging the Question to interpret the Passages of the *Father* 'only.' Many other expressions might be quoted, which briefly intimate his doubt; as the word 'supposed' in p. 157, nine lines above the words, "Some amongst us," copied above.

(Appeal, &c., p. 761.)

X 2

the ingenious and fanciful *John Hutchinson*, who published the first part of his "*Moses's Principia*" in 1724, followed by other publications at intervals till his death in 1737. This singular recluse believed that

Theological System to our first parents after their fall, and a
of J. Hutchinson. second time to Moses in the wilderness, was given a view of Christian truths as complete, or nearly so, as was enjoyed by the apostles; that on their first publication, the art of writing being unknown, and also in the second, when it was confined to a very few, certain emblematical representations of those truths were appointed by the Deity, for their illustration and preservation.* Besides, holding with multitudes of ordinary Christians that the rites of sacrifice, and the office of priesthood were known by the earliest generations of mankind to represent the future great propitiation, John Hutchinson maintained that the visible heavens were the appointed emblem of the Godhead, representing the Trinity in Unity. He imagined that he had discerned in the words of the Hebrew Bible a system of natural philosophy very different from the Newtonian, † and applied this divinely inspired system of physicks to the illustration as he thought,—to the degradation as some others thought,—of the most elevated of sacred truths.

"The air he supposes to exist in three conditions; fire, light, and "spirit," ‡ that is *wind* or "air in motion." § "The idea of the Trinity was to be taken from" those "three grand agents; these three conditions of one and the same substance answering wonderfully in a typical or symbolical manner, to the three Persons of one and the same Essence.|| Of these natural agents he found representations in three of the faces of Ezekiel's *cherubim*. ¶ In the face of a *bull*, with

* Works of the Rt. Hon. Duncan Forbes, of Culloden. London: 8vo. 1816.—Thoughts on Religion. pp. 19—21. 71. 87. 90. 116,—7. &c. &c. That Forbes (who was Lord President of the Court of Session, in Scotland, and an active opposer of the rebellion in 1745, a man of high ability and integrity,) intended to represent the views of Hutchinson, appears from pp. 195. 284. This volume was recommended to the writer by a zealous Hutchinsonian in 1824, as the best introduction to that system extant.

† General Biography, Vol. V. p. 338. col. 2. 339. c. 1.

‡ Gen. Biog. V. 338. c. 2.

§ This phrase occurs in Parkhurst's Heb. and Eng. Lexicon, under *CaRaB* ñ. p. 342. col. 2. p. 343. c. 1. (7th Edit. 1813.) Mr. P. gives *Hutchinson* as his authority, in p. 343. c. 2. See D. Forbes, p. 296.

|| Gen. Biog. 338, c. 2. ¶ EZEK. i, 6, 10, x. 14.

its short and variously curled hairs, and its aspiring horns, was fancied a resemblance to flickering and ascending flame, whence he says it was an Egyptian hieroglyph for *fire*,* in that of the *lion*, with its beamy eyes, was a hieroglyph for *light*,† and in that of the *eagle*, which soars to the highest regions of the atmosphere was the emblem for *wind*, or “spirit.‡ These three animal countenances represented the three natural agents; which, again, represented the Father, Son, and Holy Ghost!! § In the cherubim there was a fourth face, of a *man*, joined to that of the *lion*,|| which according to Hutchinson represented the *incarnation* of the Son.¶ These notions it is not necessary here either to characterize or refute.

Inasmuch as light was Hutchinson's emblem of the Second Person,** it might appear probable that the Radiance in the oracle of the Tabernacle and Temple would be considered by him a manifestation of the Divine Son,†† and much *Its relation to the pentecostal system.* that is pleaded for in this Essay admitted at once. But on the other hand, the cherubim upon the mercy-seat he thought were made according to the pattern in EZEKIEL, and were understood at the time to be emblems of the Trinity and the Incarnation; by which the distinct recognition of the Son, in the Oracular Presence, appears to be impaired; and also that local manifestation was well nigh superseded by his making the visible heavens the emblem of the Sacred Three. Whether he had ever formed the idea of a celestial temple or dwelling-place of Jehovah, or of a double presence in heaven and on earth, the works consulted in writing this account do not indicate.

Though Hutchinson appears not to have attributed much importance to the Lord's visible manifestations of himself to the patriarchs; yet those in human form, or radiant in light, he would

* D. Forbes, pp. 148. 307. Parkhurst, p. 343. c. 1.

† D. Forbes, p. 149. Parkhurst, p. 343. c. 1.

‡ D. Forbes, p. 149. Parkhurst, p. 343. c. 1.

§ *Gen. Biog.* v. 338. c. 2. D. Forbes, pp. 151,-2. 178,-9. 335. Parkhurst, under SheM, xi. p. 744. c. 2.

|| EZEK. i. 10. x. 14. D. Forbes, p. 145. ¶ D. Forbes, p. 163.

** D. Forbes, pp. 151,-2. 165. Parkhurst, p. 342. c. 2.

†† His mode of alluding to the Oracular Presence may be learned from D. Forbes, pp. 37. 40. 42,-3. 117. 178,-9.

naturally account to have been made by the Son.* His notion of a full revelation of Christianity to Adam, fading gradually till the Exodus; and then again to Moses, fading till the period of the Incarnation,† entirely inverts the order of divine communications, contradicts some important truths, and throws others into the shade.

Baseless and bewildering as was this singular system, it was embraced, at least partially, by various persons of considerable mental power and acquaintance with ancient literature, of evangelical senti-

Favoured by many *ments and ardent piety.* ‡ Many excellent
excellent men. *ministers who kept aloof from the system,*

adopted the Hutchinsonian mode of interpreting particular texts; whereas others equally excellent were induced by the fanciful character of the scheme, to dislike every attempt to find or display any evidence that the Trinity was known by the ancient Israelites. §

Very different from Hutchinson's theology, and nearer than that of any other author, except Dr. John Scott, (and the recent one alluded to in connexion with him, ||) was that of the saintly *Jonathan Edwards*, the celebrated American divine, usually mentioned with his

* Forbes, representing, I presume, Hutchinson's ideas, in *pp.* 135—138, mentions a series of several of these manifestations which he ascribes to the Son. In *pp.* 157—162, he gives another series, including some named in the former, in which he attempts to show that all the three Divine Persons were manifested. His mode of interpreting the word *Elohim*, which he calls, without points *Aleim*, tended to warp his judgment on these subjects.

† See the pages of D. Forbes's Works, quoted *p.* 582. *n.* *. It would appear that Hutchinson thought that four divines in distant ages had received a full revelation of Christianity; namely Adam, Moses, Paul, John Hutchinson.

‡ See the lives of *Dr. George Horne*, Bp. of Norwich, and the *Revd. William Jones*, Vicar of Bethersden, in Kent, in *Vol. V.* of the General Biography; also that of the *Revd. John Parkhurst*, Vicar of Epsom, prefixed to his *Heb. Lexicon*, 1813. *p.* v. and almost any page of that work.

§ For sanctity of character and extensive usefulness, along with sound learning, few names have been more respected among the evangelical clergy, than that of the *Revd. William Romaine*, Rector of St. Ann's Blackfriars; or among the nonconformist ministry, than the *Revd. William Roby*, of Manchester. The former is mentioned by the *Revd. Charles Buck*, in his *Theological Dictionary*, *Art.* HUTCHINSONIANS, (near the close) as one of them. Dr. Haweis, too, in his *Life of Romaine*, London, 1797, *pp.* 18, 19, acknowledges this, and gives a sketch of his companions. The latter in his "Lectures on the Principal Evidences and the several Dispensations of Revealed Religion," London, 1818, has acknowledged, in *p.* 161 his general agreement with the divines of that class. Bp. Horsley, also, and the late *William Thorp*, of Bristol, have been classed with the Hutchinsonians.

§ See *p.* 567. *n.* †. || *p.* 566.

last official appellation, as President Edwards.* In October, 1757, about six months before his death, having been invited to preside over the college of Nassau Hall, in New Jersey, Jonathan at first he declined, principally because he Edwards. wished to employ his time on a work which he thus described in his answer to the invitation.†

"I have had on my mind and heart (which I long ago began, not with any view to publication) a great work, which I call a *History of the Work of Redemption*, a body of divinity in an entire new method, being thrown into the form of a history, considering the affair of Christian Theology, as the whole of it, in each part, stands in reference to the great work of redemption by Jesus Christ; which I suppose to be of all others the grand design of God, and the *summum* and *ultimum* of all the divine operations and decrees: particularly considering all parts of the grand scheme in their historical order."....."This history will be carried on with regard to all three worlds, heaven, earth and hell; considering the connected successive events and alterations in each, so far as the scriptures give any light; introducing all parts of divinity in that order which is most scriptural and most natural; a method which appears to me the most beautiful and entertaining, wherein every divine doctrine will appear to greatest advantage, in the brightest light, in the most striking manner, shewing the admirable contexture and harmony of the whole."‡

What this work would have been if the author had lived to complete it, can only be conjectured. The treatise we possess, printed first in Edinburgh, 1774, § under the above title was prepared by his son from the notes of sermons preached at Northampton in 1739; || that is in the fifth year after the commencement of the "great revival," ¶ while its power and blessedness were still largely ex-

* This is all the designation given to him in the title pages of the Leeds edition of his Works, 1806—1811, from which I quote. But as copies of his "History of Redemption," as published, with some alterations and omissions, in London, by the Religious Tract Society, (Instituted 1799.) in a small neat volume, price 2s. are doubtless in the hands of many who have not his whole works, I shall subjoin references to that edition; noticing, where they affect the purpose for which the quotation is given, the alterations made by its unknown editor.

† It is dated Oct. 19. 1757; he died March 22. 1758. *Life. Works, Vol. I.* pp. 78, 84.

‡ *Life. p. 80. line 18—p. 81. l. 5.* § *Works, Vol. V. p. 9.*

|| *Vol. V. p. 7.* ¶ *Vol. IV. pp. 12—15.*

perienced, and in the very year before the most remarkable renewal of that extraordinary and gracious visitation.* The divine approval of the course of pastoral instruction he had pursued, seems to be solemnly declared in that significant fact.

As there are many things proper to be stated or canvassed in a history designed for private reading, which are not so proper to be addressed to a publick congregation, Edwards very probably omitted in writing his sermons, much that he would have inserted in his history : and he might, according to his manner, deliver more than he had written.† Any judgment formed of the book can only partially affect our estimation of its author, or of its editors, who could not add what they did not find in his manuscripts.

A sentence copied‡ from Edwards's work, has already informed the reader that he ascribed the visible manifestations of the Deity to the Divine Son ; and the context shows that he extended this ascription to the general course of the Almighty's government of the ancient world.§ Yet in that sentence, his words—'*ordinarily, if not universally,*' indicate a degree of doubt ; and in the interpretation of Daniel's vision of the "Ancient of days," and "Son of man," he seems to agree with the general host of authors,|| not with Dr. J. Pye Smith and the two who anticipated his important comment. In the course of the work, but often in a very brief and incidental manner, a considerable number of the visible manifestations are ascribed to Christ ; yet the continuity of each series is not traced, nor their interruption in Samuel's time, nor their renewal in the Temple.¶ . Their use as safeguards against atheism and idolatry is scarcely mentioned : **

* *Life*. Vol. I. p. 53. l. 35. † *Life*. p. 50. ll. 26—33.

‡ p. 373. Vol. V. p. 24. ll. 17—25. T. S. p. 22. l. 28, &c.

§ Vol. V. p. 24. ll. 4—17. 26—42. T. S. ll. 10—27, &c.

|| I say *seems*, for it may bear a doubt. The places are Vol. II. pp. 448—450. V. 266. l. 38.

¶ For instances of such ascription see a following note. p. 587. n. ††. The natural place for mentioning the interruption, was V. 83, l. 44. T. S. 111, l. 21. *Saul* is not once mentioned in this History; and *Eli* only in V. 73. ll. 27, 33. T. S. 97. ll. 4, 11. A general statement of the ancient administrations of the Divine Son is given in *Miscellaneous Observations*, Part iii. *Concerning the Deity of Christ*. Sec. 37, 38. *Works*, VIII. 319, 311.

** There is *one* passage in which the use of certain of them appears to be intimated ; V. 71. ll. 13—27. T. S. 93. l. 29—94. 5. but in the very next lines

they appear only as intimations of His future incarnation. * The call of Abram from a region darkened by superstition, † the ignorance and corruption of mankind during the whole progress of revelation, ‡ and the proneness of the Israelites to relapse into idolatry are well stated : § but the wisdom of the antidote supplied by those manifestations, as pointed out by Tenison and Scott, || is not noticed in this treatise by Edwards ; which however excels theirs in frequent intimations of the progress of divine knowledge, advancing gradually from the moonlight of the levitical economy to the early dawn, brightening in the later prophets, until at last in the resurrection of Jesus, the sun arose for the illumination of mankind. ¶ Yet even of that great event itself, two of the most important uses are not mentioned ; its being the conclusive evidence that Jesus was a true prophet, and also that he was the Son of God. ** In short all the topicks mentioned in pp. 563,-4, as omitted by Scott, (except one already named and another to be stated immediately) are equally absent from this valuable work published from the papers of Edwards.

Though many of the visible divine manifestations are, in brief expressions unaccompanied by argumentative proof, ascribed to "Christ, ††—reminding his reader of the principle he had laid down

they are ascribed to 'some angel.' These seem to be the manifestations mentioned in this Essay, pp. 89,-90.

* V. 56, ll. 11—28. p. 72, ll. 13, 31, 37. p. 73, ll. 10, 17. T. S. 71, ll. 1—22. 95, ll. 5, 27, 35. p. 96, ll. 20, 26.

† V. 43, ll. 16—38. p. 44, l. 16—46. 21. T. S. 51, l. 18—52, 21. p. 53. l. 11—56. 4.

‡ V. 58, l. 30—p. 60, l. 25. T. S. 74, 15—77, 12. V. 130, l. 18—131, 20. T. S. 178, 24—181, 21.

§ V. 71. ll. 18—27. p. 95, l. 22, to p. 96, 25. T. S. 95, 22—96, 7.

|| pp. 559. 564.

¶ The following references mark the commencement of passages of this kind. V. 27, l. 39. p. 51, l. 34. 54, 38. 75. 39. 175, 16. 179. 22. 189, 35. 194. 16. 244. 25. T. S. 28, l. 18. 64, 17. 69, 10. 100, 8. 239, 12. 244, 21. 258, 8. 266, 10.—

** These are mentioned in this Essay, p. 342. The part where Edwards might have mentioned them is V. pp. 188—190. T. S. 256—261.

†† p. 26, l. 10. p. 50, 32.—"Jacob wrestled with Christ"—57, 32. "Christ went before them in a pillar of cloud and fire." 57. 35. "Christ overthrew them" [the Egyptians] "in the Red Sea." 57, 43. "Thus Christ, the angel of God's presence,, redeemed his people."—62. 41. "Christ wrote the ten commandments"—72, ll. 21, 30. 32, 37; 44. "So Christ appeared. . . . to Joshua"—73. 9. "And so he appeared to Gideon"—"and so also to Manoah"—l. 16. "Thus Christ appeared, time after time,"—p. 93. l. 10*. "This"

in a former page,*—the usual method of stating the divine proceedings toward Israel and the ancient world, as conducted by “God,” with a mention in many places† of “CHRIST,” as a distinct Person, the *future* incarnate Redeemer, might easily lead a reader to ascribe all to the First Person; thus producing a defective view, in one respect similar, in another opposite to the deficiency in Scott, who seems to ascribe the whole series to the Second. ‡ Or the reader might be led to refer all the manifestations to the One Deity, irrespectively of personal distinctions: and by Edwards’s repeated but unsupported mention of the Person manifested or acting as “Christ,” he might, if not disposed to take every thing on trust, be led to doubt whether there was any solid reason for ascribing even the *visible* manifestations to the Son of God. So that this work of Edwards, comprehensive and evangelical as it is, may have been a positive obstruction to the reception of the Ante-Nicene views. Such, in one instance, at least, is known to have been the effect of its perusal.

But where the mind is fortified by the appropriate evidence of pentecostal truths, the work may be studied with great benefit: for it sheds a striking light on many ancient facts, cherishes throughout the most profound reverence for the grandeur of the Divine proceedings, and presents a noble commencement, § made in a season of Heaven’s

[the Temple] “was the house where Christ dwelt, till he came to dwell in human nature.” This is too broadly expressed; and Edwards afterward mentions the absence of the Shekinah from the Second Temple. V. 112. *l.* 32. T. S. 152, 21. The sentence is wholly omitted in T. S. 125, 11. and in a former quotation, marked with an asterisk, this edition has, *p.* 89. *l.* 30, “God wrote,” instead of “Christ wrote.” In DAN. iii. 25, Edwards distinctly recognises Christ, V. 117. *l.* 28. T. S. 160. 4. As also in manifestations to prophets, and probably other instances, to which I have not preserved any reference.

* V. 26. *ll.* 14—25. T. S. 22. *ll.* 24—35. copied here *p.* 373. *n.* †.

† These are so numerous, that no attempt will be made to refer to them all. The following are *specimens*. V. 70. *l.* 9. 95. *ll.* 13—21. 98. *ll.* 31, 32. 160. *ll.* 21, 23, 26. 171, 43. 172, 1, 6, 11, 14. T. S.—128. *ll.* 21—28. 133, 9. 220, *ll.* 28, 31, 34. 236, 14—23.

‡ *p.* 564.

§ This word is to be understood as implying, *not* that nothing of the kind had ever been attempted before, but that Edwards’s volume is *only* a commencement, and that the design still remains unaccomplished.

Lord Barrington, in closing the preface to his “Miscellanea Sacra,” published in 1725, had strongly expressed his desire of some such work, in the following instructive passage. “I could wish with all my heart, that some able pen “would state the several periods previous to that of Jesus.” He then mentions *fourteen* distinct periods, which are so marked out as to show that his lordship had no regard to the *four* distinct series of the Divine Son’s manifestations

richest favours poured forth on men,* of a process, in which many minds must shortly be engaged,—the reducing of theology from the scholastick to the historical; that is, the *Scriptural* arrangement.†

Some other works of the eighteenth century deserve a slighter notice.—Dr. Samuel Shuckford, in his “Sacred and Profane History of the World Connected,” published 1727—*Dr. Samuel* 1753,‡ acknowledges distinctly, but briefly, *Shuckford.* and without any careful proof, that the celestial personage who appeared in human form to the Patriarchs was the Son of God;§

traced in this Essay: and proceeds. “Light broke still more into the World in most of these Periods. And I am satisfied the true Way to get a thorough Understanding of the Scriptures, would be, to make Oneself Master of each of these Periods, as they are describ'd and distinguish'd in the Bible; and as they stand in Order of Time. The former of these preparing always for the latter: And the latter still referring to the former. So that we must critically understand each of these, before we can have the whole Compass of that Knowledge, which the Bible is design'd to give us. I am sensible this is a Work, that will require a great deal of Time, Care, and Ability; but the very Outlines of such a Design would be of great Use and Service.” p. xxx.

From the account given of Lord B. in Dr. Aikin's “General Biography,” it appears that in the same year (1725) he published “An Essay on the several Dispensations of God to Mankind, in the order in which they lie in the Bible.” 8vo. This work I have not seen; and know not whether Edwards was acquainted with it.

* See the “History and Character of American Revivals of Religion. By the Rev. Calvin Colton, of America. London. 1832.” pp. 47—50. Edwards's own “Narrative,” Vol. III. pp. 5—71, and “Thoughts on the Revival,” Vol. VI. pp. 5—225; also the Memoirs of Whitfield, the Wesleys, Selina, Countess of Huntingdon, and others of that age.

† The hope that many devout students will shortly be thus employed, is grounded on considerations glanced at in pp. 467, 469; and it is strengthened by the demand of ‘*an historical theology*’ made by the Bishop of Hereford in his famous Bampton Lectures. *Lect. ii. pp. 89, 90.*

‡ The date of the Preface in each volume, is I. 1727. II. 1729. III. 1736. IV. 1753. The work appears from the last paragraph of the preface in Vol. III, to have excited the attention of some continental scholar, and to have been translated into German. The references in the following notes, are to the fourth edition, London, 1808, published by W. Baynes.

§ The subject is first introduced in Vol. I. pp. 262, -3, in these words:—“as many of the fathers rightly conjecture, the divine person, who was often seen by Abraham, when God was said to appear to him, was our blessed Saviour.”—In a foot-note appended to the word *conjecture*, Dr. S. refers to Eusebius, Justin M., Irenæus, Tertullian, and Bp. Bull's Defence of the Nicene Faith.

The subject is resumed, and the place referred to, in Vol. II. pp. 109, 110. 465, -6. Vol. III. 100—106. 430. There are other places where divine manifestations are mentioned, without any reference to the question, By what Divine Person they were made. II. 237. (251) 437, 505, 507, 509. III. 199.

(*Appeal, &c., p. 769.*)

Y 2

but this acknowledgment is accompanied with several mistakes;* and occurring in short passages surrounded by a confused mass of ancient heathen literature, in which few except the students of classical antiquity can feel any interest, it was not likely to promote the currency of the great principle, by this author so ill supported.† All the manifestations in which the human form was not employed, he leaves without any ascription of them to the Second Person.

The learned and able James Peirce, minister of a protestant dissenting congregation at Exeter, and the introducer of arianism among the nonconformists,‡ acknowledged in words already copied,§ that

Rev. James Peirce. the principle had been very generally held; but he attempted its refutation. || Dr. Nathaniel Lardner wrote in 1730, and published in 1759, "A Letter concerning the Question, whether the Logos supplied the place of a human soul, in the person of Jesus Christ." ¶ After many weighty reasons for maintaining the

221. 237. 238. 366. 378. 385. All these in *Vol. III* relate to the Presence manifested in connexion with the Mosaick Tabernacle: but there is not a word to intimate that the Son was the Person inhabiting that structure, and in the account of Balaam, *III.* 339, 340. Dr. S. speaks of "an angel," "the angel," naming "God" in clear distinction, and never intimating the presence of the *Divine Angel*.

* Two of these have been noticed already. *pp.* 57. *n.* *. 77. *n.* ¶. Time would be ill spent in the selection of more. Bp. Warburton was too severe when he wrote of Dr. S.—"whose *Connexions*, by what we have seen, "appear to be little better than a chain of errors." *Divine Legation, Book iv. Sec. 6.* Works, London, 1811. *Vol. IV. p.* (334,-5.) 339. Many valuable hints for inquiry may be found in them. And Warburton himself acknowledges his merit, in *Vol. IV. p.* 433.

† Of the multifarious mass of materials found in his four volumes, the reader may gain a tolerable idea by looking through the Index at the end of each.

One particular may be worth mentioning. In *n.* ||. *pp.* 504,-5, I have stated that the "light which conducted Thrasybulus" I had not found mentioned in any history. Shuckford makes the same acknowledgment more strongly, in *Vol. III. p.* 380.

‡ General Biography. 1813. *Art.* PEIRCE. History of Dissenters, 1810. *Vol. iii. pp.* 214—225. 228—238.

§ *p.* 576. *n.* *.

|| Considerations which appear to the writer sufficient answers to most of Mr. P.'s objections, have been given in *pp.* 406—412. The rest do not present any serious difficulty.

¶ In Dr. Lardner's Works, in ten volumes, 8vo, London, 1835, this Letter and its two Postscripts published at the same time are in *Vol. x. pp.* 73—185. The dates are on *pp.* 73. 76. 169. To the perusal of this Letter is ascribed the

(770)

negative, and some heretical glosses on various texts, he mentions *and discards* the opinion "that Christ, or the Son, appeared to the patriarchs, and was oftentimes sent upon messages to men by the "Supreme Being, before the times of the gospel."* He ascribes the acknowledged belief of this by the early fathers, to their Platonick prepossessions.†

Among the Seceders from the national establishment in Scotland,‡ and among the Wesleyan Methodists in England,§ the attribution of the visible manifestations to the Son of God had distinguished advocates: and the hymns still in use among the *Wesleyan* latter body may suggest the inquiry whether that *Methodists.* and some closely related truths, had not among them, in the early stages of their progress, a very wide diffusion and powerful influence.||

conversion of Dr. Joseph Priestley to Socinianism. *Gen. Biog. Vol. viii. p. 345.*

By a quotation from Whiston in Lardner's preface, (p. 74.) it appears that the former held the notion which the latter refutes, so early as 1709. It must be distinguished from that held by Fleming, Watts, and Doddridge. *pp. 579, 580.*

* Works, Vol. X. bottom of p. 85.

† Works, X. 86. 103.

‡ See the "Select Writings of the Rev. Ebenezer Erskine, Vol. i. Doctrinal Sermons. Edinburgh and London. 1848." On Exod. xx. 2, 3. *pp. 248, 260.* Some other sermons of this excellent man, particularly one or more on passages of EZEKIEL, contain similar statements.

It must not, however, be supposed that the great principle was allowed to have all its full and legitimate influence in his theology. Like his contemporaries, he was too much under the influence of the old scholastic views.

§ See the "Six Letters on the Spiritual Manifestation of the Son of God," by the Revd. John Fletcher, Vicar of Madeley, supposed to have been written before the year 1770, particularly the *fifth* of them: also some paragraphs of a letter by Mr. Charles Perronet, inserted by Mr. Wesley in the second volume of the "Arminian Magazine," for 1779, and reprinted in the Wesleyan Methodist Magazine for August, 1849, under the title, "Spiritual Communion with the Tri-une God;" especially that beginning "It is undeniable" — p. 809, and "The manifestations to the Patriarchs" — p. 811. — Yet Mr. Fletcher's notions (stated a little beyond the middle of his "Portrait of St. Paul,") concerning the dispensation of the Father, before the Incarnation, of the Son, before the Ascension, and since, of the Holy Ghost, — especially the assertion "Judaism seems to have been nothing more than the dispensation of the Father," — (*Works, 1834. Vol. ii. p. 786.*) prove how faintly or confusedly he held the truth of the Redeemer's ancient manifestations. The present Bp. of Norwich (Dr. Hinds) has expressed some similar ideas, in his "Three Temples." Lightfoot had done the same before. See the notes on p. 572.

The successes of the evangelical labours of the Methodists are among the "recent facts" alluded to in the last line of the note in p. 454.

|| Observe especially how large a portion of their hymn-book is addressed distinctly to the Son of God. I doubt whether the proportion be so large in

And if this receive an affirmative answer, another inquiry may be proposed, which future revivals may help to decide; namely, whether this fact was not one considerable cause of the early increase and prosperity of the Methodist connexions? It is the office of the Divine Spirit to testify of Christ: this He did in the original publication of Christianity, by shewing the bearing of the Old Testament on the recent history of Jesus. The great revival of the last century, whatever human imperfections attended its course, was the work of the same Spirit. And as in the former instance He was not given till those truths were generally accessible; so in the recent instance, He might not have operated so powerfully, if a considerable portion of pentecostal truth had not been current.* The *present* views of the *Wesleyan* Methodists, so far as they may be known from the writings of Watson, will be noticed hereafter.†

In another body of Christians, the oldest of the Protestant communities of Europe,‡ and which has led the way in the modern evangeli-

even the hymn-book of the United Brethren, or any other extant. In the Wesleyan Collection (exclusive of the Supplement, 1830) I apprehend the number of lines addressed to the Son of God, is greater than of those addressed to the Divine Father. Christ, as an *Object of direct worship*, was powerfully present with the early Methodists.

Also observe such expressions as

“*ЈАҢ, ЈЕҢОВАҢ, is my Lord,*”

and the whole of the hymn, No. 197. and the following, in hymn 355. st. 3:

“*Jesu, let my nature feel,*

“*Thou art God unchangeable:*

“*ЈАҢ, ЈЕҢОВАҢ, great I AM,*

“*Speak into my soul thy Name.*”

Compare *h.* 256. st. 1.

A special regard to the manifestations appears in hymns 140, 141, 249. Yet in other places, the expressions agree more with the scholastick than the pentecostal views, as in hymns 283, 284, 272. st. 7.

* The connexion between certain truths, and the effusion of the Divine Spirit is shown in JOHN vii. 37—39. on which passage some remarks were offered in *p.* 454, and *n.* †. See also *p.* 467. *n.* *. Persons who have a good acquaintance with the memoirs, diaries, letters, and sermons of the early Methodists, will have an advantage beyond others for answering the above queries.—It is to facts of which such documents may possibly contain evidence, that reference was made in the last words on *p.* 454.

† For one very pleasing indication of their present views, I may refer here to the Revd. Dr. Hannah's Sermon on GEN. xxxii. 24—30, contained in the Wesleyan Methodist Magazine for 1829. especially *pp.* 14—19. This sermon, however, contains not any reference to the Oracular Presence.

‡ Originally formed in 1457. Their first bishops were ordained by Stephen, last bishop of the Austrian Waldenses, in 1467 or 1468, and their orders, notwithstanding the suppression of this church during a great part of the seventeenth century were regularly continued, and acknowledged by

cal missions,* the Unitas Fratrum, or United Brethren, frequently called Moravians, the truth concerning the Lord's pre-incarnate manifestations has ever been very generally, if not universally held.† This doubtless contributed to its currency among the Wesleyans, and other methodists.

In 1776, the Rev. Robert Robinson, a man of genius and learning, and minister of a Baptist Congregation at Cambridge,‡ published "A Plea for the Divinity of our Lord Jesus Christ, in a Pastoral Letter," occasioned by recent secessions of clergymen avowing the Socinian principles, from the English estab-

Abp. Potter and other English prelates in 1737. *La Trobe's Preface to Cranz's History of the Brethren.*

* The missions of the Unitas Fratrum began in 1732. The chartered societies in England were older; but all the great voluntary Missionary Societies are of much later date. A little beyond the middle of Cowper's poem "Hope," published in 1782, the following lines allude to the Moravian Missions in Greenland. Having mentioned the Gospel as

"The trumpet of a life-restoring day,"

he proceeds

"And still it spreads. See Germany send forth
Her sons to pour it on the farthest north:
Fir'd with a zeal peculiar, they defy
The rage and rigour of a polar sky,
And plant successfully sweet Sharon's rose
On icy plains, and in eternal snows."

† The principal doctrinal treatise current among the Brethren is entitled, "An Exposition of Christian Doctrine as taught in the Protestant Church of the United Brethren, or Unitas Fratrum. Written in German, by August Gottlieb Spangenberg; with a preface by Benjamin La Trobe. 2nd. edit. Bath. 1796." It has already been referred to in *α. α. pp. 148, -9.* The doctrine in question appears in *Sections 28. 85. 102.* What traces of it there may be in their hymns, I have not examined.

If those who have Spangenberg's treatise at hand, will compare the part beginning *sec. 63, 'Of Jesus Christ our Saviour,'* with that beginning *sec. 99, 'Of Jesus Christ the Son of God,'* they will find in the arrangement of the topicks, and the adduction of proofs, a considerable resemblance to the order observed by the Apostles, and which I have called the *pædagogical method.* *pp. 374—376. 450. 459.*

‡ There is a pretty full account of him by Mr. Morgan, in the General Biography. Robinson's defection from Trinitarian views toward the close of life, warns us not to trust for the preservation of our faith simply to the strength of arguments. The most vigorous mind needs the help mentioned in *ΕΡΗ. iii. 16.* It may also show the desirableness of a fuller view of pentecostal truth, than Robinson ever possessed.

§ The Rev. Theophilus Lindsey and others, to whom Robinson refers in the third paragraph of his "Plea," and Cowper within two of the close of the "Task," published in 1785.

lishment. § In this little work, in which solid arguments are recommended by a lively style, the author proceeds just as far as Dr. Shuckford; * ascribing such appearances of the Deity as were made in human form to the Son of God, and leaving the others unnoticed. †

In the last quarter of the eighteenth century, Dr. Joseph Priestley, who had acquired great celebrity as a natural philosopher, and had resumed, at Birmingham the exercise of his profession as a dissenting
Dr. Joseph minister, published a number of works against
Priestley. the current trinitarian doctrines, to which many replies were written, in some of which considerable use was made of the ancient manifestations, as proofs of the Redeemer's divinity. Among these, that of the Rev. John Jamieson, D.D., of Forfar, published in 1794, might deserve distinct notice, ‡ if it were not time to conclude this review of a century fruitful in evil and in good; at the

* p. 589. 590. The same limit has appeared to bound the views of almost all who have thought of the subject, with whom the writer has conversed. By a much greater number it seems to be entirely neglected.

† I quote from the edition printed at Swansea, 1813, where the Pastoral Letter occupies 147 pages, and the Postscript from p. 149 to 178. Neither the Ark, nor the Oracular Presence, is ever mentioned in it. The more ancient and human-like appearances of the Deity are noticed in pp. 61. to 69. 110. 170 to 172. There are also in pp. 61. 160, expressions which intimate Robinson's agreement with the interpretations of DAN. vii. 9, and MICAH v. 2, given in this Essay, pp. 131, 312. n. †. 468, -9.

‡ The title is, "A Vindication of the doctrine of Scripture, and of the Primitive Faith concerning the Deity of Christ: in reply to Dr. Priestley's History of Early Opinions, &c. In two volumes. By John Jamieson, D.D. F.A.S.S., Minister of the Gospel, Forfar. Edinburgh, 1794." The first seven chapters which treat of the opinions of the Jews, contain many valuable quotations and just remarks; yet Philo appears in them a more decided trinitarian, and a more consistent theologian than he was; and I suspect that the same might be said of the host of rabbis whom Jamieson has quoted. When he begins at p. 99, to argue simply from the Scriptures, his pages have a much greater value; particularly chapter viii. of Book i, "Of the Faith of the ancient Jews, concerning that Person who is called the Angel of the Lord." Many instances of agreement with what is advanced in this essay, and some of disagreement, will readily be found by the patient reader, and need not be mentioned here. There is an excellent index of scriptures, near the close of Vol. II. by help of which the two may easily be compared. In several places things which I have assumed as scarcely needing proof, are defended by close argument against the objections of Dr. Priestley.

It may be worth mentioning that in Vol. I. p. 171, Dr. P. is quoted as having sanctioned the translation, (not the interpretation) of 1 JOHN iv. 2, 3. given in pp. 550, 552, and in p. 182, the sum of the proposition is stated by Dr. J., in terms quite true but not including the whole meaning assigned to it in my pages. That Dr. J. understood the word *Christ* in the ordinary manner, appears from Vol. I. pp. 91. 432.

close of which the cause of evangelical truth was in a far more hopeful condition than at its commencement; though on the whole, little progress had been made in the recovery of Pentecostal views of Divine manifestations.*

Among the ministers and authors employed at the commencement of the current century in defending and propagating the true Gospel,

He has not made, I believe, any mention of the Ark of the Covenant, or of the Oracular Presence, in these volumes: unless it be supposed that he thought of the latter when he wrote in *Vol. I. p. 273*. "The whole administration of the Church, from the fall till the appearance of the Messiah, was committed to this Angel." Several other topics treated in this Essay, are unnoticed by Jamieson: and the controversial character of his work has an effect which will be noticed in a following page, as exemplified in Dwight and Watson.

In Jamieson's chapter (*B. ii. c. 5. Vol. I. pp. 218—224*.) "Of our Saviour's Doctrine and Conduct with respect to his Divinity," beside other omissions, there is no mention of that gradual process which is affirmed above in *p. 334*, and traced in *Secc. v. xii. pp. 43—56. 310—340*. Also of the apostles' pædagogical order of instruction, he had evidently no suspicion; though the principle is beautifully illustrated in *Vol. I. p. 295*. The passage may be compared with that quoted from Novatian, in *Appendix C to the Appeal, pp. 166,—7*.

* I cannot persuade myself to quit these "brief hints" (as I have called them in anticipation, in *p. 540* concerning the XVIIITH century, without remarking that the objections of Arians and Socinians, had an important use, in brushing away many of the weaker arguments and incongruous analogies, by which some had attempted to defend or illustrate the Trinity or the Incarnation.

Also may be mentioned the "invaluable work" (as Abp. Magee styles it) of Dr. John Ellis, Vicar of St. Catherine's, Dublin, entitled "The Knowledge of Divine Things from Revelation, not from Reason or Nature." This, Abp. M. remarks, "he may be said to have demonstrated." *On the atonement, Vol. ii. p. 272*. The more mankind are aware how much of their knowledge has come from Divine revelation, the more ready will they be to own the true limits of their reasoning powers, and to receive with the docility of children (*MATT. xviii. 3*.) whatever God hath, in his Book, condescended to teach. See *pp. 85. n. ¶. 199. 209*.

Here it would have been right to mention, if it had been much known in this country during the last century, an admirable essay translated by Dr. J. P. Smith, and inserted in *Appendix ii. to his Scripture Testimony, 3rd Edition, 1837. Vol. iii. pp. 393—407*. It is there entitled "Considerations upon the mode in which the human mind acquires its knowledge of God. By George Frederick Seiler, D.D." It was published at Leipzig in 1775. This essay is quoted and its general principles are inculcated, in a very able and pleasing manner, in a paper in the first number of Dr. Kitto's *Journal of Sacred Literature*, (Jan. 1848) "On the Philosophy of Anthropomorphism: By the Revd. Joshua Frederick Denham, M.A. F.R.S."

A person who has imbibed the principles of those essays, has an excellent preparation, as to intellect, for pursuing the researches sketched in the present work. It was very much through want of attending to those principles, that More, Fleming, Clarke, Watts, and Doddridge, ran after the *ignis fatuus* of a created Logos. Attention to them may effectually prevent the revival of it now.

none have acquired a greater or more deserved celebrity than Thomas Scott, Rector of Aston Sandford, and Andrew Fuller, Baptist Minister at Kettering. The views of both these authors concerning the pre-incarnate manifestations of the Redeemer coincided so nearly (it might almost be said exactly) with those of Calvin, held since by Shuckford and Robinson,* and many others not mentioned here, that all further notice of them may be thrown into the foot-notes.† Of the pædagogical method of

* pp. 589. 593.

† Of a few passages of Scripture, Mr. Scott's view has been mentioned in notes to former sections: and on all others, any one may readily compare what he has written in his Commentary, with the sense ascribed to the passage here.

A general statement of his mode of viewing the subject in hand may be copied from the *sixth* of his "Essays on the most Important Subjects in Religion;" of which work, presenting "a compendious system of the Christian Religion," the *third* edition is dated 1798. In pp. 90, 91, after quoting *ISA. vi. JOHN xii. 39—42. ISA. xlv. 21—25. ROM. xiv. 9—12. EXOD. iii. 14. JOHN viii. 58*, he proceeds ——— "whoever attentively compares the appearances of Jehovah to Abraham, Moses, Joshua, Gideon, and many others, "with the words of the Evangelist, "No man hath seen God at any time, the "only begotten Son—hath declared him," will be apt to conclude that all "these were discoveries of that very person in the form of God, who afterwards appeared in the form of a servant."—The phrase in this extract, "will be apt to think," does not indicate any great degree of conviction.

Fuller, like Scott, when writing on the more remarkable of the ancient manifestations, ascribed them in clear terms, but without a due sense of either the strength of the evidence, or the importance of the position, to the Son of God: of which I copy the following specimen, from his Expository Discourses on *GENESIS*. On *ch. xviii. 9, 10*, he says on the promise "I will certainly" &c. "This language must remind him [Abraham] of the promise which he "had so lately received, and convince him that the speaker was no other than "Jehovah, under the appearance of a man. In the progress of the Old Testament history we often read of similar appearances; particularly to Jacob at "Peniel, to Moses at the bush, and to Joshua by Jericho. The Divine Personage who in this manner appeared to men must surely have been no other "than the Son of God, who thus occasionally assumed the form of that nature "which it was his intention, in the fulness of time, actually to take upon him," &c. Similar remarks occur on *GEN. xvi. 7, 8. xviii. 16—19. xxxi. 4—13. xxxii. 13—30. xlviii. 15, 16*. In other places he either expresses his doubt, and presents an alternative, as on *GEN. xv. 17, 18*. or he omits all mention of the Second Divine Person as there manifested. See on *GEN. xxi. 17, 18. xxviii. 12—15. xlviii. 3*.

In his Letters on Systematick Divinity, an unfinished work, written in 1814, (*Works*, edited by his son, A. G. F. large 8vo. 1814, pp. 740—752,) it is seen how totally Mr. F. could forget this great truth, so conspicuous in the earliest ages of Christianity. In *Letter vii.* "On the uniform bearing of the Scriptures on the person and work of Christ," he glances over the Old Testament history: (*p. 748*.) but there is not one word in the whole letter about the ancient manifestations, or the oracular presence. Christ is considered there only as a person predicted, not as actually present, and manifested, and adored,

instructing gentile converts, neither of them appears to have had one glimpse.*

As three of the latest instances of the firm belief of the ancient manifestations of the Divine Son, by episcopalian authors, may be

ages before he came in the flesh. In *Letter ix*, however, in the close of the paragraph beginning "The doctrine was"—there are two short sentences to the same effect as the preceding extract.

How totally unacquainted Mr. F. was with the use of the ancient manifestations, as the foundations of the popular knowledge of God, appears from *Letter iv*. "On the Being of God." p. 744.—His Miscellaneous Tracts, Essays, &c. contain some pages (940—945) bearing on the subject; and in p. 942, in the paragraph, "Your scheme requires"—the ancient manifestations are mentioned, yet not so as to help the present inquiry. The context appears to indicate a cautious avoidance of the subject, such as I have ascribed to some, in pp. 579, 580.

* There is no intimation of the pædagogial method, in a very excellent sermon by Mr. Fuller, on *HEB. v. 12—14*, entitled, "The nature and importance of a deep and intimate knowledge of divine truth;" (*Works pp. 557—563.*) nor in his paper "on the Deity of Christ" as "essential to atonement," and "to our calling on his name, and trusting in him for salvation" (*Works pp. 938,—9.*) is there any intimation of the gradual manner of leading up gentile converts to these important truths.

So, too, in Mr. Scott's *VIIth Essay*, "Shewing the Doctrine of our Lord's Deity to be essential to Christianity," it seems to be implied that all converts must have believed it in the first stage of their Christian progress; and the distinction between persons zealously denying it, and others, willing, but not yet able to apprehend the force of the evidence, is quite overlooked. Also in his *Commentary*, neither on *1 Cor. iii. 1—3*, nor on *HEB. v. 12—14* is there any attempt to trace the apostolick course of instruction; although in both places are a number of sensible remarks, perfectly agreeing with the scripture facts, as exhibited in former sections.

In another way, however, and quite unconsciously, Mr. Scott has supplied a very valuable illustration of the pædagogial method of instruction. His own recovery from Socinian errors to a full evangelical belief proceeded by the very same stages, which are traced by a comparison of scriptures in the present essay, as having been travelled over in the earliest gentile converts.

This very interesting and instructive progress of Mr. Scott's mind, is traced in his little work, "The Force of Truth: and Authentic Narrative. London: 1779." In the following references after quoting this volume from the first edition, by giving the number of each page, with the letter S prefixed to the series, I shall add the pages of this Essay, where something corresponding with those passages is found, prefixing to this second series the word *Compare*, or its initial, C.

The particulars wherein Mr. Scott's experience accords with the gradual initiation of the gentile converts are as follows.

First: Before he was a believer in a nature in the Lord Jesus superiour to that of man, he prayed to God spiritually, acceptably, and successfully. S. 28. 43. 45. 46. 60. 63. &c. Compare pp. 375: 385,—6. 391. 423. &c.

The first of the passages in Scott is as follows. It relates to the year 1774. (p. 24.) "I neither knew that mediator through whom, nor that spirit by whom prayers are offered with acceptance unto God; and yet, though utterly "in the dark, as to the true and living way unto the throne of grace, I am

mentioned the names of George Stanley Faber,* Master of Sherburn Hospital, Durham; Edward Nares, D.D., many years Regius Professor of Modern History at Oxford; and George Townsend, D.D., †

"persuaded, there were even then seasons when I was enabled to rise above a mere form, and to offer petitions so far *spiritual*, as to be accepted and answered." p. 28.

Referring to this passage, and commenting on some other, his son and biographer remarks, "And this falls in with a persuasion which my father always entertained, and which has in effect been already quoted [p. 67.] "from the Force of Truth, that he prayed spiritually, and consequently with acceptance, even while to a considerable degree involved in Socinian errors. "No doubt in such a case he was assisted by a Spirit which he did not confess, and accepted through a Mediator, of whom, as yet, he had little *explicit* knowledge. But then, let it be observed, he was at this time no stationary "and self satisfied Socinian:"—*Life of the Rev. T. S. by his son, John S. &c. 3rd edit. 1822. p. 98.*

Secondly: When Mr. S. was convinced that there is in the person of Jesus a nature superior to the human, he did not all at once believe it to be divine; but adopted Dr. Clarke's views, already noticed in pp. 580. 581. Yet Clarke's notions of the ancient manifestations of the Deity, are not noticed in this relation of Mr. Scott's mental progress. His turn of mind was logical, rather than imaginative. S. 64. 97,—8. 113. Compare pp. 297, 298, 393,—4.

One passage is as follows. "It seemeth very extraordinary, that such a person should ever return gradually by the retrograde path first to Arianism, and then to the commonly received doctrine of the Trinity—Yet this was "my singular case, Dr. Clarke appeared to me so fully and undeniably to establish his argument by express Scripture evidences,"—S. 64, 65.

Thirdly: Mr. S.'s reception of the doctrine of Atonement, and of gratuitous Justification, preceded his reception of Athanasian views of the Trinity. S. 81,—2. 88. 91. 95—98. Compare pp. 389. 391. 312. Mr. S.'s statement is, "My faith now [1777] had laid hold of, and was fixed upon a crucified Saviour " (though I dishonoured his person, and denied his deity) and I had a sincere "desire of being devoted to the Lord." S. 98.

Fourthly: His reception of the truth concerning the person and work of the Divine Spirit was gradual, and accompanied his advancing acquaintance with the Second Divine Person. S. 65. 92—94. 97. 100. 116. Compare pp. (99, 100. 167.) 243.

And *fifthly:* When he had been brought by a process which occupied more than three years (comp. S. 24. 117. 119.) to a firm belief of the Trinity, though still an opponent of the doctrine of personal Election, he was considered by his friend the Revd. John Newton, to be "agreed" [with him] "in all he judged absolutely needful;" which seems also to have been permanently Mr. S.'s view of his case. He had reached the stage which the Scriptures seem to denote by the term *anointing*, or *sealing*, becoming *spiritual*, and no longer a *babe*. He was far advanced toward being a *perfect*, that is, a *thoroughly instructed christian*.

* The passage to which I particularly refer is in Mr. F.'s elaborate work on the "Origin of Pagan Idolatry" Vol. I. pp. 107—109. A copy of it was appended to the pamphlet mentioned in p. 8. n. †. See also p. 312. n. §.

† In his Arrangement of the Scriptures, there are, here and there, notes, to which I cannot now particularly refer, which seemed to entitle the author to be mentioned as above.—A reference to his Arrangement of the N. T. was made, p. 252. n. †.

Prebendary of Durham. The second of these, in his "Remarks on the Version of the New Testament edited by the Unitarians," has said, "My firm opinion is, that the Logos of St. John, was the *Jehovah Adonai* of the Jews, the angel of *Faber, Nares,*
 "God's presence, the angel of both covenants, *and Townsend.*
 "the appearing God. It is thus that we can fairly assimilate the terms
 "of the Old and New Testament, and illustrate the one by the other."*
 Both the other authors have asserted this great principle; but their sanction cannot be claimed for all the applications of it in the present treatise. In the writings of the late Dr. Samuel Horsley, Bp. of St. Asaph, and of Dr. C. J. Blomfield, the present Bishop of London, there are passages which might seem to claim a respectful mention here, if both these prelates had not used expressions which greatly diminish the force of their acknowledgments. †

* 2nd edition, 1814. p. 84. Passages of the same drift occur at pp. 69. 79. 85—88. 95—97. Yet compare the extract copied in p. 577. n. †.

The following sentences are remarkable. "The Hebrew NAMES are well known to have been all significant; so significant, that perhaps there was more of Revelation contained in the Hebrew titles of God, than in any thing else." p. 88. "ELOHIM is a very particular expression; . . . It may seem in these days to be a matter of deep research, but truth is *thus only* to be discovered. Truth still lies in a well; a deep one; but not altogether unfathomable; let us only be patient while we draw it thence." pp. 89, 90. I have given, in pp. 124, -5, intimations of a research which these remarks of Dr. N. may induce some to approve. Of the result of that research, a judgment may in part be formed from my paper in Dr. Kitto's Journal of Sacred Literature for Oct. 1848, entitled, "Proposal of an interpretation of the word ELOHIM." pp. 332—341.

† First; as to Bp. Horsley: When we read in his sermon on MAT. iii. 1, 2. "Here we have the express testimony of Malachi, that the Christ, the Deliverer, whose coming he announces, was no other than the JEHOVAH of the Old Testament;" (p. 380.) and in that on DAN. iv. 17.—"these appellations 'Watchers' and 'Holy Ones' denote the Persons in the Godhead;"—(p. 370.) we may feel some confidence that he ascribed the long series of ancient manifestations to the Son. But when, after the first of these quotations, we read the very next words, "Jehovah by his angels had delivered the Israelites from the Egyptian bondage,"—we perceive by the plural term '*angels*,' that the bishop had preserved no very clear idea of the One Almighty Angel who emancipated Israel; and as Jehovah *who sent those angels* is mentioned immediately after as the Owner of the temple, and He who was to come to it "in person," his confusion of thought, or, at least, his discrepancy with the pentecostal system is sufficiently apparent. Nor is he less discrepant with himself: for in his sermon on JOHN xiii. 34. in the middle of the last paragraph but one, is a sentence beginning, "Being in the form of God," which well expresses the drift of the present Essay, and sanctions the comments in pp. 362, -3.

Also in all his seven sermons on Ps. xlv. 1, comprising an exposition of the whole psalm, there is no mention of the ancient Oracular Presence; nor

The century had not proceeded far, when the attention of the city of Glasgow, and of the religious publick in Britain and North

in his remarks on ISA. vi., in his sermon on MAL. iii. 1, 2. *p.* 380. In his sermon, too, on MATT. xvi. 18, 19. there is not any hint of that identity of Jesus with the Oracular Presence, which was the great topick of Peter's confession. Some sentences from that sermon appear in *p.* 456, and *n.* ‡. Bp. Horsley has been quoted also in *pp.* 50. *n.* *. 82. 329, and *n.* ¶. *continued* on *p.* 330. 372. How far he was from my view of the name JAH, may be seen from his note on Ps. lxviii. 4, copied at the foot of Calvin's C.T.S. *p.* 10. *note.*

We come now to *Bishop Blomfield*; of whose "Dissertation upon the Traditional Knowledge of a Promised Redeemer," published in 1819 some notice has been taken already in *pp.* 297. *n.* ‡. 353. *n.* §. As it has been quoted by Dr. Bloomfield. (on MATT. xvi. 3.) and others, as a work of high value, and permanent reference, my readers will be the more ready to attend to the following comments.

In one place only (*p.* 73.) has Bp. B. mentioned the Mosaick Ark, which he says "was a type of the Messiah's church;" but I believe there is not in the book any mention of the Oracular Presence. If his mind had been familiar with that important object of thought, he would certainly have mentioned it in the page (*p.* 155.) where he says on Ps. cx, "If the subject of this Psalm was a king of Israel, it could be no king but king Messiah." The word *Messiah*, the author uses throughout in the sense of the Predicted Deliverer, the *Incaruate* Son of God; and never gives the most distant hint of that ancient theocratic sense, in the time of David and afterwards, which it is one leading object of the present Essay to prove.

Beside two slight mentions of the ancient visible manifestations of Deity, in *pp.* 48. 57, the only passage where he gives his view of these is the following.

"From all these considerations, I am induced to treat, with more respect than some have done, an opinion, entertained by the most ancient of the Jewish commentators, and by the fathers of the Christian church, that the angel who appeared to Abraham in the plain of Mamre, and to Moses in the bush; and who led the Israelites through the wilderness in the cloud and in the pillar of fire, was no other than the great Angel of the Covenant, the second Goel, the Word of God: a notion, which, however it may be received by those, who explain away every thing mysterious by the aid of allegories and parables, is at least both prophetic and apostolic, and was generally received by the ancient Christian writers." *p.* 52.

On this passage I beg leave to remark, 1. What the author refers to in its commencement, as "all these considerations," are improved suppositions, incapable of leading a mind vigorously demanding evidence, to the adoption of the proposition he was about to introduce. 2. The degree of his own belief of that proposition seems to be very small; it might almost be said, none at all. He is "induced to treat, with more respect than some have done, an opinion," &c. Some have openly renounced and even ridiculed it: so that his words do not necessarily imply more than that he is not quite sure that the opinion is false. 3. The admission that the opinion is scriptural, and was held by the early fathers, coming as it does here from an accomplished scholar, not much inclined to it, will be valued by my readers. 4. The learned author seems from the sentence copied from *p.* 53, to have supposed that the question had received quite as much attention as it deserved, and that nothing more could be ascertained. It need not be said here how erroneous is this.

Another passage which shows the faintness of Bp. Blomfield's belief, is that with which *ch.* vi. begins.

America,* was engaged by a controversy between the Rev. Ralph Wardlaw, now D.D., and the Rev. James Yates, M.A. Dr. W.'s "Discourses on the Principal Points of the Socinian Controversy," form one of the most popular and successful defences *Wardlaw* of evangelical trinitarianism ever published; and *and Yates.* his Reply to Mr. Yates's, "Vindication of Unitarianism," has been generally accounted satisfactory, notwithstanding Mr. Y.'s rejoinder. It was the object of both these very respectable combatants to express such views and employ such arguments as they believed would be generally approved by the adherents of the two opposite systems. †

"DR. ALLIX undertakes to prove, in the work to which I have so often referred, that the Jews, before the time of Christ, according to the received expositions of the Old Testament, derived from their fathers, had a notion of a plurality of persons in the Unity of the Divine Essence; and that this plurality was a Trinity: that, according to the doctrine of the Old Synagogue, the Jews apprehended the Word as a true and proper person; and held that the Word was the Son of God; that he was the true God; that he was to be Jehovah indeed. I confess that I am not prepared to go to the full length of these positions. I think it in the highest degree probable, from the considerations which have been already stated, that the Jews expected a Messiah who should be a sharer in the divine nature, but not one who should be equal with God." pp. 96, 97.

The sentences that follow this extract have already been copied in p. 297. n. §, continued on p. 298. The sentence which concludes that extract will be recognised by the thoughtful reader as agreeing remarkably with the *pædagogical* system, exhibited in *Sec. xiii. p. 391*; as also agrees yet more remarkably, the interpretation which the bishop recommends (*pp. 59. 148.*) of a phrase in 1 TIM. iii. 16. "a doctrine into which none but the pious may be initiated," "the mystery which cannot be apprehended except by a pious mind." But notwithstanding these striking expressions, I cannot venture to quote Bp. B. as sanctioning my views of the *pædagogical* method of the apostles. That subject is not introduced in the "Dissertation" under review.

The gradual advance of Revelation, under the O. T. is acknowledged, *pp. 48, 49, 51, &c.*, but the proofs of the Redeemer's divinity, the author looks for too exclusively (*pp. vi, vii.*) in the N. T. He ascribes to the Israelites, that is, to some of the nation, in successive ages, though the number might be very small, (*pp. 50, 51, 57, 61. &c.*) not only an expectation of a promised Deliverer, (*pp. 28, 30, 31, 44, 48, 72, 73.*) but also that this Deliverer should possess a *Divine* as well as a human nature. (*pp. iii. 57. 2. 59. 62. 75, 76. 83. 87. 108. 117.*) Yet it was as a person who was to come in the distant future, that the author uniformly says the ancient believers regarded the Divine Saviour; not as a person already manifested and reigning among them; except in the remarkable passage which he has copied from *Bertholdt*, and which I have given in p. 297. n. §. Respecting this passage it may be observed that there is some appearance of inconsistency between what is said of *HEB. xi. 27.* in p. 39, and in p. 147; and that the interpretation given as "both new and probable," was given long before by Bp. Bull, and Robert Fleming. See p. 561. n. †. and p. 578. n. *.

* Wardlaw's Reply to Yates, 1816. Preface, p. x.

† Wardlaw's Discourses, p. 83, *note*; close of Disc. ix. *note. p. 304.* Yates's Vindication, pp. 3. 7. Wardlaw's Reply, pp. 17. 337.

Topicks whereon each of them knew there was a difference of opinion among his own companions, were excluded. This is the reason assigned by Dr. W. for not noticing in his Discourses the appearances of the Divine Angel; which topick, however, is briefly introduced before the close of his Reply.* This conduct of Dr. W. may have been perfectly wise. But it cherished in the minds of some readers an impression that the Old Testament manifestations were an unimportant and perplexing subject of inquiry: and the argument formerly derived from them was regarded as well nigh obsolete.

Yet during the first quarter of this century, on each side of the Atlantick, was published an elaborate system of theology, in each of which the old trinitarian views of the Divine Angel were reproduced, and in one of them with great force of argument. These two systems now deserve the reader's attention.

One of these is by the *Rev. Timothy Dwight, LL.D.*, President of Yale College in Connecticut, contained in 173 sermons published after his death in 1817, and widely circulated in Britain as well as in *Dr. Dwight.* America. The author adopts Bp. Horsley's fancy of translating the hebrew words rendered in our bibles, *The angel of the LORD*, by the term *The Angel Jehovah*, or, *Jehovah the Angel*;† which if it gives greater vividness to the idea of the *Second* Divine Person, on the other hand greatly weakens the reader's impression of the *First*, who commissioned that Almighty Deputy, and whom it is equally important to remember, in tracing the theology of Abraham and his descendants.

He notices the manifestations of this '*Jehovah-Angel*' on several occasions to the Patriarchs and others; ascribing the Giving of the Law at Sinai, to "Christ," without any mention of the Superiour Person.‡ In short, Dr. Dwight's application of many texts to the divine Mediator, is as full and firm as what the reader has found in the present Essay.§

* Discourses, p. 83, note. Reply, p. 377; also pp. 365—375.

† Dwight, *Ser.* xxxv. *Vol.* II. pp. 56—57. A note refers to Horsley's new translation of Hosea, Appendix, — I quote from a small edition in 5 vols. London, 1824.

‡ *Ser.* xxxvii. *Vol.* II. p. 85. Yet see the fifth and following paragraphs of *Ser.* c. *Vol.* III. p. 368, where only "God" is mentioned.

§ *Ser.* xxxvii, pp. 90, 91. He closes a paragraph in *Ser.* xxxv. p. 58, with

That '*Son of God*' was accounted by the Jews of the Messianick period a divine title he strongly argues; * but there is no appearance of his having ever commenced a scriptural research as to the origin and history of that important term. That the ancient Israelites were trinitarians he asserts, and attempts to prove from Philo, † from scraps of Jewish commentators, ‡ and from their fantastick emblems; § all which are evidences not undeserving of attention, as inviting research; but are in value and force immeasurably below what may be wrought out from the Holy Book itself. The successive steps by which the stupendous truth of the divinity of Jesus of Nazareth was learned by his daily companions, or taught to gentile converts, far from being stated in this valuable and comprehensive series of sermons, do not appear ever to have been subjects of the author's inquiries.

In parting from Dr. Dwight, it may be remarked that the place which the doctrine of the Trinity holds in his system, nearly corresponds with what is naturally found in the pædagogial method of instruction, and indeed in the course of inquiry and controversy in the early centuries of the Christian Church. The doctrine concerning the person of the Mediator is first introduced by Dr. D. when his work of redemption comes to be stated; || and that concerning the Divine Spirit when his work in regeneration is to be declared. ¶ After the doctrine concerning the Third Person, he gives at length that of the Trinity in its complete form, in *Sermon LXXI*. Thus Dr. Dwight preceded Dr. Chalmers in removing this highest theme of Christian instruction from the place it had previously held in the earlier portion of theological systems, to another, better suited to its transcendent nature, to the progress of the learners, and the precedents of Divine and apostolick instructions.

The other system referred to is the "*Theological Institutes*" of the late *Revd. Richard Watson*; of which the part now to be examined is far more accurate and valuable than what was submitted to the reader's

these words, "Christ, therefore, is "the God of Israel." Of course, "the God of Israel, so often mentioned in the Old Testament, is everywhere, peculiarly, Christ."—This is more than I can venture to say. 1 SAM. xiv. 41, and similar passages, furnish objections.

* *Ser. xxxvii. p. 106.* † *Ser. lxxi. Vol. III. p. 7.*

‡ *Ser. lxxi. pp. 7—9.* § *Ser. lxxi. pp. 9—11.*

|| *Ser. xxxv.* ¶ *Ser. lxx.*

scrutiny in a former part of this Essay.* He too employs, but only occasionally, the phrase '*Angel Jehovah*,'† and gives large extracts

Rev. Richard from Bp. Horsley and others, adopting in one
Watson. place a palpable mistake of that prelate's.‡

Most of the divine manifestations recorded in GENESIS he distinctly notices, in one place or other, and confidently ascribes them to the Son of God; neither hesitating like Calvin and his followers between a created and the *Uncreated* Angels,§ nor delivering his judgment with a cautious irresolution, like Fuller,|| Scott,|| and others. His acknowledgment of the Second Person is nearly as clear and ample in the remainder of the sacred history. Even the Giving of the Law he uniformly ascribes to Christ,¶ without the intimation of any other divine person; although in one place he distinctly ascribes to the Father an important part of the Sinai covenant.** He repeatedly mentions the Son, in general terms, as consecrating by his presence the Israelitish sanctuary.†† A few sentences, in which the *continuity* of this '*Oracular Presence*' is stated too strongly, are on other accounts worth copying here. The author has been mentioning the series of manifestations from the Call of Moses to the solemn day at Sinai; and proceeds as follows.

"This same Personage commanded the Israelites to build him a sanctuary, that he might reside among them; and when it was erected he took possession of it in a visible form, which was called "the glory of the Lord." Then the *Schechinah*, the visible token of the presence of *Jehovah*, rested, above the ark; there he was consulted on all occasions; and there he received their worship from age to age. Sacrifices were offered; sin was confessed and pardoned by him; and the book of psalms "is a collection of the hymns which were sung to his honour in the

* pp. 105—159. This valuable work was begun in 1822, (*Memoirs*, p. 342.) and finished in 1829. (*Mem.* p. 483.) I quote it from the 3rd edition in three vols. London, 1829.

† Vol. I. p. 555. line 33. 560. ll. 8. 14. 25. 566. ll. 18. 39. Vol. II. p. 1. l. 26. The phrase *Angel* or *Jehovah* he uses more frequently.

‡ This is mentioned in p. 50. n. *. In another quotation, (Vol. I. p. 554. l. 28 to 555. l. 4.) where he copies a passage which I have given in p. 599, n. †. he hides Horsley's inaccuracy by leaving out the words "by his angels."

§ p. 528. n. †. 529. n. ‡. 531. n. †. || p. 596. n. †.

¶ Vol. I. p. 545. l. 18. 546. 10. 566. 18. 552. 36.

** Vol. I. p. 552. ll. 3—12.

†† Vol. I. p. 544. ll. 20. 29. p. 552. l. 38. 555. l. 33.

"tabernacle and temple services, where he is constantly celebrated as JEHOVAH the God of Israel; the "*Jehovah* God of their fathers;" and "the object of their own exclusive *hope* and *trust*.*

"Thus the *same* glorious Being, bearing the appellation of JEHOVAH, "is seen as the object of the worship and trust of ages, and that under a "visible manifestation; displaying attributes, engaged in operations, and "assuming dignities and honours, which unequivocally array Him with the "majesty of absolute Divinity." †

But notwithstanding the strength of this statement, and the general excellence of this part of Mr. Watson's writings, there are serious defects. He had no clear view (perhaps had never distinctly thought) of the ancient Israelites' acknowledgment of the twofold presence of Jehovah; that is, of the manifestation of the Superiour Person in the heavenly sanctuary, and of his Deputy in this lower world. After remarking that on two occasions at least, the *voice* of the Father was heard, he adds; "The manifestation of the Father was "however very rare; as is evident from by far the greater part of these "divine appearances being expressly called appearances *of the Angel* "of the Lord." ‡ So that Mr. W.'s view of the subject approached to that taken by Dr. John Scott, whom he may possibly have imitated, but has not quoted. §

He violates a well known Hebrew idiom in an abortive attempt to prove that the name given to the inner apartment of the Israelitish sanctuary '*holy of holies*;' "that is, the holy place of the *Holy Ones*," shows that it was considered the dwelling place of the Sacred Three, a comment on which Parkhurst, although a zealous Hutchinsonian, has not ventured, and for which Mr. W. has not quoted any authority. ||

With views thus imperfect and confused, it was quite natural that Mr. W. should either omit to notice those passages of the patriarchal

* Vol. I. p. 545. ll. 24—35. † Vol. I. p. 545. l. 42—546. l. 4.

‡ Vol. I. p. 552. l. 23. See also Vol. I. p. 565. l. 10—15.

§ The structure of Mr. W.'s argument in *ch. xi. pp. 544—555*, greatly resembles that of which the outline is copied from Scott, in *p. 564*.

|| The phrase is simply a regular Hebrew superlative. How various are its applications, to the altar, and the offerings, as well as the inner sanctuary, may be seen by looking at the places referred in Cruden's Concordance under *Most HOLY*. See also the Lexicon of Gesenius, or Robinson's translation of it.

(*Appeal*, &c., p. 785.)

history, where the Divine Angel by word or action indicated that he had an official Superiour, or should misinterpret them. Accordingly, the appearance that passed between the parts of Abram's sacrifices, and the mention of his Superiour by the Angel, on two occasions to Hagar, are omitted.* The oath of the First Person, (proved to be such by HEB. vi. 13, 14,) Mr. W. mentions as if the oath itself, and not the mere *declaration* of it, had been originally the language of the Second.†

To the phraseology of Mr. W. in such expressions as '*two Jehovahs*', '*a second Jehovah*', &c., an exception has already been taken,‡ the grounds of which will readily occur to many readers. Again, numerous passages might be quoted, which are in full and striking coincidence with this Essay; and some wherein Mr. W. has boldly inserted a gloss, which the present writer thought of, but cautiously abstained from penning.§

Yet there are other great defects in his views of the Old Testament theology. The *suitableness* of the ancient divine manifestations, as safeguards against atheism and idolatry is not noticed; nor the gradual advance of knowledge from age to age. To the name JAH, of course, is not ascribed the same significancy as in this Essay;|| nor to the title *Anointed One* or *Christ*.¶ It is, however, worthy of notice, as an excellence in Mr. W.'s theology, that he has spoken of the design and effect of the ancient sacrifices in terms perfectly accordant with the principles advocated in the present work.**

* All the notice taken of these occasions, is in these words. "The Jehovah who appeared to Hagar, is said also to be *"the Angel of the Lord."*" Vol. I. p. 552. l. 27.

† Vol. I. pp. 546. l. 27. 551. l. 22. 552. l. 28. Compare what I have said in p. 60, and the notes.

‡ p. 146.

§ As one instance of this kind, may be mentioned the gloss on Ps. lxxviii. 16, 18, 24, in Vol. I. p. 560. l. 12. where he says, "The Apostle Paul, in Ephesians iv. 8, applies this psalm to Christ, and considers this very *ascent* of the Angel Jehovah to Mount Zion as a prophetick type of the ascent of Jesus to the celestial Zion. Compare what I have said in pp. 87*. 425.

Dr. J. Pye Smith has suggested with considerable probability, that the primary ascent denoted was at the Exodus, to the foot, and then the summit of Sinai. Yet my original doubt remains, whether it were not rather a recent ascent of the Divine Angel to the heavenly sanctuary, that was celebrated, according to the ideas of Novatian and Tertullian.

|| pp. 86 for 78. 89*, 90. 175—196. Watson has mentioned it in Vol. II. p. 3.

¶ The distinction between this and '*Son of God*,' is traced by Mr. W. in Vol. II. p. 30. l. 7 to 32. 6.

** This subject occupies *ch. xxi. and xxii.* I refer particularly to Vol. II. pp. 341, l. 16 to 354. 21. also 357. 26 to 358. 20.

To the deliberate examination * already made of the part treating of the title SON OF GOD, it is sufficient to add here, that Mr. W. was entirely unaware how nearly the title CHRIST in its higher acceptation, coincides with it in meaning;† and equally so of the gradual process by which the disciples of Jesus were brought to acknowledge his divinity, and of the method in which it was taught to converts from heathen irreligion or idolatry.

Of the human nature of the Saviour, its reality and moral excellence, its present and its future glory, and the help which the contemplation of the *human* Redeemer gives the soul in ascending to sublime communion with the invisible Father, as also of the force of his example, Mr. W. has taken little notice,—much less than Dr. Dwight.‡

These two comprehensive and ably executed systems of theology, may be dismissed with a remark applicable to both. The polemical intention of the authors prevented their giving any clear view of the series of the Divine Son's manifestations, or of the way in which the devout contemplation of them should operate on the hearts of believers.§ Both Dwight and Watson wrote with the objections and errors of Arians and Socinians ever in their thoughts: they class the expressions and incidents of Scripture which they notice under various heads of artificial arrangement; as *Divine Titles, Attributes, Works, &c.*, ascribed to the Redeemer; and the history is cut into shreds, which are distributed in these artificial divisions, so as to carry the mind of the reader in a perpetual whirl from one text or event to another, backward as to time, or forward, as the author's plan may have directed. The mind sets out with a question, the terms of which are *supposed* to be

In two places, *Vol. II. p. 353. l. 38*, and *359. l. 23*, there is a clearer view of the relation of the earthly to the heavenly sanctuary, than I have observed in any preceding author. And his view would, I apprehend, have been still more clear and powerful, if he had preserved in all the force it has in *ch. xi. &c.* the maxim that the "Inhabitant of the sanctuary" (*p. 348. l. 21.*) *on earth*, was the *Son of God*. In *ch. xxi. and xxii.* he speaks of him simply as "God."

* *pp. 105—159.*

† *pp. 35—39.*

‡ Mr. Watson's pages on the humanity of Christ in the beginning of *ch. xvi. Vol. II. pp. 131—136* are wholly controversial, in opposition to ancient errors. Dr. Dwight has four sermons on the Redeemer's *holy character*, (*Ser. li.—liv. Vol. ii. pp. 273—317.*) the last of which treats of its importance "as an example to mankind." *p. 305.*

§ In *p. 134. n. †.* a similar remark as to Mr. W. was made.

sufficiently understood. Is Jesus the true God, or not? the effort of thought is simply to weigh the amount of evidence adduced, as bearing on this question; and when it has been settled in the affirmative, as nothing can be higher than God, the reader supposes he has gained the highest views possible of the Divine Redeemer. Full well to such knowledge applies the apostle's maxim, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."* This polemical aim and artificial arrangement may have had important advantages, in several respects; but the disadvantages also, are important and obvious.

The effect of this controversial mode of treating the whole subject is heightened in Mr. Watson's case, by his conducting his reader in the latter part of the disquisition on the person of the Mediator, into a region of abstruse ideas and transcendental meditations, concerning the *eternal filiation* of the Second Person.† Even if he had succeeded in proving his assertions on this subject, the effect of the discussion might still have been injurious, as leading off the mind from more scriptural and heart-affecting views of the Lord's person and history. In Dr. Dwight's "Theology explained and defended" there is scarcely a mention of the phrases denoting *eternal generation*, and no attempt any where to prove or to state the doctrine.‡

There is another work by Mr. Watson, which it would not be fair to leave unexamined. Its title is "Conversations for the Young; designed to promote the profitable reading of the Holy Scriptures;"

Watson's published in 1830.§ As the object of this
Conversations. agreeable work is not controversial, and each topick is noticed, for the most part, in the order of time, it might have been expected to contain a brief but consecutive view of the Divine Son's manifestations. But like Dr. Watts in his "Short View of the whole Scripture History,"|| Mr. Watson avoids the subject

* 1 Cor. viii. 2.

† Vol. II. pp. 32—67. Of this part I have given an examination in pp. 105—164.

‡ The doctrine is *perhaps* implied in his quotation of Prov. viii. in Ser. xxxv. Vol. II. p. 53. and of Micah v. 2. in Ser. xxxvi. p. 64. but I know not that it is anywhere mentioned in distinct terms.

§ It is contained in Vol. VI. of his Works; from which I quote.

|| Contained in the Leeds edition of his Works, in Vol. IV. pp. 343—512. His mode of dealing with important passages shewing the manifestation of the

altogether.* Not one of the defects or mistakes mentioned above, as impairing the value of the Institutes, is remedied in the Conversations; and these are in some respects more at variance with pentecostal views than the former.† Whether any thing may be found in his other writings bearing on the subject has not been examined.

This review has been brought down, at length, to the publication of a work of more permanent value than any of the preceding; a book quoted in this Essay more frequently than any other, usually with

Divine Son, may be seen in the following places; *Chapter ii. Questions* 29. 44. 52, 53. 66, 67. *ch. iii qq.* 7. 17. 21. *ch. iv qq.* 2, 3. *ch. v. q.* 1, *note.* 38. *ch. vi. q.* 2, *note.* *ch. viii. q.* 48. *ch. ix. q.* 38. *ch. x. q.* 9. *ch. xxiii.* 18. 62, *note.* In one place, *ch. viii. q.* 48, on *JUDGES vi.* 11—24, he seems to express doubt;—"by an angel, or by God himself;"—

This work appears to have been published about 1730; several years after his "Christian Doctrine of the Trinity" was published, and his "Dissertations" were written: (See *Vol. V. p.* 58, *note* :) so that his mind had already been much employed on the subject. See *p.* 579. *n.* †. Perhaps both he and Mr. Watson felt themselves to be seriously in doubt (as certainly I have often been) concerning the best time and manner of introducing the subject of the Redeemer's pre-incarnate manifestations, to children and young persons.

* As this publication was subsequent to the Institutes, his mind had become somewhat familiar with the subject. There is a general mention of the *Shekinah* in the following places; *page* 47. *line* 10—38. *p.* 84. *ll.* 22—36. *p.* 120. *l.* 25. *p.* 121. *l.* 6. and a transient notice of the Ark in *pp.* 86. *l.* 36. 87. *l.* 18. 103. *l.* 8—32. 110. *l.* 7. 112. *l.* 13. 120. *l.* 24. Some other Divine manifestations are mentioned in *pp.* 76. *l.* 2. 101. *l.* 27. 102. *l.* 4. 140. *l.* 38. 151. *l.* 1. 314. *l.* 33. But in all these places it is "God," "Jehovah," "the Deity," that is said to manifested, and not one syllable is added concerning the Son. The only two places where his manifestations are mentioned as such, are *pp.* 69. *l.* 26—29. 151. *l.* 15.

There are several remarkable omissions in the work. In *p.* 31. *l.* 23. no mention is made of the name *Jah*; (compare *Instit. Vol. ii. p.* 3. *l.* 8—21.) in *p.* 198. *ll.* 20—24. none of the identity of Jesus with the Person anciently appearing; in *p.* 227. *l.* 36, is no mention of *MATT. xiv.* 33. Other omissions of this kind need not be named.

The "Conversations," are a highly valuable and agreeable work: yet a comparison of it with his "Institutes" may suggest the inquiry whether in the latter Mr. W. was not carried, by the desire to strengthen his argument, beyond the train of his *habitual* contemplations of the Redeemer; which perhaps may be more faithfully represented in his "Conversations." What is wanted among Christians, is, that the truths he has taught in his *Institutes* should become daily familiar and operative.

† Several instances of this might be adduced; but it is enough to mention this one. In the Institutes the ancient Israelites are represented as worshippers of the Divine Son, as well as of his Mysterious Father; in the Conversations, all that is said of personal distinctions in the Deity under the O. T. is in *pp.* 19—21. 72. *l.* 26. 69. *ll.* 26—31. During all the ages from Moses to Malachi, God is spoken of as if no personal distinctions could there be recognised.

entire acquiescence in its opinions and conclusions; a work, moreover, highly esteemed by the protestant clergy throughout the island, and by all classes of trinitarians. It is scarcely necessary to add that

Dr. J. Pye Smith's this is "The Scripture Testimony to the
Scripture Testimony. Messiah: By John Pye Smith, D.D."

Published in 1818 and 1821, and in the *third edition*, with some additional matter, in 1837.*

Of the present writer's veneration for this author, or his valuation of the book, any profession here is quite unnecessary. The single object is to inquire how far the views expressed in it approach to what are called here 'pentecostal.'

So calm and deliberate, devout, impartial, and cautious, is the author's examination of each separate passage of Holy Writ bearing on the question,—the arrangement of these being also, especially in the First Volume, one suggested by the Bible itself, not like Calvin's by any artificial system of theology,† nor like Dwight's and Watson's, by a verbal or logical classification;‡ Dr. Smith's aim also being to collect *the whole* evidence of Scripture on the subject;§—such being the superiour character of the work, there cannot be supposed a better preparation for examining the portions of Scripture treated in this Essay, than a careful and thorough perusal of the Scripture Testimony. But inasmuch as each passage of the Bible is there exhibited separately from the others, and the sense made out by sifting its terms, the author was restrained by this plan,|| wisely adapted to the confutation of opponents, from collecting the evidence afforded by an extended comparison and combination of texts,¶ and in some cases resulting

* The reference to this work in *p. 81 for 73. n. **, and all previous ones, are to the *First Edition*; that in *p. 110. n. §.*, and subsequent ones are to the *Third Edition*.

† *p. 526.*

‡ *p. 607.*

§ Passages which illustrate his plan may be seen in *Vol. I. pp. 223. 294. II. 3. 239. 324. III. 377. 380.*

|| Compare *Vol. I. 496—507.* with *III. 378.*, as shewing his care to keep the evidence from the O. T. separate from that brought from the N. T. I have partially imitated this example: in Sections iv. and v, evidence from the O. T. is excluded; (see *pp. 26, 51, 55,—56.*) in *Sec. vi.—xi.* very little use is made of the N. T. Their evidence is combined in *Sec. xii. p. 310*, and the following.

¶ If any could possibly doubt whether the author was aware of this disadvantage attending his plan, that doubt would be removed by the candid acknowledgment in *III. 377.*

partly from the mere silence of the Scripture or certain topicks during particular periods of the sacred history.* In consequence of this plan, the series of the Divine Son's manifestations is nowhere exhibited in this great work;† and the belief of the ancient Israelites that their sanctuary on earth was consecrated by his manifested presence, is scarcely any where noticed.‡ All the passages of the Old Testament examined by Dr. S. are regarded as prophetick of the Son's *future* incarnation; none of them as referring to a Divine Person acknowledged of old to be actually present in his church, and the Object of their most solemn sacrifices and adorations. The interpretation of the New Testament as well as the Old, suffers from this disjunction of parts which, rightly understood, compose a more magnificent and harmonious whole than has yet been displayed by mortal man, either in the present Essay, or in any previous publication.

Frequently, however, Dr. S. has passages which encourage the reader to hope that further light will be thrown on the interpretation of Scripture, especially of the Old Testament.§ Several of these acknowledgments relate to topicks treated in the present Essay.|| If it should engage the careful attention of any who have studied Dr. Smith's volumes, it will be for them to decide whether some real help is not here afforded on the very subjects on which that revered author has expressed its desirableness. The present writer, too, is bound to remember with gratitude, that the quotation from Dr. Owen, which gave a new and very profitable direction to his inquiries when most

* Thus the absence of the doctrine of Divine omnipresence from the Pentateuch, is made a ground of argument in *pp.* 13,—14.

† It is briefly alluded to in the following places. I. 332,—3. 393. 448. 453. III. 297. The last of these passages is copied in *p.* 447. On I. 453. *line* 6. I would remark that the "ellipsis," is not at present "evident" to me. Dr. S. seems to suppose that the words of Moses were addressed to the *First* Divine Person: I have no doubt they were addressed to the *Second*; (see *p.* 84,—5 *for* 76,—7.) and in this have the pleasure of agreeing with Mr. Watson. *Instit.* I. 547. *l.* 26.

‡ I have said "scarcely," because there are at least two pages in which for a moment it appears and vanishes. I. 346. *l.* 24. 443. *l.* 12.

§ The following express the need of further light: I. 216. 360. *l.* 22. II. 133. 169. 240. *l.* 5. 271. *l.* 20. 279. *l.* 4. 399. *l.* 14. 410. III. 249. *l.* 11. The expectation that advances will be made is expressed in I. 223. *and* *note*; 240. *l.* 2,—11. (II. 417. *l.* 7.) III. 380. *l.* 20.

|| As *one* instance; compare II. 271. *l.* 20, and 272, with *pp.* 53,—55. of this Essay.

eagerly pursued, was read in Dr. Smith's work, before it had attracted any attention that he remembers in its original situation.*

In descending to particulars of agreement or discrepancy, it may be noticed that the term *Messiah*, so important in itself, and conspicuous in the title of the work, is explained in the commencement of *Book II*, by etymological and antiquarian facts: † but neither there, nor in any other part of the work, is the reader furnished with a list of all the places where it occurs in the Old Testament; nor is any attempt made to show its meaning in a number of these passages. 1 SAM. ii. 10. and v. 35, so important as proofs of the application of the term to the Oracular Presence, ‡ are not, it is believed, any where mentioned by Dr. S.—Also the history of the term *Son of God* is not traced. PS. ii. 7. has, of course, a distinct notice, § but there is no attempt to make out the meaning of the term *Son* by considering what there was in the Books of Moses, or in other scriptures, so far as then published, which might throw a light on the expression, or on the Divine pater-nity. The reader is referred || to a subsequent part of the work for the “inquiry into the true meaning of the term, *Son of God*.” In that section, ¶ the author shows by such texts as are quoted for the same purpose in pp. 30—34 of this Essay, that this was on many occasions used as a *Divine* title. But it is conceived that he errs in saying that it was recognised “by the Jewish nation at large, as a designation of the Messiah;” if *Messiah* is there to be taken (as the connexion shows it must) in the sense of the expected deliverer. Indeed this remark in *Vol. II. p. 53*, seems scarcely consistent with the very just observations made by Dr. S. himself on p. 58. **

The author's plan did not lead him to trace in a distinct narrative, the progress of knowledge in the immediate disciples of the Redeemer; though many correct statements and just remarks occur on this subject.†† Yet the absence of the interpretation of the word *Anointed One*, (*Messiah* or *Christ*) in the sense of the Oracular Presence,

* pp. 8. 555.

† I. 198—202.

‡ See pp. 18—22.

§ I. 287—290.

|| I. 290. l. 4.

¶ II. 53—60.

** Compare II. 53. l. 3—7, with 58. l. 27. —“to be more than declaring himself to be the Messiah, and to involve” &c. See also II. 412. l. 5.

†† In this note all the numbers under 40 denote the *line* of the page quoted. II. 44. 10. 60. 5. 91. 16. 100. 13. 116—7. 170. 21. 197. 3. 245. 2. 269. 12. 260. 20. 274. 28. 302. 12. 412. 5. 415. 29.

prevents both the confession of Peter near Cæsarea Philippi,* and of the Lord himself before his judges,† appearing in their true character and force; and also prevents, in part, the perception of that wise and gradual process by which he trained his apostles for the discovery and retention of the amazing truth of his personal majesty.‡ From the same cause the apostolick method of instructing both Jews and Gentiles is imperfectly stated.§ Acts ix. 20 is quoted according to the common reading, without any notice of Griesbach's, or reason given for preferring the other.|| It has the appearance of what occurs exceedingly seldom in this work of almost "superhuman accuracy," an oversight.¶ But it could not fail to present a serious obstacle to the attainment of that view of the word *Messiah* which it is a leading object of the present Essay to restore.

Some other differences between Dr. Smith's work and this, (not of the more important kind) have been stated in preceding pages; ** and references to a few others are given in the note below. ††

* All that Dr. S. has said on MATT. xvi. 13—19. (II. 59, 60.) appears to be in full agreement with what is said in this Essay; which recognises a reference to the ancient manifestations of the Son, not noticed by him. *p.* 313.

† In this case also, all that Dr. S. has written (II. 55—59) is perfectly agreeable to what is found here, and might be quoted as a strong corroboration of my views.

‡ See several of the passages referred to in *p.* 612. *n.* ††, and compare *pp.* 43—55. 338,—9.

§ Here again, the intimations given by Dr. S. may be quoted by me in confirmation. Compare his remarks in III. 50—54. and in II. 417. with mine in *pp.* 391. 412,—3, &c. 442. 483—488.

|| II. 54. *n.* 3. This note is not in the *first* edition; perhaps it was written hastily.

¶ Another instance occurs in the same note; JOHN vi. 69 is quoted as it stands in the P. V. Compare *p.* 37. *n.* *.

** The difference in several places is only this, that Dr. S. has not noticed something to which attention is called in this Essay. The pages are *pp.* 23. 58. *n.* †. 120. 117—131. 181. 191. *l.* 1. 193. 200, *n.* *. 222. *n.* ||. 245. *n.* †. 251. *n.* ††. 263. *n.* 325. *n.* †. 349—352. 354. 362,—3. 393, *n.* *. 399. *n.* *. 416. *n.* †. 434. *n.* †. 436—438. 439. *n.* §. 448. 469. 487. *n.* 518. *n.* 533. *n.* †. The cases in which I have quoted Dr. S. as entirely agreeing with him, (or so nearly that the difference would not be readily observed,) are more than twice as numerous as these.

†† By avoiding the idea of a local heaven in II. 114. *l.* 4. 354. *l.* 5, though it was perhaps prudent, Dr. S. fails to present the passages in that exact meaning which I think they bore in apostolick times, and which may be gathered from the following pages of this essay. *pp.* 174,—5. 213. 317,—8. Yet see *p.* 533. *n.* †.

On II. 44. *l.* 9. 92. *l.* 7. and similar passages, it may be remarked that the

(*Appeal, &c., p.* 793.)

B 3

Of the *pædagogical* method of training the gentile converts, Dr. Smith has not given any intimation.* He candidly acknowledges the difference between what are called here the *rudimental* and the *perfective* epistles; † but he intimates that this difference *may have been* occasioned by the progress of the apostle's own views. † And he differs from Bp. Middleton, (whom I have followed) in the interpretation of 2 THESS. i. 12. ‡ so as to betray the opinion that these recent

popular meaning of the title "The Anointed One, the Son of *David*" was very different from "The Anointed One, the Son of *God*." The Saviour claimed the former title, (pp. 27—29. 313. 325.) but not the latter, till Peter gave it, (pp. 29—43. 47.) and until then, avoided the use of the term *Christ*. pp. 334—336.

Compare pp. 17. 447. on HEB. i. 6 with I. 327. III. 254. n. 75.

In a quotation from *Seiler*, in II. 400 we have "As Son of God, he was the invisible image of the Father;"—which suggests the inquiry, Is it only as *invisible*, that he is, or was, the Image of the Father? To this the answer is intimated by Dr. Smith in words quoted above, p. 447. An *invisible* image is a more abstract idea than I think the apostle intended in COR. i. 15.

After all, the most important difference between the "Scripture Testimony" and this essay, is on the order and the date of the doctrines of the Divine Unity, and the Trinity. Dr. S. seems to have thought that the unity of God was taught to Abraham and his descendants before the fact that in *Jehovah* there is a mysterious plurality: (I. 500. l. 16. II. 278—286.) whereas the facts, as surveyed in the present work, show that *plurality* was taught along with the unity, if not before it, in the Patriarchal and the Levitical series of manifestations. pp. 63,—4. 79—83. 90,—91. 200. Dr. S. remarks,—"the second great truth, the Trinity in Unity, was established by the more ample disclosures of the Christian revelation." I. 500. l. 19. *Comp.* II. 318. l. 6—9. That the doctrine acquired thereby a far more full and glorious establishment than it had previously, has been readily acknowledged: pp. 63,—4. But that it was *first* disclosed in the Gospel history, is contrary to the facts noticed in pp. 99, 100; 167.

The avowed object of Dr. S. in *Vol. I.* of the Scripture Testimony, is "to trace the Expectation of a Messiah, as founded in Divine Revelation, through its successive developments." I. 591. at the foot of the page. The object of the present work is to show the actual manifestation and acknowledged presence of the Divine Son, as *Angel* and *Anointed One*, *Jah*, and *Jehovah*, through each successive series of his interviews with men, from the time of Abraham to Malachi. The views are different, but not contradictory; and each presents an important aspect of the truth. Happy shall I be if that view which this essay gives, shall find some advocate prepared by "the God of the spirits of all flesh," to mature and defend it as well as the other has been by him we have now to remember, with honour and gratitude, as the late Dr. Pye Smith.

* There is something like one in II. 413, ll. 6—10. But if the learned author had been well acquainted with the apostolick method, he would have introduced the idea in III. 425,—6. in commenting on the passage of Tertullian mentioned by me. p. 485, n. †.

† II. 415,—6. Part of the paragraph is copied here, p. 416.

‡ III. 316,—7. Yet compare III. 229. l. 30, 31, where *God* and *Lord* denote different Persons. See p. 379, n. *.

converts, little as they had of Old Testament lore, were already instructed in the absolute divinity of the Lord Jesus; an opinion scarcely compatible with the author's previous remarks.* A somewhat similar attribution of faith in the most marvellous and sublime of divine truths, to persons whose religious training was only lately begun, appears in his interpretation of GEN. iv. 1.,† which might, however, be admitted without its being any serious hindrance to the reception of that view of the theology of Abraham and his descendants which is given in this Essay.

Of the divine names JAH ‡ and ELOHIM, § it is scarcely necessary to state, that the force ascribed to them in this Essay, is not intimated by Dr. S. Neither is there any thing (it is believed) at variance with what is said here of either name; except it be the phrase *Word of Jah*, which he uses simply as a matter of convenience, || without in the least designing it to operate as evidence.

Among the quotations from other authors, chiefly German, with which Dr. Smith's work, especially in the third edition, is enriched, there are some sentences very remarkably harmonizing with opinions stated here. ¶ This is especially the case in the remarks of Dr. Seiler, (*Vol. iii. pp. 394. 404.*) on the unavoidable *anthropomorphism*

* In the paragraph quoted p. 416.

† I. 228—234. I think that the learned author's remarks on this verse may be fairly answered on critical and philological, as well as theological grounds; so as to establish the fact that the particle before Jehovah is a preposition, not the mere sign of the "governed case." The suppositions mentioned by Dr. S. 228. *ll.* 19, 20. 232. *l.* 2. if understood in the extent which his argument requires, are such as I decline to admit. He usually argues with something stronger than suppositions.

‡ This has been shown (*pp. 188—194*) to be a constituent part of the name *Jesus*. But I do not remember, and on searching I have not found, that Dr. S. has any where treated of the structure of that important name.

§ The author's view of this remarkable word is given in I. 473—488. Mine is intimated *in part* in p. 124, and more fully in a paper referred to in p. 498. *n.* †.

|| p. 181. *n.* °. S. T. *Vol. I. 514. note.* If the admirable author had known of any speculations concerning this name, which might be affected by his making this use of it, his love of fairness in all things would undoubtedly have led him to decline it, whatever his opinion of the speculations might be.

¶ Specimens of these may be seen in I. 336. 448, 9, *nn.* 590. *n.* 13. II. 287—289. 414. 431. III. 217,—8, *n.* Of German opinions contrary to what is advocated here, examples may be seen in I. 361. 524. 590, 1. *n.* 14. III. 115. 363. A reference to such was made in p. 545.

of the most ancient revelations and worship, as compared with *pp.* 6, 8, 13—15, &c., &c., of this Essay.*

It may be remarked, in conclusion, that along with his respect for "the venerable confessions of antiquity,"† Dr. S. has expressed his belief in, or, at least his disposition to believe in, the doctrine of the eternal generation, or prolation, of the Logos, or Son of God.‡ But though he mentions this doctrine as "accordant with" Scripture,§ he does not profess to have found any clear proof of it there.||

It is hoped that none will think an apology necessary for these remarks on the "Scripture Testimony to the Messiah." As it has been supposed by some, (though not by its venerable author) ¶ to be so complete a statement and defence of *the whole* revealed doctrine concerning the Person of the Mediator, as to render it totally unnecessary for many years to come, to do any thing more than to propagate its arguments in popular forms, and with practical applications, it appeared incumbent to state some of the particulars wherein this Essay goes beyond (though it does not contradict) what has been so well defended by Dr. J. P. Smith. To his celebrity, indeed, the present writer's obscurity may seem to present a contrast, which makes the attempt to add to what the former has done almost ludicrous. But Truth is Truth, whoever tells it; and devout readers will remember that both are servants and instruments of Him to whom it was sung in David's time, *Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.***

* An excellent paper on this subject, entitled "On the Philosophy of Anthropomorphism. By the Rev. Joshua Frederick Denham, M.A., F.R.S." appeared in the first number of Dr. Kitto's Journal of Sacred Literature, (Jan. 1848.) *pp.* 9—21.

† III. 420,—1.

‡ III. 114. 420.

§ III. 421. l. 1.

|| On some terms which have been thought to affirm it, see the remarks copied from Dr. S. in *p.* 316. *n.* *. 447. *n.* ¶.

The term "goings forth" or as Dr. S. gives it, '*comings forth*," in MICAH v. 2. he interprets in I. 420. l. 14. *n.* 6. '*active proceedings*,' saying not a word of eternal prolation. Of the passage in PROV. viii. 22—31, which has for fourteen centuries been accounted a main support of that doctrine, he acknowledges that it "cannot be satisfactorily proved to be a designed description of the Saviour's person." I. 531. l. 22. Dr. S. did not belong to the same class of controvertists as the two respectable divines quoted at the foot of *p.* 112.

¶ See I. 223, and other pages quoted before *p.* 610. *n.* §.

** Ps. viii. 2.

This series of authors who have maintained in Britain, down to the present time, among a limited number of readers, some reverential regard to various portions of pentecostal truth, will be closed by the late Joseph John Gurney, of Earlham, *J. J. Gurney, Esq.* near Norwich, Esq., a distinguished member of the Society of Friends;—a man whose eminent christian virtues, and attainments as a scholar, his high reputation, and the honours that attended his funeral, are fresh in the recollection of multitudes. Mr. Gurney is the exception alluded to on p. 566, in closing the account of Dr. John Scott's "Christian Life." The two works from which the writer has recently learned Mr. G.'s views, were published respectively in 1825 and 1830. Of the former the title is "Essays on the Evidences, Doctrines, and Practical Operation of Christianity;" and of the latter, "Biblical Notes and Dissertations chiefly intended to confirm and illustrate the Doctrine of the Deity of CHRIST, with some Remarks on the practical importance of that Doctrine." Though each of these works appears to be in full agreement with the other, there is a larger portion of pentecostal doctrine in the latter, which therefore will be chiefly referred to here;* especially the article numbered 14, '*On the Angel who bore the name, and displayed the attributes of God,*' occupying forty-three pages.†

It was Mr. G.'s maxim, that the historical order of the Bible, is the natural order of the subject;‡ which therefore he follows. The jealousy of scholastick terms and human creeds which pervades the Society of Friends, may well be supposed to have left his mind to operate with greater freedom than most students have attained; and he had before him Dr. J. P. Smith's section on the same subject published in 1818.§ The result is a more full view of the series of

* In quoting the Biblical Notes I shall simply mention the page; and prefix the word *Essays* to the number when the passage is in the earlier volume.

† pp. 220—263.

‡ The second paragraph of *Essay* x, "On the Scriptural account of Jesus Christ," begins with these words:

"The clue which I propose to follow in making this attempt, is the *history* of the Son of God, as it is revealed to us in the Bible; for, I apprehend, that the order of his history is the natural order of the subject before us," — *Essays*, p. 221. This essay is divided into three parts, of which the first, pp. 222—257, is '*On Christ in his pre-existence,*' and includes many of the topics treated here in *Secc. vi*—x.

§ That he was not inattentive to the writings of his honoured contemporary, appears from his quotation of Dr. S. in his Biblical Notes, pp. 188, -9. n. 1. 265. n. 1.

the Divine Angel's manifestations and proceedings, down to the times of the later prophets and of the apostles, than the writer has found in any other work.

How great is the coincidence of Mr. Gurney's views with the present Essay, may be seen from the following extract. After referring to JOHN i. 18. iv. 24 and other passages, he proceeds:

"My object, in the present dissertation, is to compare with these "inspired declarations of the spirituality and absolute invisibility of "the Supreme Being, a fact, of which the Old Testament contains "ample evidences; viz. that a PERSON bearing the titles, and exercising "the attributes of JEHOVAH, appeared at various periods of the world, "before the coming of Christ in the flesh, and conversed with the "children and servants of God, in a human or angelick form. This "PERSON, during the course both of the patriarchal and legal dispensations, was the guide and governor of the people of God. He "led "them about, he instructed them, he kept them as the apple of his "eye." He inspired their prophets, founded their laws, and pronounced their oracles. He rewarded them for their obedience, "punished them for their rebellion, protected them from oppression, "and destroyed their enemies. He was the object of their filial regard "and spiritual allegiance. He received their worship, their sacrifices, "and their vows.

"These general positions respecting the *manifested* God of Israel—the Angel of Jehovah, who was Jehovah—will be found to agree "with the records of his history, which we may now proceed to consider in their proper order."*

If the readers of this Essay will compare it with the forty pages which follow the above extract, they will be more fully convinced of the general agreement. One particular is worthy of distinct notice; inasmuch as no previous English author, nor more than one or two foreign divines,† so far as the writer knows, had advanced the principle. Mr. G. acknowledges that both the Almighty Angel, and his Superiour, joined in giving the Law at Sinai: and the proofs which he adduces,‡ though somewhat differing from those given in a former section,§ and to some, perhaps more convincing, are mostly such as might readily

* p. 221.

† Witsius and perhaps Altingius, in the passage quoted p. 532. n. §.

‡ pp. 230—236.

§ pp. 79—84.

conduct the Israelites *at the time*, to that important conclusion. Other points of agreement are so numerous that it would be tedious to recount them here.

Mr. Gurney keeps clear both of Bp. Horsley's fancy of translating, '*Jehovah, the Angel*,'* and of the more hazardous notion held by Fleming and Watts, of the pre-existence of the human soul of the Lord Jesus.† In a note which is copied below,‡ he expresses his satisfaction in the agreement of his views with those of the early Fathers.

Yet Mr. Gurney's survey of the whole train of the Divine Son's manifestations, however excellent, has some important defects. Though he does not, like Dr. John Scott, omit the mention of the Father, he never shows how the minds of the ancient worshippers were guided to the belief of His *heavenly* Presence: indeed there is

* He uniformly employs the phrase "The Angel of Jehovah" and states his preference of *The* to *An*, in the commencement of this phrase, in p. 237. n : but has not, I think, noticed Bp. Horsley's phrase. Indeed he seldom mentions opinions which he rejects.

† Noticed above, pp. 578, 579. Mr. Gurney has not, I think, mentioned it, but has clearly disowned it in his *Essays*, p. 257, where in the last paragraph of the Part on *Christ in his Pre-existence*, he says "And let it be observed that as he subsisted in the nature of God, so he subsisted in that nature only." &c. &c.

‡ The grounds of his regard to the early fathers, he has stated in the note on p. 62. The testimony of agreement is in n. 3 on p. 258, as follows.

"It is a very satisfactory circumstance, that the views unfolded in the present essay respecting the *manifested God of ancient Israel*, are precisely those which were uniformly maintained by the Anti-nicene [*Ante-nicene*] fathers of the Christian church. The following passage from the first apology of Justin Martyr, may serve as a specimen of the manner in which he was accustomed to write on the subject. "The Jews, who think that it was always "God the Father who spake to Moses, (whereas he who spake to him was "the Son of God who is also called an Angel and an Apostle,) are justly "convicted both by the prophetic spirit and by Christ himself, of knowing "neither the Father nor the Son. For they who say that the Son is the "Father, are convicted of neither knowing the Father, nor of understanding "that the God of the universe has a Son, who being the First-born Word of God, "is also God. And formerly he appeared to Moses and to the other prophets "in the form of fire and an incorporeal image; and now in the time of your "empire, becoming man by a virgin, according to the Father's will, he endured "to be despised and to suffer for the salvation of those who believe in him!" c. 63. Dr. Burton, whose translation of Justin I have here adopted, gives the following ample list of similar examples, in the works of this and other early fathers."

Then follows the whole list which I have given with abbreviated references in pp. 478, -9, but without the concluding paragraph. Dr. Burton of the Oxford University doubted whether these early fathers were right: Mr. Gurney, of the Society of Friends, has solidly defended their doctrine, from Scripture.—Compare Isa. lxvi. 5.

scarce any notice of the locality ascribed in the earliest ages to Jehovah.* The solemn form of prayer prescribed in DEUT. xxvi. 15 is nowhere mentioned;† nor Solomon's petitions at the consecration of the Temple. And the author had evidently a very imperfect knowledge of the course of events in Samuel's time. He acknowledges "Until that period had arrived, the government of Israel, although conducted by the agency of commanders and judges, was a pure theocracy, and the Angel of Jehovah was their king;"‡ yet he gives no intimation that the title *Messiah* was applied to him in this capacity; and he nowhere traces the introduction and use of the terms *Son of God*, and *Jah*. In the phrase, '*Word of Jah*,' repeatedly used,§ he gives the name *Jah* to the First Person, not the Second. And there are several other discrepancies and omissions which need not be noticed here. ||

It is hoped that the reader will allow due weight to the fact that views so nearly identical with those of this Essay were held and published by a man of competent learning, deep reverence for the Scriptures, and singular amiableness of spirit and deportment. This scheme of doctrine appears in Scripture to be set forth as an antidote to the pride, ambition, and selfishness natural to man. Other instances of its benign operation, beside this of Mr. Gurney, may perhaps be found in the series of authors reviewed here. The general character of Abp. Tenison, his cordial friendship with Robert Fleming,¶ and the unsectarian spirit of the latter, may be examples of it. The catholick spirit of Watts and Doddridge is well known; and others

* See his remarks in pp. 224,-5, on GEN. xix. 24, where he distinguishes two Divine Persons, but adds, that the terms "appear to indicate a distinction between Jehovah *acting*, and Jehovah *originating*." By this abstruse thought, so common among the fathers, he evades all notice of the attribution of locality which the words contain, and which was so well adapted to the infantile kind of thought prevalent when the book was written.

† There is a notice of the *seventeenth* and following verse of DEUT. xxvi. but none of the *fifteenth*.

‡ p. 240. ll. 1-5. § pp. 133. 134,-5,-8. 224. *Essays*, pp. 238. 249. 253.

|| In one instance, if not in more, Mr. Gurney quotes with confidence, and with comments in proof, as a manifestation of the Divine Angel or "Viceroy," what I had mentioned as only *probably* such, pp. 56,-7, *Essays* pp. 250,-1. See above, p. 90 for 82. and JUDGES ii. 1-5. An instance of *partial* agreement occurs in his comments on MICAH. v. 2. pp. 78-84. See above, pp. 115-132. —His mode of dealing with HEB. ii. 1-5, is different from mine pp. 407-410.

¶ See the lives of R. Fleming, Junr., and Tenison in the "General Biography" by Dr. Aikin, &c.

mentioned in this review have been, or still are, distinguished for the same. All these instances, and many more, may be considered as enforcing the apostle's exhortation, '*Let this mind be in you, which was also in Christ Jesus:*'* &c. &c. But as the truth has never in modern times been perfectly held, the trial of it cannot yet be considered complete. When it shall become more thoroughly known, and more widely diffused, effects exceeding all the past, may be expected to impart a vernal beauty and delight to the inheritance of the LORD.

It will appear on a review of the authors mentioned in the foregoing pages that in our own country, since the period of the reformation, there has been in every age a public testimony borne to the truth that the ancient manifestations of the Deity were made by the Son of God, that it has not been confined to any one or two Christian sects, and that on the whole this testimony has been growing clearer and brighter, with the lapse of time. That it has not been more effectual in promoting the good of the Christian Church will not appear wonderful, when all the circumstances are considered. On the partial and imperfect character of the testimony, and the intermixture of extraneous and unfounded notions no further remarks need be made here. It is probable that the subject will be more fully investigated by future writers.

Whether this doctrine of the Son's ancient manifestations has, since the time of Augustine, ever been the popular belief in any country, it may be equally difficult and useless to inquire. To those who freely converse with the common people, it will be clear that it is not such in our own land at present. They stand up in their churches and repeat, "I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary," &c. &c. And though the creed does not say it, and its original framers did not mean it, the present generation add the notion that the Son's manifestation began with his human birth; and that whatever is found concerning the Deity in the Old Testament, relates to the Father; except perhaps a few predictions concerning the Son. How seriously this differs from the faith of the second century, may be seen from the sentences already copied from Justin the Martyr, and others.†

* PHIL. ii. 5.
(*Appeal*, &c., p. 801.)

† p. 619, n. †.

It was this popular mistake which gave to the Socinian scheme its greatest advantage; of which, however, the first volume of Dr. Smith's Scripture Testimony did much to deprive it. And it continues to withhold many conscientious and firm trinitarians from receiving valuable impressions of the majesty and dominion wherein the true knowledge of the ancient Scriptures would array the Son of God.

The reverent and tenacious grasp with which this truth was held in the second century, amid the gabble of Gnostick heresiarchs, and the fires of pagan persecutions, might well be an example to the present age: but by the men who have been labouring to bring the religion of England into nearer correspondence with that of the Christian fathers, it has been unworthily neglected. They have been intent upon orders and garments, sacramental efficacy, and ceremonial externals; while that which was the soul and essence of the more ancient christianity has been passed over; as if it were a transitory fashion of human thought, the theological whim of an ill educated age. May the Father of lights soon shed his vital influence on the bewildered minds of men in this free country, and lead them to fix on that one only rock whereon Jerusalem can be builded as a city that is compact together!

Of an extended movement toward the improvement of theological science, there are some cheering indications. The removal, by the late Dr. Chalmers, of the doctrine of the Trinity from the earlier to the *Indications of improvement in theological science.* concluding portion of his course of lectures as Professor of Theology in the university of Edinburgh, was an important step in the right direction.* By this alteration, the course of study under that distinguished teacher, acquired some degree of resemblance to the order in which the gentile converts of Paul learned the truth, by the

* The science of theology, instead of being described in the order of the history of God ———— should be described rather in the order of the history of man, beginning with the alienation and darkness of his moral nature, and proceeding onward through those truths, which, acting successively upon him, introduce him to reconciliation with his Maker, and advance him to the condition of a blissful eternity. I am satisfied that this less ambitious way of it is better suited to the real state of the science, and that much of the intolerance, and of the unwarrantable dogmatism of our systematick theology is owing to the synthetick style of our demonstrations. We prefer a surer though an humbler pathway; — *Institutes of Theology*, by the late Thomas Chalmers, DD., LL.D. 1849. Vol. I. pp. xiv. xv.

pædagogical method; and it advanced nearer to this than Dr. Dwight had previously done, in his "Theology explained and defended in a series of Sermons," published after his death in 1817. Those two able treatises, Davison's "Discourses on Prophecy," and the "Philosophy of the Plan of Salvation, by an American Citizen," give views of the Old Testament excellently according with the present Essay, but each treating of a different class of topics. The great Author of truth appears to be employing various minds reared in total separation from each other, to conduct the thinking portion of mankind to a more correct and operative knowledge of the Holy Scriptures.

As specimens and proofs of this movement, many passages in ably conducted Reviews, and other periodical publications might be found, (if the object were worth the research,) in which the imperfection of the reigning theology is acknowledged, and desire expressed of a system more simply scriptural. The following sentences from works of more permanent influence, by two of the most eminent men in their respective communities, Archbishop Whateley, and Dr. Samuel Davidson, well deserve the reader's attention.

The former has said, addressing his clergy,—

"An interminable field is open for the application of all the faculties, intellectual and moral, with which God has endowed us, for the fuller understanding and development of the truths revealed in his written Word. To learn and to teach what is there *Quotations from* to be found; — to develop more and more *Abp. Whateley.* fully to your own minds and to those of your hearers, what the Evangelists and Apostles have conveyed to us, will be enough and more than enough to occupy even a longer life than any of us can expect." — — —
 "Christianity itself cannot be improved; but men's views and estimate, and comprehension of Christianity, may be indefinitely improved." *Abp. Whateley's Kingdom of Christ delineated. pp. 121, 122.*

The nonconformist Professor has expressed like sentiments only more strongly, as follows:

"We have no hope that the noble science of theology will make real advances, unless thorough students of the word of God, imbued with a love of sacred literature, and resolved to bring every thing to the test of Scripture itself, appear among us. Fundamental investigations of doctrines we do not expect to see, till men be impregnated with the

belief, that the Bible is a mine whose treasures have not yet been exhausted. Soul-satisfying discussions, such as chase away every doubt,

Quotations from

Dr. Davidson.

and convey the truth with irresistible cogency, must needs be rare, so long as the great body of commentators are content with a meagre miserable apparatus by which a sound and healthy exegesis is soon starved. We desire another spirit to be infused into the accredited expositors of the divine word. We commend to their acceptance a more copious and learned furniture. We would show them that they are oft feeding on husks. We would lead them to the source of purity, learning, wisdom, and light, where they may themselves partake of true riches. Did they resolve so to study the words of truth, the words of truth would assuredly be better understood. Their vague doubts of the soundness of theological systems would give place to definite ideas; and the Scriptures be exalted to that supremacy from which they are lowered by appeals to fathers, and the authority of names." *Davidson's Sacred Hermeneutics.* 1843. p. 19.

"It is of pre-eminent importance, that a healthy piety, founded on a clear apprehension of divine truth, should be formed and matured. Dangerous sentiments, professedly drawn from the word of God, are widely afloat in the religious world. Delusive views of essential doctrines are fearfully prevalent. It becomes, therefore, the imperative duty of each one who undertakes to expound the Bible, to have certain fixed principles by which he may be guided amid the rubbish of antiquated notions and the accumulation of ingenious novelties thrown in his path. Let him seek for truth and truth alone, undismayed by the opprobrium of sect, the standard of party, the fear of heresy, the tyranny of prejudice, or the current of opinion. The Bible must be his only infallible text-book. To understand its paramount disclosures, he should bring all the perspicacity and learning he may possess, unswayed by the dogmas of any creed, however wisely framed, or industriously lauded. Let him strive to attain, under the influence of the Holy Ghost, those broad comprehensive views of revelation, which shall at once settle and enlighten the mind, while purifying the heart from selfishness and sin." *pp.* vii, viii.

In the progress of the Church from the old systematick and disputatious theology of the mediæval Schools, to the prevalence of simple Scriptural truth in the approaching millennium, a much greater effect than any which has hitherto appeared, will probably be produced by the Bampton Lectures of the Bishop of Hereford, delivered in 1832 and raised to the utmost pitch of notoriety in England in 1847,—8

by the objections founded on them to the author's elevation to the episcopate. The title, "The Scholastic Philosophy considered in its relation to Christian Theology," informs the reader that the volume treats of a period *Bp. of Hereford's Bampton Lectures.* passed over in silence in this section, ages of eager and able theological discussion, but without any real progress among the learned, or diffusion of truth among the populace. Whoever will carefully peruse the Introduction, and the first three Lectures, will cease to wonder that for more than a thousand years biblical truths of high importance for the correct and powerful knowledge of the Redeemer, were kept almost out of sight.

Four of Dr. Hampden's Lectures relate to topics not noticed in this Essay, and contain nothing that can be quoted either as an objection to any thing found here, or as a confirmation. From the other portions of the work, the following extracts are presented to the reader; as much to stimulate his desire to study the whole volume more completely, as to show the remarkable agreement, in some points, with the present work.

Having alluded to some terms in the Creeds, he adds,—

"If the history of these Terms were known generally, I am convinced that many who now object to the Statements, for example, of the Athanasian Creed, would find their objections removed, so far as their objections applied to these Statements." *p. xxv.*

"If we would learn what the Holy Spirit would have us learn from the Bible;—if we would test what we have received as divine Truth, by the Bible;—we must study the Sacred Records as we study Nature. The method of Induction is to be used here, as there. Observations are to be classed. Irrelevant matter is to be excluded. We are to proceed step by step, in rising to the truth as it is written, and in examining the Scriptures whether the things be as we have been taught. *pp. xlviii, xxii.*

— — — — "I insist on Scripture truth as distinct from Human truth,—the doctrines of God's word as distinct from the commandments of men.

"In short, I would have Christian Doctrine rested on Scripture Evidence, and not on Human Argumentation. I would have all the acuteness of the skilful logician applied to elicit the Evidence contained in Scripture. But I would not have any portion of Christian Doctrine made to stand upon Abstractions." *p. lvii.*

"Consider the doctrine of the Trinity, as upheld by the various speculations which the misapplied acumen of some of its early defenders brought to its support; and it would then be improperly rested on Argumentation. But conceive the same powers of reasoning applied to the discernment of the intimations of the doctrine scattered throughout Scripture, to the digest of these, and the luminous disposition of them as matter of Evidence; and we cannot too highly approve such an application of reasoning." *pp.* lviii, lix.

The above sentences are from the Introduction; the following are from the Second Lecture, on the "Formation of the Scholastic Theology."

"When a Theology of this *a priori* character was established, it nullified the use of the Scripture as a *record* of the divine dealings with the successive generations of mankind. The voice of God was no longer heard as it spoke "in sundry times and in divers manners" to holy men of old; but simply as uttering the hallowed symbols of an oracular wisdom. The whole of Revelation was treated as one contemporaneous production; of which the several parts might be expounded, without reference to the circumstances in which each was delivered. For what was termed in the Schools, the Analogy of Faith, was not, as might be supposed, an interpretation of passages relatively to particular periods and particular occasions, but merely the shewing that "the truth of one Scripture was not repugnant to the truth of another." The Bible thus lost its most important characteristick in the comparison with other assumed Revelations. The Koran is" &c. &c. *Lect.* ii. *pp.* 88, 89.

"If . . . we take the nature and condition of man under Divine Providence, as the great subject of our sacred Books, we are naturally lead to study the facts recorded in the Scripture in their real historical place. We then seek to learn, what man has been at the infancy, and at the maturity, of his condition in the world; how he has been treated by his Creator at different periods, and how he has responded to that treatment. Hence results an historical theology, a register as it were of the religious conduct of man under the government of God; and consequently principles of the Divine Character and Government applicable to the future direction of our lives. Such however was not the method of the Schoolmen. They inverted the process, and commenced with those notions in which they should have ended their inquiry." *Lect.* ii. *pp.* 89,—90.

The following important passage is from the third Lecture, on "the Trinitarian Controversies."

"The examination then, I would observe, has forcibly impressed on my mind the conviction, that the principal, if not *the only difficulties* on the doctrine of the Trinity, arise from metaphysical considerations—from abstractions of our own mind, quite distinct from the proper, intrinsic, mystery of the holy truth in itself. Perplexities from the nature of Number, of Time, of Being, have forced themselves on the form of the Divine Mystery, and given it that theoretick air, that atmosphere of repulsion, in which it is invested.

"The truth itself of the Trinitarian doctrine, emerges from these mists of human speculation, like the bold naked land, on which an atmosphere of fog has for a while rested, and then been dispersed. No one can be more convinced than I am, that there is a real mystery of God revealed in the Christian dispensation;* and that no scheme of Unitarianism can solve the whole of the phenomena which Scripture records. But I am also as fully sensible, that there is a mystery attached to the subject, which is not a mystery of God." *Lect. iii. pp. 145,—6.*

The last extract shall be from the concluding Lecture, on the "Nature and Use of Dogmatic Theology."

"In such a state of things" [*i. e.* when serious errors were prevalent,] "it was impossible for the Scriptural theologian, even if not himself susceptible of the seductive force of a Logical Philosophy, to refrain from mingling in the conflict of argument. Orthodoxy was forced to speak the divine truth in the terms of heretical speculation; if it were only to guard against the novelties which the heretick had introduced. It was the necessity of the case that compelled the orthodox, as themselves freely admit, to employ a phraseology by which, as experience proves, the naked truth of God has been overborne and obscured.

"Such being the origin of a Dogmatic Theology, it follows, that its proper truth consists in its being a collection of negations; of negations, I mean, of all ideas imported into religion, beyond the express sanction of Revelation." *Lect. viii. pp. 376,-7.*

The pages which follow this last extract are peculiarly important, but quotation must have a limit. The above sentences appear to encourage and sanction the mode of examining the Holy Scriptures which the present writer has throughout endeavoured to employ: with what success the reader will judge. As an indication of the

* Not *Jewish* dispensation.

Divine Providence, guiding totally unconnected minds in labours that seem to form distinct parts of a general movement for advancing the glory of the Son of God, it may be proper to state, that Dr. Hampden's work did not come into the writer's hands, till after *p.* 516 had passed through the press.

It must not however be supposed that in his Bampton Lectures, Bp. Hampden has given any indication of his leaning to what are called here *pentecostal* views. His object was not to give a statement of Scriptural Theology, but to explain the way in which divines of past ages had departed from it. From slight hints it would appear that he was little inclined, when his Lectures were published, to the Christological mode of interpreting the Old Testament adopted by the early fathers. The object of his work is to remove a vast heap of rubbish;—a herculean labour requiring far more intellectual strength than the building up of a theory with stones lying ready cut and squared in the quarry of Holy Scripture.

It may be added in parting from Bp. Hampden, that he appears to have some hope of an age in which pure Scriptural Truth, and holy love and union shall be delightfully prevalent. He quotes with reverential approbation the following remarkable sentence from Archbishop Bramhall, who died at the age of seventy, in 1663. That venerable man relates what he had in his youth heard from one who being then regarded as an authority, must have been of mature years, and have received his impressions of divine truths before the energy of holy fervour which attended the protestant reformation had entirely subsided; and also before the attention of English readers had been called to the Christology of the early fathers by Willett, Jackson, and their successors. The Irish Primate's words are these.

“When I was a young student in Theology, Dr. Ward declared his mind to me, to this purpose, that it was impossible that the present
Quotation from controversies of the Church should be rightly
Abp. Bramhall. determined or reconciled, without a deep insight into the doctrine of the primitive Fathers, and a competent skill in School Theology. The former affordeth us a right pattern, and the second smootheeth it over, and planeth away the knots.” *p.* xxxix.

For obtaining the deep insight which Dr. Ward desired, it is in the first place requisite that the pentecostal system of truth be recovered

from the Sacred Scriptures, and steadily kept in view in examining the early patristick writings. For it was this which gave them that remarkable peculiarity whereto probably Dr. W. tacitly referred, in the remark above quoted;—a peculiarity derived not as some would persuade, from Philo and Plato, whereas others are puzzled to know whence it was derived,—but from the Sacred Records themselves. When the real system of the Scriptures is seen, the faded remnant of it in the writings of the second century, however these may be valued as vouchers, will not be taken as the “right pattern:” that honour can belong only to the apostolick doctrine itself. The usefulness of the “Scholastick plane,” will be readily admitted by the readers of Waterland.

Thus understood, Dr. Ward’s remark, issuing from the very heart of the reformation, and sanctioned by the two illustrious prelates who have quoted it, may be taken as a confirmation of a principle expressed in the Appeal in favour of Ecclesiastical Unity, and in this Essay, that a “reformation in *doctrine*” is necessary in order to the re-union of the Christian Church.

It is true there are many religious men, very popular, and very useful, as preachers, or as men of business, who cry out against the idea that any thing of real importance, that would be new to this “enlightened age,” can be discovered in the Bible. Such men, however inferior they may be as thinkers to President Edwards or Dr. J. P. Smith, whose contrary opinion has been stated in a preceding page, yet having much influence with the religious publick, may for a while, if they will not learn the truth, (as perhaps they will not,) painfully obstruct its progress. For this purpose they may easily quote the names of eminent scholars and authors, whose neglect of the doctrines called in this Essay ‘*pentecostal*,’ or whose open opposition to them, may sway a number of minds that are governed by the authority of names. It may therefore be of use briefly to mention some of these; as this may tend on the one hand to abate the force of such quotations when made by an opponent,—and, on the other hand, to defend the writer from the charge of wasting his own and his readers’ time in the proof of what was familiarly known, and generally believed. Many will say of these things, either that they are not true,

or that they are not new. Almost the whole of this Essay is intended to contradict the former assertion: a very few pages may suffice for the latter.

It has been found in surveying the decay of trinitarian doctrine after the time of Malachi, and again after the death of John the Apostle; and in tracing the dawning of pentecostal truths since the fifteenth century, that the part which vanished last, and returned soonest was—that the visible manifestations of the Deity in the days of the Patriarchs, and of Moses, were made by the Son of God. To this therefore a special (though not an exclusive) regard will be given in the following paragraphs.

On this subject, the uncertainty of Dr. Waterland has been remarked already. And his reputation and influence have deservedly been so great, that none can be surprised to find that the same uncertainty has prevailed very extensively. It was repeatedly expressed by the late Dr. Edward Burton, Regius Professor of Divinity in the University of Oxford, in his valuable work entitled “Testimonies of the Ante-Nicene Fathers to the Divinity of Jesus Christ.” He there quotes passage after passage of the early fathers, to show that they all confidently believed the ancient Divine appearances to have been made by the Son; but several times reminds the reader that his argument did not require him to profess that the fathers were right in this; but only that those who so believed, whether right or wrong, could not have been Socinians. If the other works of this truly learned author be searched, it will be found, I believe, that though there are many passages where the subject seemed to invite a statement of his personal opinion on this point, he has nowhere given any.

The same indetermination appears in the writings of Dr. John Kaye, the present bishop of Lincoln. In the very valuable accounts *Writings of the* he has published, of the writings of Tertullian (1826) Justin Martyr (1836, 2nd. *Bishop of Lincoln.* *ed.*) and Clement of Alexandria (1835) he distinctly mentions the fact, yet gives no remarkable prominence to it, that they believed the person visibly manifested to have been the Son of God; but he never intimates whether or not it was his own belief. Also in the Bampton Lectures for 1839, by the Rev. W. D. Conybeare, “An Analytical

Examination into the character, value, and just application of the writings of the christian fathers during the ante-nicene period," his way of stating the belief of the fathers on this point, leaves the reader all along in doubt as to his own opinion. Nor is the doubt resolved in his Bristol College Lectures.

A similar instance of doubt is presented by an able divine of a different school, the Rev. James Bennett, D.D., (formerly President of the Rotherham Independent College,) *Dr. James Bennett.* in his "Theology of the Early Christian Church exhibited in quotations from the writers of the first three centuries : with Reflections;" (1841.) Several sentences bearing on the question are copied in the note below.*

It is not merely the doubt or denial, or the total absence of the topick, in works where we might have expected its inculcation, but in other cases the small space allotted to it, as contrasted with the copious illustration of other themes; and also the feeble, timid, or imperfect manner of its announcement, that may show the great difference between the Christianity of the current century, and that of the First or Second. In the two works by James Douglas, Esq., (of Cavers) entitled "The Truths of Religion" (1830), and "Errours regarding Religion" (1838), works of great ability and piety, which have been

* p. 119. "Clement quotes the Epistle to the Hebrews, which his unchangeable church [the church of Rome] afterwards rejected and again adopted. "All these things the faith in Christ confirms; for he himself addresses us thus by the Holy Ghost:—"Come, ye children, hearken to me," considering Christ as the God who addresses us in the Old Testament."

p. 122. "Of the validity of the following argument for the divinity of Christ we do not vouch, but give it as Justin's testimony. "In the book of Exodus, that the name of God himself was also Jesus, (which he says was not manifested to Abraham, nor to Jacob) was accordingly announced by Moses in a mystery, and we have understood (it) For so it is said—"And the Lord spake to Moses, Say to this people, Behold, I send my angel before thy face, that he may keep thee in the way, that he may lead thee into the land which I have prepared for thee. Attend to him and hear him; do not disobey him, for he will not let thee escape; for my name is in him." Who, therefore, led your fathers into the land? Now, then consider that he who was surnamed with the name of Jesus was before called Auses, (Hoshea. For if ye will consider this, ye will know that the name of him who spoke to Moses was Jesus, (the same as Joshua.)"

"Theophilus of Antioch represents Christ as taking the person of the Father, conversing with Adam in Paradise, in the person of God."

p. 132. "Irenaeus copies Justin in representing Christ as the Divine person who appeared to the patriarchs." &c.

deservedly popular both in this island and on the western continent, the only mention of this topick is in a passage of the former extending over just two pages, and of which the greater part is a recommendation of Horsley's unauthorised phrase, "the Angel Jehovah."—The theological prelections of two recently deceased British professors, of great (though far from equal) eminence, have since been given to the publick. The lectures of each occupy two portly octavo volumes: yet all that is said either by Dr. Chalmers or Dr. Payne on this subject is contained in less than two pages. A work by Dr. Candlish has been mentioned already.*

One of the latest opportunities the publick have had of judging of the degree in which the Christology of former times survives, or rather, is languishing and expiring among a very thoughtful and influential portion of the Anglican Clergy, has been furnished by the publication, in 1846, of "The Three Temples of the One God contrasted: by Samuel Hinds, D.D." &c., elevated in 1849 to be Bp. Stanley's successor in the see of Norwich. In this small work, abounding in comprehensive and scriptural views, and in just and striking remarks, with some errors interspersed,† the author's impressions of the comparative ignorance and indocility of the ancient generations of Israel,‡ and of the necessity of a *gradual* method of Divine revelation,§ appear very correct and important: but there is not any mention either of the human-like manifestations of Jehovah, or of *his heavenly sanctuary*;|| and scarce any of the Mosaick tabernacle.¶ The "three temples" are the temple

* p. 527. n. †.

† Among these I reckon the remark at the foot of p. 7, in professed correction of one by "the learned Bochart." The remark is virtually repeated in p. 46. l. 7. The *individual* Christian, or at least, his body, is called, '*the temple of the Holy Ghost*,' in 1 Cor. vi. 19. See p. 423. n. ¶.

‡ p. 26. line 12. p. 27. l. 6. p. 28. l. 21. &c. &c. These references are to the second edition.

§ p. 2. l. 15. p. 5. n. h. p. 25. l. 15. p. 30. l. 13. p. 38. l. 21. p. 43. l. 11.

|| "Heaven" the author says, "is not a *place*." p. 41. l. 1. But where is the body of the Lord? See, here, pp. 316—320. 417—420.

¶ This is not mentioned in the text, except in p. 3. l. 4.; and afterward only in two lines of a note. p. 5. n. h

of stone in Jerusalem,* the temple of the Redeemer's body,† (JOHN ii. 21.) and the temple of the *spiritual* Christian Church.‡ The Divine Person who dwelt in the first, Dr. H. says was the Father,§ in the second, the Son, of course, and in the third the Holy Ghost. Respecting the second and third, his lordship's statement is indubitable: but his notion that the Father, in distinction from the Son and Spirit, was the Possessor of the Jerusalem Temple,§ is plainly contrary to pentecostal views, as ascertained from Holy Scripture; and not much less so to the theology of the early fathers,|| of the reformers,¶ and of Jackson,** Tenison,†† and others,‡‡ of note in the English Establishment; whereas it evidently resembles a view advocated by Abp. Whateley, §§ and I think by Olshausen, and Hare; and

* p. 3. l. 4—9. p. 9. l. 7. &c. † p. 3. l. 9—23. p. 11. l. 6. &c.

‡ p. 4. l. 1—14. p. 13. l. 24. &c.

§ Referring to the succession of the three Temples, Dr. H. says, "Three different Divine Persons appear the agents and rulers, in a threefold dispensation:—The facts of Revelation represent God as a Trinity; and it is only by express and perpetual qualifications of a view so suggested, that we are assured of his Unity. It was important and absolutely necessary, that as each Temple arose, and exhibited a distinct Divine Person as its possessor, fresh declarations should be issued, and new signs appended to the mark of distinction, to show that it was still one and the same God in all. The doctrine of the Trinity, in short, rests primarily on historical facts; the doctrine of the Unity, on a series of declarations and other provisions made in reference to those facts." p. 119. l. 10, to p. 120. l. 2. Observe the words "*distinct* Divine Person," and the pages that follow this extract, especially p. 131, l. 13.—The doctrine of the Trinity does indeed rest "on historical facts;" but far different from those which Dr. H. has quoted as such. See, here, pp. 63, 4. 99, 100, 200—1. 310—320. &c. That the doctrine of the Unity rests on "declarations" &c. has been remarked p. 85 for 77. 96, 7, &c. In the remarks by Bp. Hinds in p. 122 on the oneness of the ancient Temple, any reader of my Appeal, pp. 69—74, will observe a perfect coincidence.

The following sentences concerning an early stage of the Church's training for its present *spiritual* idea of God, express a valuable thought more plainly than I had ventured to do. On p. 39, Dr. H. remarks, "First was removed the prejudice which connected the one true object of worship with a sensible representation. And this was done, not by addressing to the mind an idea altogether spiritual, but by permanently establishing that symbol, which, beyond all others that could have been devised, was farthest removed from solid substance and distinct form—a holy Light."

Some thoughts of a similar character may be seen in the Second Part of the Universal History by Bossuet, the celebrated Bp. of Meaux; a work which very early impressed the mind of the writer.

|| pp. 478—480. 487—494. ¶ pp. 523—541. ** pp. 551, 2.

†† p. 559. ‡‡ pp. 560, 562. &c.

§§ His grace represents an *objector* founding on JOHN xiv. 16—18 the inquiry, "What can be plainer, than that the Sender, and the Sent, and He at whose prayer He was sent, must be three distinct Beings?" Nor, indeed, is it this or that particular passage that needs to be guarded

which so far as it prevails, must retard the development of Christian truth. It is hoped that these free remarks will not be thought to indicate a want of due respect for scholars and divines of acknowledged eminence.

Another instance of the great degree in which the views of the Redeemer's ancient manifestations familiar to Bull and Scott, in the seventeenth century, have faded or rather vanished altogether from the minds of the episcopalian clergy, has recently been seen in the treatise entitled, "The Doctrine of the Incarnation of our Lord Jesus Christ, in its relation to Mankind and to the Church. By Robert Isaac Wilberforce, A.M., Archdeacon of the East Riding. London: 1848." The practical object of this treatise of 548 octavo pages, is not to urge the restoration of the Apostolick and Ante-Nicene doctrine concerning Christ; (for of the existing deficiency the author appears entirely unconscious;) but, instead of that method of promoting an operative belief in the great truth of the Incarnation, he urges the daily publick recital of the liturgy in the churches,* and a reliance on the efficacy of sacraments, as "the means through which His man's nature is communicated to His brethren."† The creeds, and the fathers of the fourth century he quotes with reverent acquiescence as authoritative guides,‡ but intimates the inferiority of their predecessors.§ His references to the ancient manifestations of the Second Person are few and indistinct,|| and of the gradual initiation

against conveying such an impression, but the whole tenor and drift of the Scriptures; which represent God's people as under the government, first, of Jehovah, who had placed his Name in the Temple at Jerusalem; secondly, under that of Jesus Christ, who was Emmanuel, "God with us;" and lastly, under that of the Holy Spirit, of which Christians are called the Temple.

Expressly, as it seems, to guard against such an interpretation,—against the notion of three divine Beings,—our Lord takes care to indicate &c. JOHN xiv. 18. Abp. Whateley's Sermons on various Subjects, 1835. *Serm. viii.* on JOHN xiv. 23. pp. 196,-7.

* pp. 406,-7. 545. 366. l. 2.

† This expression is in p. 413. line 24. Expressions of a similar kind occur very frequently; for instance in pp. 143. l. 7. 195. l. 1—8. 244. l. 10—15. 318. 2—5. 328. 2—15. 23. 334. 12. 336. 1—4. 372. 1—4. 376. 22. &c. &c.

‡ pp. 119. l. 3—14. 124. 7. 128. 1. 509. 2—8. ————178—181. 210. 14. 301. 18. 430. 15. 455. 6. 514. 23.—26.

§ pp. 100,-1. 120. 26. 153,-4.

|| There is one short quotation from Justin Martyr (p. 136. l. 7.) and one from Tertullian (p. 175. l. 19.) distinctly asserting that the Son was the Divine

of gentile believers, which I have called the pædagogial method, he

Person seen by the Patriarchs and Moses. But there is no such assertion in Mr. W.'s own words. The turn of expression in two places might lead a reader to suppose that he ascribed the Oracular Presence to the Father, rather than to the Son. (pp. 274. 17. 366. 18.) And his own hesitancy and confusion of thought on this point are frankly acknowledged in a passage which it is fairest to the distinguished author, to copy entire. (p. 275. l. 20.)—"In his day was Moses a Mediator; the Priests were Mediators; the Angels exercised an intermediate ministry. But all these only exercised a function by way of office, which in the fulness of time was taken in its completeness by Him, who, by the constitution of His nature, was the true and real Mediator between God and Man. So that what happened beforetime was subordinate to that which was actually fulfilled in the Incarnation of Christ; and it was in His Person who could say primarily, "the Father is in me, and I in Him, that the Tabernacle of God" was with men." (JOHN x. 38. REV. xxi. 3.)

"And further, it must be considered that those interventions which were allowed in earlier times, were through the power and agency of the same uncreated Word, who has concentrated all the functions of Mediation in His human body, since that day when by an Angel He announced His approach. His previous selection therefore of places, times and persons, is no ground for doubting, but rather countenances that rule, which it has been His will to adopt since He became manifest in the flesh. It is not of moment to the general argument, whether on those earlier occasions He spoke to men directly, or employed the intervention of inferior beings as instruments of His will. The first appears to have [been] the opinion of the most ancient writers (*Tert.—Justin M.*); since the time of Augustine, the assertion that the law was "received by the disposition of Angels," (ACTS vii. 53.) has been taken usually in its literal sense. Perhaps both opinions may be well founded, and the Uncreated Angel, who had appeared to Moses at the Bush, may have given place after the transgression of the Israelites to the Created Angel, (EXOD. xxxiii. 2, 3.) who subsequently guided them. Some such change in the manner of their direction is expressly recorded. [Mr. W. does not say where.] That it was an Angel who subsequently appeared to Daniel (x. 5—14.) is manifest, since he "speaks of Michael as his fellow," and such was probably the leader of the Lord's Host, (JOSEPH. v. 13.) who was beheld by Joshua. But, however, this point may be decided, it was plainly the Eternal Word who was present, whether by vision or by His ministers, since He it was, who even in former times had His "delights with men." And since His Incarnation, He has concentrated in His man's nature whatever opportunities of union with Him were before possessed. To Himself, "as Man, and not unto the Angels" did he put in subjection that coming dispensation (HEB. ii. 5.) of the Gospel, which we now possess." p. 277.

The reader will not fail to notice the intimation, near the middle of this extract, that Augustine effected a change in the current interpretation of certain terms in the records of ancient divine manifestations; agreeing with what is asserted of him in pp. 516, 7.

I have not examined whether any of the *fathers* made the strange supposition that a *Created* Angel guided Israel through the desert, and was seen by Joshua. It is certainly made in express contradiction of the Scripture, in the very chapter from the beginning of which Mr. W. quotes, (EXOD. xxxiii. 14—17.) and elsewhere. (2 SAM. vii. 6, 7, &c.)

In another place, too, he intimates his doubt. After quoting from Tertullian against Praxeas, the words, "The Father is invisible, the Son visible," he adds, "Whether this be the real distinction between these two Blessed Persons or not, the writer who makes it must have fully recognised the fact, that notwith-

has not one glimpse.* But amidst much error, † there is much valuable truth, often eloquently expressed. In the Archdeacon's profound reverence for the Incarnation, as the "great objective fact of

standing the oneness of their nature, they are personally distinct. *p.* 170. *l.* 12.

Mr. W. twice alludes to "Jacob's ladder," (*pp.* 250. *l.* 8. 275. *l.* 3.) as an emblem of the *future* Mediator, but never notices the Divine Person actually manifested as Mediator at the time.

I think there are no other places in his treatise, where Mr. W. has noticed the ancient manifestations of the Deity.

* He seems to think that the Thessalonians had the "complete system of the Christian faith," when Paul wrote to them; (*p.* 481. 1-5.) which is contrary to 1 THESS. iii. 10.; and frequently speaks of the Trinity as if it were the *first* doctrine to be taught. See *pp.* 159. *l.* 6. 182. 19. 184. 3. 188. 29. 211. 23. 212. 27. 295. 8.

I know not certainly whether the passage *p.* 508. 25. is to be considered a glimpse of the pedagogical method. The learned author appears rather to be speaking, as in *p.* 167. *l.* 19. of the course of speculation and controversy in the first three centuries: which however has some relation (not seen perhaps by Mr. W.) to the other subject.

† Though Mr. W. has a high reputation at Oxford as a scholar, and may have a very accurate acquaintance with the greek of the New Testament, this is not apparent in his treatise; as there are some remarkable oversights. He quotes the interpolated words (*p.* 624.) of COL. ii. 2, as if they were authentic scripture, and this not merely once or twice but nine times at least: viz. in *pp.* 34. *l.* 25. 103. 24. 159. 21. 206. 1. 271. 24. 288. 1. 479. 21. 503. 18. 508. 19. In some of these places his remarks are founded on the interpolated words.—Also in commenting on 1 PET. i. 23—25, in connexion with HEB. iv. 12, he takes no notice of the difference of the greek words translated in the Eng. V. in the former passage, by the simple term 'word'.

He quotes, too, as the prolocution of Justin M. the Epistle to Diognetus, printed with his works, (See Bp. Kaye on Justin M. *p.* 5.) the doubt, however, he acknowledges in a note. See *p.* 134. *l.* 14. 28. 136. 1.

More serious errors are detected elsewhere. A considerable part of the Archdeacon's treatise is built on his interpretation of the Lord's promises of his perpetual presence with his church. *pp.* 269. 10. 270. 4. After arguing that the *promised* presence cannot be his *essential* ubiquity, and stating his intended course of reasoning on *p.* 272. 4. he argues that it must have "especial reference to his human nature," quoting in proof MATT. xviii. 20. In his comment on this text occur the lines copied in *n.* *p.* 635. The presence is spiritual; (278. 29, 286. 15.) yet it is not merely that he is an object to men's thoughts. 286. 24. In this place and in others, e. g. 298. 10. 312. 15. Mr. W. disparages real spiritual religion such as Paul prayed for in his converts; EPH. iii. 16, 17. COL. ii. 1, 2. to inculcate a regard to external rites.

If the reader carefully compare the passages referred to in *n.* †. *p.* 634. with the following, he will easily perceive whereto the Archdeacon's disquisitions tend: *pp.* 287. 11—25. 288. 12—18. 310. 16. 311. 27. 312. 6. 18. 313. 13. though by reason of the indirectness of his course of thought, and the exceeding lubricity of the style, it requires much care and time to make a clear separation of the erroneous sentiments from those which are weighty and scriptural. As illustrating the author's habits of thought, the whole of this tenth chapter (*pp.* 269—314.) is particularly worthy of the reader's close attention.

Christianity,"* in his feeling of the importance of the Redeemer's human nature, and his longing for an age of more fixedness of belief, and more cordial union among Christians,† the present writer can fully and warmly sympathise: but the whole drift of Mr. Wilberforce's treatise, is opposite to that of this Essay, as to the regard due to the writings of the fathers, and to the Christian Sacraments. I admire much more than the son's, his father's theology, especially in that part of his Practical View‡ where he so energetically inculcates
LOOKING UNTO JESUS!

SECTION XVIII. *Remarks on the Plan and Arrangement of this Essay.*

The review of successive ages concluded in the last section, and comprehending nearly four thousand years, began in the *sixth*, with the Call of Abraham, and the series of the Divine Angel's manifestations to the patriarchs. Another series is *Four courses of* contemplated in *Section vii.* A *third com-* *manifestation.* menced at the removal of the Ark in David's time to Zion; and a *fourth* was introduced by the vision recorded in Isa. vi. It may be found convenient to give names to these four distinct successions of manifestations; calling them respectively the *Patriarchal* series, the *Levitical*—, the *Metropolitan*—, and the *Prophetick* series of the Divine Son's manifestations.

Mr. W. quotes from Bp. Taylor (*pp.* 334. 20. 195. 1.) the maxim that "the Blessed Sacrament" is "the extension of the Incarnation,"—to which he frequently recurs, as one of special importance. Its want of scriptural authority need not be exposed here. At the top of *p.* 195 is the following pregnant sentence. "The Sacraments have been from the first, the natural outwork of the Doctrine of the Incarnation; and from recognizing a true presence of Christ in these ordinances, in which He communicates Himself both as God and Man, are we carried on to a genuine belief, that two natures are really united in His adorable Person."

* *p.* 4. 27.—Elsewhere he calls it the "great central truth." *pp.* 119. 18. 120. 23.

† *p.* 535. 15.

‡ A Practical View of the Prevailing Religious System of Professed Christians—contrasted with real Christianity. *chap.* iv. *sec.* 6.

(*Appeal, &c., p.* 817.)

E 3

The five sections preceding this survey of past ages, may be called introductory. The third gives a general view of the subject, along with some proofs of the higher meaning of the word *Christ*. This was

Gradual enlargement of the plan. originally intended to be the principal part, both as to the size and importance of the whole Essay. It was to have been followed by some very brief hints of the portions of Scripture, or of other writings, where conclusive evidence might be found; and it was hoped that readers would seek out that evidence for themselves. But on attempting to prepare these intended hints, it seemed not to be dealing fairly, either with the reader, or the truth itself, to cast before the publick in the shape of an unsolved problem, truths which had been gradually disclosed to the writer's view in the Holy Scripture, as forming a system divinely arranged, supported by strong proofs, and of most benign operation. Aware that evidence from the New Testament was more likely to gain attention, than what might be brought from the Old, he selected portions of the Gospels, and extended his plan to *sections iv. and v.* While these were in hand, his design expanded still further, so as to embrace the review of ancient times begun in *Sec. vi.* Though he has scarcely mentioned the ages before Abraham, he regards as highly probable, if not morally certain, the ancient opinion that in the garden

The most ancient times omitted. of Eden, and during the subsequent period, divine manifestations were made (and by many in those times were known to be made,) by the Second Person of the Godhead; but it did not appear necessary to enter on that question in the present work. The revelation we enjoy has a clear commencement in the Call of Abraham: from that event down to the *Abraham and his descendants.* Apostolick age, its sequence and continual increase has been traced in this Essay, in the order of time: but of some periods there are notices in two or more parts of the Essay, which need to be combined, in order to present the full view intended to be conveyed, of each period. The notes of reference will assist the reader in this process. He is especially requested, in reviewing this long series of events, to connect the facts stated in *Sec. iii.* with those of the same dates in *Sections vi.—xi.* particularly those of David's time.

The facts, too, of the Redeemer's publick life are found in three different sections. *Sec. iv.* exhibits certain of them for proving the

sense in which the title *Christ* and some other titles were employed; and *Sec. v.* applying those conclusions, and the *The Life of* facts, along with others, presents them in the *the Redeemer.* order of time. Another review of the same period is given in *Sec. xii.* wherein important matter derived from the Old Testament, and which had been excluded from *Sec. iv. and v.* is freely introduced. One or two other facts of that period are noticed in *Sec. xiv.*

Perhaps if the whole plan of the work had been formed, before the author began to write, the order might have been different, possibly better. Or far more probably, the work would not have been begun at all, while he was officiating as the minister of a congregation; that is, would never have been written unless some loss of the power of publick speaking, or other circumstance, had conveyed an indication of the divine will that he should leave publick service to others. The smallness of the design at first allured him to begin: the successive enlargements of the plan have greatly retarded the completion; but since his health and opportunities with but little occasional interruption, have been continued to the close, he cannot regret its extension. If the arrangement be a good one for introducing the subject gradually to the readers, which he has some hope *Possible advantage* may be the case, he cannot himself take *of the plan.* the credit of it; since it is rather the result of circumstances than of design; and he would give thanks to Him by whom all circumstances and all minds are guided and controlled.

The evidence of the Redeemer's divinity presented by this examination of the whole volume of Scripture, appears to be of the most direct and incontrovertible kind. Its peculiar strength arises from the use of incommunicable names of the *Incommunicable* Deity. Those sacred words JEHOVAH *names give strength* and JAH were never applied to any *to the argument.* created being: yet one of these is given in hundreds (probably thousands) of instances, and the other apparently in all the places where it occurs at all, to that mysterious and glorious Person called the *Angel* or Representative, and, at length, the *Son of God*. To this Person, among other titles, was given in the time of Samuel and David, that of *Messiah*, or the Anointed One. During the publick ministry of John the Baptist, and afterward, this anciently manifested Divine Person was denoted by the phrase "Christ the Son of God,"

by which title he was distinguished from the expected human Deliverer, whom they called "Christ the Son of David." By means of the phrase "Christ the Son of God," (or as the Jews sometimes varied it, "Christ the Son of the Blessed,") the sense of which was precise and invariable, all the force of the incommunicable names is brought to bear on the proof that "God was manifest in the flesh." It will be for those who have been in the habit of objecting to this doctrine, that if true it would have been asserted in Scripture in forms of speech the most direct and preeminent, to judge whether this meets their demand.

The case of such persons is entitled to much respectful consideration. Their error is very dangerous; but their circumstances have been unfavourable. The scholastick form in which the very highest truths

Respect due to have been forced on the attention of the
anti-trinitarians. most unprepared minds; the divisions of trinitarians, contrary to the Redeemer's prayer that the Father and the Son might be known by means of the unity of the disciples; their unacquaintance with much of the Scriptural evidence current in the Apostles' days, and with their pædagogical method of training minds to receive it, make the position of the Socinians in our time very different from that of those who in the second century stoutly denied the divinity of the Lord Jesus. The advantages of the present humanitarians are in these respects greatly inferior to those of ancient times; though in other respects, as in the multiplication of copies of the Scriptures, and of helps for examining them, the moderns have greatly the advantage.

It must be left to the Supreme Judge to decide what is the amount of criminality in each case, and who are to be excluded as unbelievers from the kingdom of heaven. The knowledge of the Thessalonians and the Corinthians on the subjects in question, was very immature when the inspired epistles were addressed to them. The kind and respectful manner in which the piety of the poet *Milton*, of the late *Dr. Lant Carpenter*, and *Dr. W. E. Channing*, have recently been mentioned in works by firm trinitarians, and remarks which might be quoted from the Commentator *Scott*, from *Dr. J. P. Smith*, *Mr. W. D. Conybeare*, (in addition to some already given from *Dr. Hampden*) are indications that a more scriptural state of feeling toward many of those who hold not the doctrine of the Trinity, is spreading among its most tenacious adherents.

To some persons it may appear wonderful and mysterious that evidence of the Saviour's divinity so direct and full, (assuming this for the moment to be its character,) should ever have been suffered to escape from the view of the Christian Church. The more important stages of the very gradual process *Divine permission of the long* by which the great deceiver of *obscuration of the truth.* the nations effected this change, have been intimated in the last section; and when it is thus viewed in detail much of the difficulty vanishes. What remains of it is readily resolvable into that great mystery which human minds are not formed to penetrate; why the great and good God should have permitted error and sin to enter and to spread so widely among his creatures.

To some minds His permission of the long eclipse of the Old Testament luminary will appear (like the unbelief of the Jewish nation which staggered many in the apostolick age) an illustrious instance of the divine wisdom. It has necessitated, and so has promoted, the more diligent study of the New Testament. And herein the objections and labours, and even the cavils of Anti-trinitarians have not been without their use. They have driven the other party from insecure arguments and fanciful illustrations, to the simple testimony of that Book whereof its Author said, '*Heaven and earth shall pass away, but my words shall not pass away.*'

Much of the evidence on which the Saviour was acknowledged to be divine, was in the second century derived from the *Old Testament*. That on which this doctrine has been believed since the Lutheran Reformation has been chiefly *Separate and combined* brought from the *New Testament.* *action of the two Testaments.*

Each Testament in too great separation from the other, has influenced the mind of the Church. It was by the wise and full combination of the truths in BOTH TESTAMENTS that the glorious effects were produced in the apostolick age. And by their full combination are to be produced in an approaching age, effects as glorious, and in extent and permanence immeasurably greater. The LORD hasten it in his time!

SECTION XIX. *Concluding Remarks and Practical Hints.*

During the fifteen years which have elapsed since the first page of this Essay was *printed*, the writer's views have many times been canvassed afresh in his own mind, and he has become increasingly
Strength of the convinced of the solidity of the evidence
writer's convictions. and the importance of the truths. He has therefore accounted it the part of Christian frankness and simplicity, to allow the strength of his conviction to appear. He has attempted to avoid dogmatizing, and has stated his reasons, with their proofs; and the reader must estimate their force.

The writer, however, is bound to remember that he is fallible. If he can be shewn to be in error, he will attend to the evidence of this, with all the impartiality and care he can exercise. But as his convictions stand at present in full strength, his concluding remarks will be in a strain corresponding with the steadiness of his belief. The

Importance of the truths he has here attempted to propa-
truths exhibited here. gate are not mere isolated fine-spun criticisms: nor the offspring of man's invention, aiming to give new illustrations and fresh charms to doctrines already current; they are truths little noticed or altogether unknown; and which the Bible itself declares to be of high importance. If not fundamental in the sense of *primary*, or the first to be taught at present to the anxious inquirer, yet in another sense they are fundamental, as being the facts and doctrines to which the existing revelation may be traced back;

In what sense they are the foundations of subsequent advances
fundamental. in divine knowledge, the oldest and simplest views of the glorious doctrine of the Trinity: the solid basis on which the magnificent superstructure of evangelical faith and hope has been reared, and on which, the better they shall be understood, the more firm will the edifice stand in each soul, and the higher will it rise. They are truths which if in this land, not absolutely essential to the salvation of every individual soul, nevertheless are essential to the

Essential to uniting of the Church; which again, according
Christianity. to the Saviour's memorable petition, is essential to the conversion of the world at large. They cannot therefore be classed as *non-essentials*. They are truths which every man, on the

presentation of the evidence, is bound to receive, and hold, and propagate; they are the "*testimony of Jesus*," concerning which he himself said, "*Whosoever shall confess me before men, him shall the son of man confess before the angels of God*"—"Who hath ears to hear let him hear."

Whoever has these views of the importance of the truths, must feel a strong impulse to propagate them. Yet this impulse, as it is derived from the Holy Scripture will by it also be regulated and directed. The writer would invite attention to the declaration made to the Christians of Palestine, in HEB. v. 12. "*When for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*" Guided by this passage and the following verses, the profoundly wise John Owen expressed some degree of desire for a classification of hearers in separate congregations, that the discourses might be adapted to their attainments. Whether anything of this kind will ever be attempted, need not now be discussed: it is not immediately practicable. Congregations exist: and as the Lord Jesus and his apostles forsook not the Jewish synagogues, but regularly worshipped there, so Christians who may now see the dawning of a better age, and the outline of Millennial institutions, will probably think it incumbent on them not to forsake the public assemblies, or renounce the long approved modes of worship and service. Though confessedly imperfect, they have a solid foundation in Scripture, and may be so used as not to be contrary to any part of it: also, they have been blessed by God in the conversion, and progress, and eternal salvation of many thousands. The old systems of evangelical association and instruction must be continued, till a better be distinctly conceived by the leaders of the Christian flock, and by their prudent efforts gradually introduced. Let each Christian pray for the illumination and guidance of the recognized teachers of the truth, and the "wisdom which is profitable to direct" will not be withheld.

The question must soon be seriously discussed whether it be divinely appointed or indeed possible, to impart all the knowledge needed by Christian converts in a series of public discourses or lectures. *Theophilus* had been *Whether public instruction*
(KATECHOUMENOS) 'instructed' *be sufficient or not.*
by the living voice; but for anything that appears, the instruction was

individual and private. The Corinthian converts had so many instructors, that Paul makes the rhetorical supposition of their having ten thousand. If they had in reality only a twentieth part of ten thousand, it would appear probable, or even necessary, that much of their teaching must have been in private. To which, add, that "*the aged women*," had an important office of tuition in the apostolick churches.

Individual instruction must be restored. Lectures on Scripture history and Israelitish antiquities, the use of paintings and models, and all the devices that an advanced state of the arts can employ, may here be of use. But as nothing can supersede the delivery of

Individual and public public discourses to the christian flock
instruction, both needed. for the conveyance of impulse, and rousing a healthful animation and sympathy; so also nothing can be an effectual substitute for the individual instruction, which is at least, equally apostolick; whereby thought is to be trained and conduct guided. We need not wonder that we have not the millennium, while an important ordinance of Christianity is neglected and unknown. Holy and wise and useful men may cry out for the greater efficiency of the pulpit, and an "earnest ministry," desiring to see every stated preacher a christian Demosthenes! But neither Demosthenes nor Paul could accomplish by speaking from a pulpit, all that is to be done. The improvement of pulpit harangues may be extremely desirable; but there are things which are still more necessary,—the restoration of "the apostles' doctrine and fellowship," and a wise imitation of their methods of instruction.

The apostolick doctrine must be restored. The attempt is not optional, but divinely commanded. The success is not doubtful, but divinely promised. It may not indeed be immediately apparent;

The apostles' doctrine the Lord hath said, "*When the Son of*
must be restored. *man cometh, shall he find faith on*
the earth?" It may perhaps be the design of the All-wise God, to allow the truth to be stated for a time, without any remarkable effects; in order that when these come, it may the more fully appear that his spiritual operation is necessary, in addition to the statement of truth, to accomplish his gracious purpose among mankind. But, however

near or distant the success, the attempt must now be made; and if made with faith and prayer, it will sometime have valuable results.

Each person who may adopt the views propounded in this work, feeling that his knowledge and experience of Christian truth are below what prevailed in the apostolick age, and that this inferiority is owing in part to the loss of the gradual method of initiation practised by inspired teachers, and to the systematick arrangement into which Christian doctrines have been reduced, will, of course, attempt in private to study the Scriptures in such an order, and to make such a selection from the writings of men, as may enable him in some measure, by divine help, to compensate the *Individual* loss he has sustained. Perhaps in a little time *self-training*. books may be composed for the express purpose of aiding such persons to recover pentecostal views of truth; and these possibly may be so contrived as to enable a company of Christian friends to pursue a method of mutual training, so as to realize *Training in* some of the social, as well as of the intellect- *Social parties*. ual advantages of the ancient catechising. Above all, the truths of scripture, according to the arrangements supplied by scripture itself, will be made the subjects of profound and prayerful meditation.

One of the best "signs of the times" would be such a general conviction that we "lack wisdom," as will lead to the constant supplication of it from above. The church has been for nearly thirty years besieging heaven with prayers for an increase of *impulse*: but an increase of *knowledge* is scarcely mentioned. Christians have not been humble enough, so far as appears, to pray thus generally for divine illumination.

The present systematick order of contemplating divine truths must be exchanged for that in which the All-wise Teacher condescended to impart them. The existing systems have had their use, and for some purposes may be useful still; but *Logical must give place* far too much has been made of *to historical arrangement*. them; and the more *historically* we view the substance and the successive steps of divine revelation, the more comprehensive will be our knowledge, and the more solid our persuasion of the truth. This re-casting of theology, and the superseding of the present logical

arrangement by one chiefly historical, was the work on which that sublime genius and holy minister of heaven, Jonathan Edwards, was so intent, when he was invited to the presidency of Nassau Hall, that at first he refused, stating his desire to accomplish this object as a chief part of his reason for declining that office. That work he was not permitted to finish: and what was published of it after his death, in the "History of Redemption," shews that he had not attained to clear views of the pentecostal system of truth. But his active preference of a historical to the usual logical arrangement, after he had been a vigorous and prayerful, and eminently successful student of the divine oracles for eight-and-twenty years, is very instructive.

Of course, whenever the general opinion of the pious shall have sanctioned this exchange of a logical for a historical arrangement of theology, the order of instruction in the colleges where young men *College instruction* called by God to the Ministry, and *to be new moulded.* sanctioned by their fellow-christians, are preparing for its exercise, must undergo a corresponding change. One movement in this direction has already been made; in time others will follow: until academical education shall be quite a different thing from what it has hitherto been. When the pentecostal system shall be reverently and thoroughly received in the colleges; when it shall be the aim of every minister to lead up every convert, either by his own personal instructions, or by those of other accredited teachers, to the full possession of that body of important truths; and when every christian parent in the training up of his child shall have a reverent regard to the *gradual* methods in which Jehovah trained his infant Church, and directed the apostles to train their converts from heathen idolatry;—when the truth in its instituted methods of communication, and its fair proportions shall dwell in the hearts, and echo in the families and the congregations of the One Undivided Church, then shall pure Christianity spread triumphantly on all sides.—“*Let the beauty of the LORD our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!*”

On some minds, the very proposal of changes so considerable as these, may have a chilling and dispiriting effect. The amount of effort, and the time demanded by such a process, will discourage

them. They had hoped the millennium was nearer; and that there was not so much remaining to be accomplished under God in the best portions of Christendom, by human exertion, before its anticipated arrival. They must either renounce their *Influence on the* cherished hopes, or reject the arguments *hopes of the pious.* contained in these pages. On other minds, these very things may have an effect directly opposite. Those who have devoutly mourned because the progress of Christianity has been so small, when they see that there have been serious defects in the Christianity of the studious and devout, as well as of the populace, will abate their wonder that the vital influence which alone can speed it onward has not been more largely bestowed: and they will be encouraged to bestir themselves to pray with more confidence for a powerful effusion of the Divine Spirit, along with improved means of imparting the truth.

It may be hoped that the truths disclosed in these pages will tend to unite christians who have had discrepant views of unfulfilled prophecy. The Church of Christ is described by the Apostle as having 'one body' 'one spirit' 'one HOPE,' but *Agreement in the* the oneness of the hope is now in a great *study of prophecy.* measure lost. The expectations of one portion of believers are now so very diverse from those of another portion, that the influence of hope tends rather to divide them than to unite. This ought not to be; and the doctrines advocated in this work have a natural tendency to heal the division. By the ready and habitual mental association of the Redeemer with the whole course of ancient and modern history, with the whole range of theological science, with all the duties—feelings—and worship of the christian; by the constant recollection of the Lord Jesus, profoundly reverent and affectionate, '*Christ dwelling in the heart by faith,*' religion will consist far less than now of abstract truths, and far more of hourly communion with a Glorious PERSON.

How far this tendency to unite the opposite schools of prophetic interpretation, may have this actual result, time only can shew.

One object of the present Essay is to invite more attention to the scenes of the Lord's human ministry, *A Caveat against Pic-* and of his pre-incarnate manifestations, *tures of the Redeemer.* There is in these days a greatly increased cultivation of the

fine arts; in which religious persons share pretty equally with others. If no caution against it were inserted here, it is possible that this Essay might cherish in some readers a love of pictorial representations of the Lord's humanity, and even of his pre-incarnate manifestations.

Against the vivid conception of these, guided by the words of Scripture, and the influence of the Holy Spirit, who refuseth not his aid to such as desire to think *scripturally*, concerning the Christ, no

Use of the imagination in religion. caveat is intended; nor any against the employment of poetry or music for the purpose; for both are sanctioned in Scripture. The well regulated use of the imagination in religion has been too little regarded: at the Reformation, the right of private *judgment* was asserted, and definitions and arguments exercised the *understanding*: but the training of the imagination by means of the Scriptures appears likely to be better performed in the future, than in the past. Children and young persons may be taught to conceive of Jesus and his ancient divine manifestations with the utmost attainable degree of correctness, vividness, and reverence, without the direct visible representation of the same.

The "pentecostal" system of belief, far from encouraging the pictorial mode of presenting the Lord Jesus to the attention, comprehends, it is conceived, a conclusive argument against all visible

Visible representations of the Lord forbidden. representations of Him, or of either of the other Persons of the Godhead: from which it will appear that it is unlawful to make these, or to have them; much more is it openly to exhibit them, or to employ them for suggesting devotional thoughts or feelings. The proof is as follows:

It was always unlawful for the Jews to make any representation of the Son of God: although several of his manifestations, especially that to Abraham at Mamre, might be as easily represented by the

Their unlawfulness proved from Scripture. painter, (since it was as entirely *human* in appearance) as the body of "the prophet of Nazareth." But the principles inculcated in DEUT. iv. and other parts of the Mosaic Scriptures, prove that it was utterly unlawful for the Israelites to make a picture either of that or of any other divine manifestation. The prohibition was plainly in force for fifteen hundred years; and it has never been reversed. All the gentiles engrafted into the spiritual Israel are bound to obey it.

The Protestant divines of the sixteenth and following centuries yielded too much when they admitted that a visible representation of the Lord Jesus might be lawfully made, provided that it were of his human nature only. The admission was made when recorded appearances of the Almighty Angel were often ascribed to created angels; and his identity with Jesus *Protestants yielded too much to Romanists.* Of pentecostal truths, only fragments then remained in the Church; the prevalence of the full system will reverse this admission. It was made too when many had adopted a practical maxim still current, and which also must be renounced; namely, that the human nature of the Lord Jesus is to be excluded from our thoughts when we worship him. This accords neither with Scripture, nor with the judgment of the best divines, the structure of some of our best forms of worship, or the best feelings of individual believers. Yet if pictures of the Redeemer are to be constantly in sight, this exclusion would seem to be a prudent precaution against serious evils; whereas it is itself a perceptible approach to a very serious evil, which the ancients denoted by the phrase, "*dissolving Jesus.*" The connection between such pictures and erroneous views of the Saviour's person is an interesting inquiry, but it cannot be pursued here.

If it be said that the Saviour was for several years conversant among men, before it was known that he was anything more than a man, and that this may furnish some excuse for making visible representations of him;—the reply is easy, that from the time when his herald, John, proclaimed him to be the Son of *Objection* God, this *ought* to have been generally acknow- *answered.* ledged; that his proceeding in his appointed course without calling for the acknowledgment shews his wonderful condescension and love; but does not reverse the ancient prohibition. It would be a strange return of ingratitude and insolence, to make his affability and kindness a reason for disobeying his statutes and taking liberties with his person. The reality and completeness of his human nature shews how greatly he has favoured us above the patriarchs; but his living material body was, AND IS, as much as that temporary vehicle whereby he conversed with Abraham, the visible manifestation of Deity to man; which therefore it is unlawful to paint.

His human coming did not take place until among the Jews the prohibition was interpreted so largely, and observed so carefully, that, as Josephus records, they thought all visible representations of animals

Pictures of Christ wholly as well as men utterly unlawful.

imaginary and injurious. All representations of the Lord Jesus are entirely imaginary; and they are also hurtful. A person who gazes on a painting of this kind, recognizing it as a representation of the Lord, is either filled with reverence and love to him, which makes the gazer an idolater; or, with no sentiments approaching to worship, criticises the skill of the artist, and the freshness of the colours,—which is profaneness. Which of the two may be the more sinful it is perhaps difficult to decide. The thought of Jesus ought never to be strongly presented to the mind, without awakening sentiments of awe and love; yet to use paintings for that purpose is forbidden. Thus they throw the mind on one of two opposite evils, superstition or irreverence.

All the help they are said to give in the instruction of children, may be gained in better ways without them: and it may perhaps hereafter appear that the common use of such unauthorized methods of aiding meditations on the Redeemer, has hindered the effusion of the gracious influences of that Almighty Agent, concerning whom the Lord said “*He shall take of mine, and shall show [it] unto you.*”

What tendency the views advocated in this Essay may have, if received, to promote the conversion of the Roman Catholics and the fall of the Papacy, may readily be seen, in part. In proportion as they will lead to the careful training of the public mind in the knowledge

Effect on of scripture, they will prevent reliance on the

Romanism. authority of the Church. By turning attention to the splendour and striking scenes of the Israelitish ritual, and shewing how this was adapted to the infancy of the church, but is altogether unsuitable to its adult state, it will fortify men against the pageantry and gaudy shows of the Romish ceremonial. By proving the unlawfulness of making or having a visible representation of the Redeemer, they sweep away all the subtle distinctions between honour and worship, and cut up one great part of their idolatry by the roots. By enhancing the sense of the Redeemer's presence in the soul, they will fortify the mind against superstitious reverence of the priesthood

and the Popes; and by promoting the solid and cordial union of christians, they will take from the Romanists the argument which has had more influence than any other in winning unsettled souls to their communion.

Already the meteors in distant portions of the firmament, indicate the electrical state of the atmosphere of mind, and betoken the coming of Him who shall consume the Papacy "with the spirit of His mouth, and destroy it with the brightness of His coming." The proper use to be made of this impression, is to study with care the words referred to, and to pray for that effusion of the Spirit which shall renovate the Church, and regenerate mankind. Once again, the author would remind the reader, that while he points out what appears to him to be the tendency of these views, he neither promises nor predicts anything.

Both in the Appeal in favour of Ecclesiastical Unity, and still more plainly in this Essay the great truth that Jesus is the Christ, in the sense of Peter's memorable confession, has been represented as the seminal principle of a new Reformation; *A new reformation* just as the doctrine of gratuitous justifica- *to be effected.* tion was that of the former: but this implies not any expectation either that the change will be so rapid, or so implicated with secular movements; or that any human instruments will be so conspicuous in it as the reformers of the sixteenth century in the movement which they conducted. The position of the Church, and the state of mankind are quite different from what they were then. If the truth should now have the most rapid propagation possible, it cannot be supposed that it will operate so powerfully at first as either the other doctrine did then, or as this will hereafter. The knowledge of the Old Testament is at present so scanty, even among real *Deficient knowledge* christians, that the effect of the cardinal *of the Old Testament.* truth confessed by Peter must at first be much feebler than it will be when children grow up in a reverent familiarity with the Ancient Scriptures, with the story of the patriarchs and their descendants, the Mosaick tabernacle and rites, and the solemn manifestations of the Son of God; when the precious remains of Greek and Roman literature are all applied, by the school-boy and more advanced student, to illustrate the wise adaptation of those manifestations and of all the laws and the events of the Theocracy, to the dark and disordered condition

of mankind; and when every branch of knowledge shall be made directly tributary to religion. Let that central truth be restored and propagated,—that truth which gave the impulse to the early Christian Church,—that truth which according to the intimations of prophecy is to triumph over every form of error and wickedness,—let the truth

Christian Unity that Jesus is the Divine Person whose visible
will be advanced. radiance consecrated the ancient Tabernacle
 and Temple be admitted, the series of his manifestations, and his sublime government of ancient empires reverently studied, along with the process by which Jews and Gentiles were conducted by the apostles to their harmonious and absorbing regard to his person and his celestial glory:—let these things be propagated in the earth, and take hold of the minds and hearts of men:—Christians will then trample with scorn on their party names and sectarian interests. The love of Pentecostal truth will become so strong, that no force on earth will keep them from holding christian fellowship with those who love it; institutions will be modified to suit the progress of light and love; and the divided Church will indeed be made One. The movement may be slow at first, perhaps, for a while, scarcely discernible; "*The Kingdom of God cometh not with observation:*" but come it will: "*And all flesh shall see the salvation of God.*"

At length the cherished and advancing purpose of fifteen years, constantly interrupted, sometimes suspended, and repeatedly enlarged, is by divine help fulfilled. With deep solemnity and prayerfulness I commit this work to the publick and to God. More than five-and-twenty

Conclusion. years ago, in the spring of 1826, it seemed to be impossible that I should ever by solitary labour, communicate to my fellow-mortals the thoughts which He had led me to revolve. But His gracious promises supported me; and what then appeared impossible is done. When I again became the minister of a congregation in 1831, I neither intended nor expected that while that relation continued I could communicate to the public in print, what dwelt in my mind, as the ascertained truth of God. But now, contrary to my impressions at that time, all that I consider of vital importance is communicated in the present volume.

In the course of this Essay there are several suggestions of topics for inquiry and research. These inquiries, as they were not necessary

to the main argument, I have kept out of the present work. And I now leave them to be pursued by others, if the urgency of more important investigations and more solemn duties will permit any to undertake them.

Probably the period of life for enterprise and independent research with me is past. Such advances as may yet be made by help from the writings of others, together with the devotional enjoyment, and wider diffusion of ascertained truth, appear to be the proper duties of my remaining years, if any remain.

I cannot lay down my pen without again solemnly recording my gratitude to the bounteous Author of all good for having enabled me to state in writing, and deliver to the publick, the truths of his glorious gospel with which I have been entrusted for the benefit of others. May He pardon all the sinful imperfections which have attended the production of this work, graciously accept it as an offering to Himself, and condescend to use it for the good of mankind !

THE END.

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"II. The nature and degree of this oneness are so explained in the Christian Scriptures as to preclude division into sects."

"III. There is not the same unity of the Church now as there was at first."

"IV. Christ is able to restore the primitive unity."

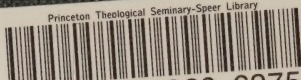
"V. He is determined to restore it."

"VI. For this it is the present duty of his people incessantly to labour and to pray."

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